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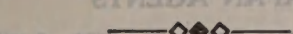

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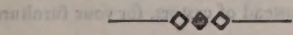

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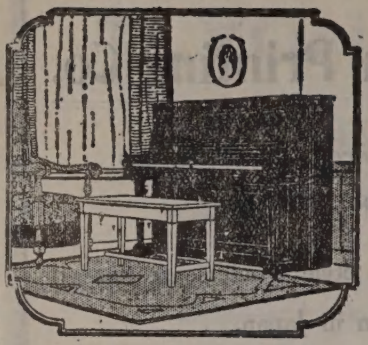

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A YEAR BOOK OF CHRISTIAN WORK

TWENTY-FIRST ANNUAL ISSUE

BV
3447
J3
1923

Editor:

D. C. HOLTOM

Associate Editors:

A. C. BOSANQUET J. E. KNIPP

ARTHUR JORGENSEN H. A. RHODES (Korea)

D. S. SPENCER (also Statistician)

Published by the

FEDERATION OF CHRISTIAN MISSIONS

JAPAN

1923

Printed in Japan

THE CHRISTIAN MOVEMENT IN JAPAN
KOREA AND FORMOSA

Is on sale as follows:—

In Japan by
KYO BUN KWAN, Ginza, Tokyo.

In Korea by
MR. GERALD BONWICK,
Korean Religious Book and Tract Society, Seoul.

In China by
The Mission Book Company,
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In Great Britain by
The Religious Tract Society,
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PREFACE

In planning the twenty-first volume of the *Christian Movement* the editors had especially in mind the fact that the year 1922 marked the fiftieth anniversary of the organization of the first Protestant Japanese Church. An attempt has been made to appraise the status of the Christian cause in Japan at the end of a half century of work. This accounts for the historical character of many of the contributions, as well as the fact that the first article in the book is "A Glance at the Past," which furnishes a necessary perspective to the entire succeeding discussion. This has involved a slight departure in the arrangement of contents as compared with previous numbers of the *Christian Movement* in which the general review of the year has been placed at the very beginning. In the present volume a general review of the year 1922 will be found in Chapter II.

The Christian Church in Japan, as elsewhere, is to be regarded as a vital, growing, organic structure. As such it has most intimate relations of reciprocal action and influence on the environment in which it develops. To be understood it must be studied in relation to its surroundings. It is for such reasons that the editors have felt the appropriateness of enlarging the sections dealing with the study of general social, religious and political affairs.

In all cases the editors have tried to secure the contributions of writers who are especially qualified to speak with authority on the subjects which they discuss and it is believed that students of Christian progress in the Japanese Empire will find in this book a useful work of reference. The editors hereby make public acknowledgement of their gratitude to these many contributors.

It will be found that in the reports of organizations considerable space has been devoted to the genesis of the National Christian Council of Japan. The editors feel that the far-reaching significance of this new body fully justifies them in so doing.

A word regarding statistics is in order. It was voted at the Annual Meeting of the Federation of Christian Missions in 1922 that the annual statistics should be printed in the body of the *Christian Movement* and not as heretofore on separate sheets in a pocket of the book. It was also decided by the same body that extended statistics should be published every five years and condensed statistics in the intervening years. In accordance with these actions the editors have published the statistics in their proper place in the book, those for Japan being in an abridged form as compared with those of recent years. The editors have also interpreted the rulings of the Federation of Christian Missions regarding statistics as warranting the omission from the volume of the detailed lists of Christian Schools in Japan. It is expected that such lists will be published in full every five years.

D. C. HOLTOM

Tōkyō, June 1, 1923

The Christian Movement in Japan Korea and Formosa is edited by a committee of the Federation of Christian Missions of Japan but except where otherwise stated the writers of the articles are alone responsible for the views expressed.

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JAPAN

KARAL

PART I

THE GROWING CHURCH

CHAPTER I

A GLANCE AT THE PAST

Rev. D. W. Learned, D. D.

The Beginning

Protestant mission work in Japan began in 1859 with the coming of six men, of whom two remained only a few months, and the others (Brown, Hepburn, Verbeck and Williams) had long and honorable careers, but for ten or a dozen years very little indeed could be done except in the way of preparation by learning the language and endeavoring to dispel prejudice and gain the good will of the people, and even that only with the greatest difficulty because of the universal fear and distrust aggravated by the abominable system of espionage which then prevailed. The country was exceedingly unsettled; the Shōgun's government, which had made the treaties with the outside powers, was bitterly criticised for it and was tottering to its fall; "drive out the foreigners and restore the Emperor" was the popular cry; the missionaries were regarded with great suspicion and closely watched, all intercourse with them being conducted under strict surveillance, so that it was extremely difficult for them to get any helpers even in studying the language, much more in preparing any books or tracts in Japanese. When religion was mentioned in the presence of a Japanese, his hand would almost involuntarily go to his throat to indicate the extreme perilousness of such a topic. The swaggering samurai, armed with their two swords, cast many a scowling glance at the hated foreigners whom they would gladly have expelled from their sacred soil. In conspicuous places in every town and village was to be seen the edict, "The evil sect called Christian is strictly prohibited. Suspected

persons should be reported to the proper officers, and rewards will be given." It was the duty of every household at stated times to procure a certificate from the temple with which it was connected, stating that there were no Christians among its members. Ten years after the coming of the missionaries active persecution was going on, and many hundred Roman Catholic Christians who had been discovered in the region of Nagasaki were torn from their homes and closely confined in prisons in various parts of the country. As late as 1871, a man was arrested in the dead of night in Kōbe for being the literary helper of a missionary and having some Christian writings in his possession, and was confined in prison in Kyōto till his death a year later. Still later than this the Governor of Kōbe, on being asked whether a Japanese bookseller would be allowed to sell the English Bible, replied that any one who sold a Bible, knowing it to be a Bible, would have to go to prison. This attitude towards Christianity is not to be wondered at when it is remembered that from ancient times the Roman Catholic missionaries had gained the reputation (whether justly or unjustly is here immaterial) of being agents to bring Japan into subjection to foreign powers, that the country had been strictly closed against foreigners for more than two centuries, and that Christianity was supposed to be inconsistent with that loyalty to the Emperor which was to be the foundation of the political life of New Japan. It is not strange then that during twelve years only some ten Japanese were baptized, that no church was organised, and that only one or two portions of the Bible were published in a very imperfect translation.

The New Era

In the Japanese calendar a new and great era, the Meiji, began in 1868, but in Christian work 1872 may be considered the opening of a new period, and the remainder of this paper will be mostly devoted to a glimpse at the eleven years from then to the Ōsaka Conference in 1883.

In January, 1872, the missionaries at Yokohama and English-speaking residents of all denominations united in the observance of the week of prayer. Some Japanese

students, connected with the private classes taught by the missionaries, were present through curiosity or through a desire to please their teachers, and some perhaps from a true interest in Christianity. It was decided to read the Acts in course day by day, and that the Japanese present might take part intelligently in the service, the portion for each day was translated extemporaneously into their language. The meetings grew in interest and were continued until the end of February. After a week or two the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer meeting entreating God, with the tears streaming down their faces, that he would give his Spirit to Japan as to the early Church. These prayers were characterised by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, wrote, "The prayers of these Japanese take the heart out of us." As a direct fruit of these prayer meetings the first Japanese Christian church was organised at Yokohama, March 10, 1872, with eleven members, all men. This church still lives and flourishes.

In September of this same year the first missionary convention was held, in Yokohama, with fourteen present besides their wives and four unmarried ladies. Also were present the elders of the Union Churches of Yokohama and Tōkyō, the latter being the well-known writer, Mr. W. E. Griffis, and Capt Watson, U. S. N., who years afterwards was distinguished at the battle of Santiago. The chief work of this convention was the formation of a committee which translated the New Testament into Japanese, and it is an interesting fact that the expense of printing the first book, the Gospel of Mark, was defrayed by Dr. Elliot, a dentist residing in Yokohama.

Thus a movement had begun, and during the next year it became more and more evident that a new era had come, as was typified by the adoption of the western calendar from the 1st of January, 1873. This change, apart from its great convenience for all having relations of any kind with the Japanese, opened the way for making Sunday the official rest-day for public offices, schools, banks, etc., which was done three years later.

Of still more importance was the removal of the edict against Christianity from the public notice-boards throughout the country, in accordance with a decree of February 19, 1873. Although this was nominally done only on the ground that its subject-matter, having been before the eyes of the nation for more than two centuries, "was sufficiently imprinted on the people's minds", and although the Government by no means intended to declare that religious toleration was granted, it virtually amounted to giving liberty of conscience, though it was some time before this was fully realised by the people of the interior of the country. Its meaning was shown in Yokohama by complete non-interference with the church there, and soon the survivors of the imprisoned Roman Catholics were permitted to return to their homes.

In September of this year Iwakura Tomomi and his suite returned from their two years in Europe and America. Iwakura was the second or third man in the Empire, a man of great intelligence and experience, of a strong character and accustomed to lead, and with him were associated four men of ability and distinction, besides a staff of specialists from the different departments of the administration. After the return of such an embassy it was inevitable that the country should more and more progress in the path of western civilization.

That Japan was open to the preaching of the gospel was becoming known in Christian lands, and this year 1873 was signalized by the coming of more missionaries than in any one year again for a long time, only two less than had come in all the years from 1859 to 1872, and the feeling of the missionaries is shown by these extracts from letters from one mission to its home Board,—"we have been somewhat anxious for fear Christianity would be taken up as a state religion; unless we are speedily reinforced the golden opportunity will be lost."

Conditions of Residence and Travel

The words used above, that "Japan was open to the preaching of the Gospel," must be taken in a limited sense, for the interior of Japan was still a closed country. Except in the open ports, Nagasaki, Kōbe, Ōsaka, Yoko-

hama, Tōkyō, Niigata and Hakodate, no foreigners were allowed to reside, nor could they even travel except by special passports granted only for a limited time and a definite locality, and to be obtained only by application to Tōkyō. (The one exception was that permission to visit Kyōto for twenty days could be obtained in Kōbe.) Such a passport had to be shown at every stopping place, and trouble was sure to be incurred by any attempt to travel without one. These passports were granted only for "health" and "scientific research," and at the Ōsaka Conference there was an animated discussion of the question whether it was proper to do missionary work while avowedly travelling for "health." The majority held that the Government's only real desire was to guard against mercantile exploitation of the country, and one official was quoted as saying that nothing could be better for a missionary's health than to tell of his religion. Certainly the Government never made any objection to a missionary's using such a passport to do evangelistic work, but still, even with the most liberal use of such passports, this law was a very serious obstacle to missionary work in the interior of the country, and freedom of residence in the country was earnestly prayed for.

A few earnest men had gained the privilege of residence in some interior city as teachers in some Government institution, such as Mr. Griffis at Fukui, Capt. Janes at Kumamoto, and Pres. Clark at Sapporo, but the first mission station outside of the ports was that of the American Board at Kyōto, opened in 1875 by virtue of its members being "employed" by the Dōshisha, and the gaining of this privilege was largely due to the friendship which Mr. Neeshima had formed with members of the Iwakura Embassy while travelling with them as interpreter in Europe and the United States. Although, as has been said, it was easy to get permission to visit Kyōto for a few days, it was a very different thing to try to reside there, and it was exceedingly bold and hazardous to open a mission station in this head-center of Buddhism. For three or four years the possibility of continuing was extremely doubtful, and in 1879 it required all Mr.

Neeshima's influence to get the writer's passport renewed.

This somehow seemed to become a sort of test case, and afterwards—so far as known—there was no serious difficulty in missionaries' getting leave to live in any place where some substantial body of Japanese would form a company, organise some sort of a school, and "employ" them as teachers. Such action became not uncommon, but evidently this could only be done where the missionaries already had substantial friends, and it involved the tying up of the missionary's time to some extent to the teaching of elementary English. It was not till 1894 that passports were given which were good for a whole year for the whole country, and not till 1899 that the need of passports came to an end. Those who have come to Japan since that time can hardly realise the relief which this freedom was to all who were living here then.

Those who did get permission to live in some interior city and settled down there for permanent work were still hampered by the fact that foreigners were not allowed to hold real estate, and this was true even for those who lived in the open ports unless they resided in the small sections set apart for foreign residence and known as "Concessions." As Japanese houses, however attractive in some ways the better ones are, are not adapted to western ways of living, it was necessary for many missionaries to get some Japanese friends to take the legal title to the houses which they built, and serious embarrassments and misunderstandings sometimes arose in the course of time from this arrangement. It was not till the present century that it became possible for a mission to become incorporated as a juridical body and thus become the legal holder of houses and other buildings used in its work.

In those days, when a missionary did get a travel-passport and go out into the country, whether really or nominally for "health," with few exceptions he must travel by jinrikisha ("man-power-carriage"). Down to 1883 there were still very few railroads in the country, hardly any except those from Yokohama to Tōkyō and from Kōbe to Ōsaka and Kyōto, while jinrikishas, though a very recent invention, were already found in all parts of

the country by 1873. Now the jinrikisha had, and still has, its great convenience for going about town, and prices then were not high; one could go almost anywhere for less than three cents a mile. But it was a slow way of travel; one could hardly go more than five miles an hour; one could carry little luggage without doubling the expense; one had to walk up hills and over bad roads; and the traveller was much more exposed to the rain in bad weather than in the improved vehicles of to-day. Lodging in Japanese inns, however, was still cheap; one could get a night's lodging with supper and breakfast at very good hotels for thirty cents, and fifty cents seemed an exorbitant price.

Helps and Hindrances

By 1873 the swaggering two-sworded samurai had disappeared or been transformed into friendly citizens. Great was the contrast between the unsettled and disorderly state of the sixties and the peace and good order of the seventies, the one exception being the Satsuma rebellion in 1877. Except in that limited time and limited locality, the missionaries in Japan have enjoyed the blessings of peace and a government stable and on the whole just and equitable. Probably the mass of the people were really not unfriendly to foreigners even in the earlier decade, and certainly in the seventies one could already travel all over Japan with no fear of harm and with very little experience of rudeness.

But it was not so soon that the old fear of Christianity was forgotten. As this religion had been strictly prohibited for so long a time, as even very recently there had been cases of severe persecution, and as the Government was careful not to acknowledge that its policy towards Christianity had changed till some years later, it is not strange that people in the interior of the country generally still stood in fear of having anything to do with our faith. There was, however, a great difference between different parts of the country. In some regions Buddhism still had a very strong hold on the people and they were actively opposed to Christianity and almost impossible to move; in others people generally were simply afraid of the Govern-

ment. In Kyōto in 1876, when the writer was seeking to rent a house for a residence, houses to let were not scarce and landlords were perfectly willing to lease to a foreigner, but again and again after a contract had been made and all seemed to be settled, the owner broke off the bargain on learning that the applicant was a Christian—not from hostility to the religion, but from fear of the Government. Thus it was a long and very difficult operation to get permission to live in Kyōto, and almost equally difficult to get a house to dwell in. In this case the situation was relieved by the fact that some houses still remained which belonged to people who had been connected with the Court and had removed with it to Tōkyō, and who were more enlightened than the common people, and so it came to pass that of necessity the mission homes were located near the palace.

But, while not a few of the people were bitterly opposed to Christianity and more were afraid of it, there were a considerable number, especially among the young samurai, who were eager to learn about it as an element of western civilization. The "expulsion of the barbarians" having proved impossible, the Emperor being firmly established in his rightful authority in Tōkyō, the feudal system having been abolished, and the Iwakura Embassy having brought back the report that in their journey eastward from the Empire of the Rising Sun they had found everywhere "a new sunrise above the one which they had hitherto enjoyed," these ardently patriotic young men, who had lost their occupation as retainers of the feudal nobles and been deprived of their privilege of wearing their two swords, were turning to peaceful methods of promoting the glory of their country and were eager to have it counted among the enlightened nations of the world. The word *bunmei-kaikwa* had been coined to express enlightenment and civilization, and hundreds, yes thousands, were seeking to learn its secret. I had been only a few days in the country when my one Japanese acquaintance among the young men came to me to ask what was the basis of civilization. Of course it was easy for a missionary to answer that true civilization was founded on Christianity

and thus to get an opportunity for religious teaching. Whether the inquirer accepted this reply or not, it could not be doubted that English was the language of the two enlightened nations with which the Japanese then had most to do, and teachers and schools of English were then scarce. Hence young men who wished to learn of the civilization of the west at first hand were eager to be taught English by these kindly missionaries. Such pupils were indeed few in comparison with the tens of thousands who throng the schools to-day, but they were perhaps more dead in earnest than the average pupil of today; among them were some young men of great ability; and the missionary had a great opportunity for personal influence over them, perhaps more than in the great classes of the highly organised schools of to-day.

It is not meant that *all* the early inquirers were samurai; some of the Christians came from humble ranks; but samurai young men prevailed in the early churches, nine of the eleven members of the first Yokohama church and most of the eleven members of the first Kōbe church (1874) being of this class. These young men were of keen intelligence and active minds, and, belonging to the ruling class of society, they were naturally ready and eager to take a leading part in the churches, a fact which made an important difference between the development of Christian work in Japan and that in countries where the early believers came mostly from humbler ranks and uneducated classes. Moreover, many of these young men were then comparatively at leisure, having been pensioned off from their former positions and not yet being engrossed in the commercial and other enterprises which a few years later began to absorb their attention. Thus the field of influence, though limited, was remarkably inviting and fruitful.

Another avenue of approach was through medical work, both for the sick and for physicians. The Japanese physicians were men of intelligence and social standing, highly respected by the people, but were ignorant of most of the attainments of modern medicine. The Government realised the lack and in 1873 issued an edict that hereafter those seeking licenses to practise medicine must pass an examina-

tion in western medical science. Hence for a few years, until sufficient Government schools were established to meet the demand, the medical missionary had a great opportunity to help his Japanese brethren, an opportunity well improved by such men as Hepburn in Yokohama and Berry in Kōbe. Also, while the study of the Bible and the public teaching of Christianity were still forbidden, the physician could freely practise his religion of humanity and thus both prepare the way for the evangelistic missionary and himself lead men to Christ.

In fine it may be said that this period from 1873 to 1882 was a time of small things, while churches and schools were still small, few or no permanent buildings had yet been erected, opportunities were limited and visible results were not yet great, but it was a time of great joy and hope, and progress was visible year by year. The churches being small, most of their members were in close relations with the missionaries as their spiritual fathers; no difficult theological questions had yet risen to absorb time and give opportunity for debate and dissension; it was easy to believe that great things were to happen in the near future. It may be added that the churches were commonly known simply as Churches of Christ, and probably all would have earnestly disclaimed any intention of founding separate denominations, but it was probably inevitable that each group of missionaries introduced its Japanese friends to the modes of church organisation to which it was accustomed in the home-land, and it is a striking fact that the separate groups of churches thus formed have stoutly maintained each its own system to the present time, even those which have long been entirely free from missionary direction.

The Joyful Eighties

The progress which had been made during the past ten years was manifest at the Osaka Conference in April, 1883. Instead of the 32 present in Yokohama in 1872, there now assembled 107 (of whom 14 are still after forty years engaged in the work) out of the 226 missionaries then in the country; instead of four unmarried missionary ladies there were now 56 in Japan; instead of one tiny church

with no women members there were now 93 churches with close upon 5000 members (one fourth of them women) and 49 ordained pastors.

During the following five or six years, well on towards 1890, the hopes of great things seemed to be about to be fulfilled, and more than fulfilled. The Government's attitude became distinctly friendly and fear was removed from the people's minds; the desire for recognition as one of the enlightened nations of the world, with removal of all limitation to Japan's full sovereignty over foreign residents, grew stronger and stronger and more and more became the passionate desire of all the people, and to many the adoption of Christianity seemed to be the quickest and surest way of accomplishing this; even apart from this, foreign things of all kinds were in fashion, and Christianity largely shared in the popularity, while missionaries were sought as teachers of all kinds of western things, from crocheting to religion. The competition of the Government's educational institutions was not yet severe, and the Christian schools were thronged with students, nearly all of whom were soon eager to receive baptism. In several places schools were established under missionary direction by men who themselves were not yet Christians. In the mission reports of this period we read, "No other topic will now draw the multitudes together like discussions on Christianity." "The membership of the Protestant churches in Japan has increased 50 per cent during the past year." "A crisis in the religious history of Japan is upon us; the Lord is doing great things." "A most intense and wonderful enthusiasm for the study of the English language." "A vast increase in the enthusiasm for the study of English." "Hundreds of cities are eager to receive the messengers of the gospel." "Never before was such an opportunity opened to the Christian church." "Now is reaping time for Japan." The membership of the Kumiai Churches increased more than ten times in eight years, and it seemed reasonable to expect that Japan would become predominantly a Christian nation by the end of the century.

The Sorrows of the Nineties

It has sometimes been said that the Christian world lost a great opportunity to Christianize Japan at once by not having enough missionaries here to take full advantage of the openings of the eighties, but this is a mistake. The apparent movement towards Christianity was very largely superficial, a part of a temporary craze for western things, mixed up with political motives, and such a movement was sure to be followed by a reaction, such as began about 1890 and continued well on to the close of the century. "Preservation of national characteristics" became the popular cry; fear of losing their positions led many officials and school-teachers to renounce or at least conceal their interest in Christianity; public school teachers in many places warned their pupils not to attend Sunday schools; some of those who still kept the Christian name tried to escape the charge of being "lantern-bearers" to foreigners and showed their independence by bitter criticism of the missionaries, as by accusing them of being idolaters because they taught a personal God. Holders of property for foreigners were publicly denounced as lacking in patriotism, and in 1893 a bill was introduced into the Diet imposing severe penalties upon Japanese holding real estate for foreigners.

This reaction would have been a serious matter in any case, but several things conspired to aggravate it. The death of Dr. Neeshima in 1890 was an unspeakable loss both for the Dōshisha and for the Kumiai (and other) churches. The theological unrest of the time distracted the minds of many Christians and had a part in alienating some pastors from the missionaries. Japanese who had gone abroad were expected to bring back new and up-to-date ideas and found it easy to get a hearing by promulgating them and disparaging the missionaries as behind the times. At the same time the great increase in industrial and commercial activity worked powerfully to draw people's attention away from religious things, and some of the ministers got the idea that they could serve Christ as well in business as in the church, with the result too often that they finally lost all active interest in religion. In the mis-

sion reports of this time we read, "The era of doubt and discussion has chilled the churches." "The need of forbearance, sympathy and love has been pressed upon us as never before." "If it's darkest just before dawn it seems to me dark enough now to presage that day will soon be here." The membership of those churches which had increased tenfold in eight years actually somewhat decreased during eight years of this period.

The New Century

By the end of the last century many of the troubles just mentioned had more or less passed away, the Japanese Christians had come back into brotherly relations with the missionaries, and the opening of a new century seemed to be a fit time for renewed activity. A great Missionary Conference was held at Tōkyō in October, 1900, from which arose a Federation of Christian Missions with annual meetings, and during 1901 a union evangelistic work was carried on widely throughout the country, which resulted in over a thousand baptisms and perhaps did still more good in arousing the courage and zeal of the Christians.

As compared with some earlier periods, the Christian work in Japan so far in this century is less spectacular, and some of the special opportunities of the past do not now exist; notably, medical work has been given up by all missions except the Episcopalian, and Japanese do not now seek Christianity for political motives. But on the other hand kindergarten work, begun in the latter part of the last century, has greatly flourished in recent years, so that now there are over 160 Christian kindergartens in Japan, doing a beautiful work both for the little ones and for the homes from which they come, while all the higher Christian schools for both sexes are filled to overflowing. The superficial growth and extravagant hopes of the eighties are gone, but Christian work is established on a firm foundation, with experienced Japanese leaders taking the chief part in it, and all interested in it have very great reasons for encouragement and for assurance that God is working with love and power in the Sunrise Kingdom.

CHAPTER II

A REVIEW OF THE PRESENT SITUATION

D. C. Holtom, Ph. D.

The Semi-centenary of the Protestant Churches

The year 1922 saw the completion of fifty years of organized existence on the part of the Protestant churches of Japan. On March 10 of this year was celebrated the semi-centenary of the founding of the *Kaigan* Church (Presbyterian) of Yokohama, the first Protestant church in Japanese territory. The further fact that this church was not established for the purpose of promoting exclusive denominational propaganda, but rather as a simple "Jesus Church", whose "Rule of Faith was the Bible", which, it was hoped, would become the nucleus of a Japanese Christianity organized independently of foreign denominational divisions, makes its founding of more than ordinary importance in the general development of the Christian movement in Japan.

It is also worthy of note that the year that saw the beginning of organized Protestant churches likewise saw the introduction into this country of many of her greatest institutions. The year 1872 witnessed the abolition of the old feudal clans and the modernization of the government, the reorganization of the army after European models, the first railroad, the first newspaper, the modern postal system and the inauguration of modern educational institutions. This accumulation of events makes the year 1922 of particular significance as a stage from which to measure the progress of the past fifty years. No such comprehensive review can be undertaken here, however. We must content ourselves with attempting to record some of the more prominent features of evangelical Christ-

ianity in 1922—after fifty years of organized history. This necessarily involves an examination of the environment in which the Church is growing.

I.—GENERAL CONDITIONS IN 1922

Peaceful Reconstruction

From the standpoint of those who are interested in the progress of Christian internationalism, no terms characterize the outstanding events of Japanese development during 1922 better than the words, peaceful reconstruction. Such a statement must not be taken to imply that the year was unmarked by agitation and decomposition. Indeed there is much justification for saying that 1922 was particularly noteworthy for the appearance in various fields of Japanese life of active processes of fermentation and dissolution. These last named characteristics may well be seen in the business depression that continued throughout the entire year, with accompanying bank failures and wide-spread discontent. Yet these very conditions nourished feelings of domestic instability and dissatisfaction that were in turn most important factors in forcing upon the authorities the double necessity of economy in armaments and conciliation in foreign policies. In the balanced account for the year, one fact, or rather one set of facts, stands out above all others. These facts are cumulative in the direction of strengthening the foundations of international good-will. It is probably safe to say that there has been no year in the history of modern Japan in which the advantages of the ways of peace received more substantial confirmation than they did during 1922. During this year pacific policies made significant conquests in the affairs of the government, and, what is more fundamental still, peace ideals considerably strengthened their hold on public opinion. Certain grounds of international misunderstanding that had in them potential catastrophe, were cleared away, it is hoped, for all time. This is far from meaning that the forces of militarism have been routed. Japanese militarism is still strong and has a powerful influence in the determination of

national budgets, certainly a most important index of real strength. Yet in 1922 the militarists were discredited in no small measure and were forced to make at least a partial surrender to the forces of peaceful reconstruction.

The Prince of Wales' Visit

The ideals of international good-will found a most concrete and exalted embodiment in the visit to Japan, between the dates of April 12 and May 9, of Edward, Prince of Wales, the fourth member of the reigning royal family of England to visit this country. The visit of the Prince of Wales was in return for that made to England in the previous year by the Crown Prince of Japan. This direct contact with Japan on the part of the heir to the British throne, brief though it was, afforded many important opportunities for the expression of Anglo-Japanese friendship, and is to be regarded as an important factor in deepening that friendship. The visit was particularly timely, coming as it did immediately after the merging of the Anglo-Japanese Alliance in the Four Power Treaty of Washington. In a public utterance made almost immediately after his arrival in Japan, the Prince of Wales called attention to this appropriateness by saying that he had no doubt that the Quadruple Treaty to which the older agreement was giving place would result not only in deepening the traditional sympathy between Japan and England, but would also effect good relations between the four signatory nations. In his farewell message to the Japanese people—speaking of the enthusiastic expressions of friendship with which he had been everywhere greeted—he said, "I am well aware that this manifestation of friendship has been given to me as my father's son and as a representative of that other Island Empire which though far remote from Japan, has for so long been intimately associated with her by the closest of bonds and with whom she has cooperated so loyally for the welfare of humanity; and I appreciate my welcome all the more for this reason."

The frank avowal of Christian ideals on the part of the Prince of Wales was favorable to the extension of Christian influence. At those points of his itinerary where access to

the English Church was possible he participated in public worship on the Sabbath Day. He is said to have made important changes in projected arrangements for his entertainment in order that he might spend Good Friday in quiet and in religious worship. One of the noteworthy ovations accorded him was that of 10,000 Christian Sunday school children. His attitude towards Christian missionaries was cordial and appreciative. Bishop Foss writes, "The visit of the Prince of Wales gave opportunity for the Christians to come forward in many ways. Christians throughout Japan have indeed much cause for thankfulness in the tone which he set during his visit."

The Royal Family and the People

Significant tendencies in present-day Japanese thought may be discerned in the unanimity with which the press called attention to the fact that the popularity of the British Prince was due altogether to his personal qualities of modesty, frankness, tact and democratic devotion to fine ideals of public duty. The *Yomiuri*, one of the most liberal of the daily papers, took advantage of the occasion to point a moral for the authorities by apologizing to the Prince of Wales for the manner in which Japanese bureaucracy and police restricted democratic tendencies by standing as a barrier between the people and the free expression of their loyalty to the Japanese Royal Family. It is undoubtedly true that the visit of the Prince of Wales has done much in the way of facilitating a more natural rapport between the Japanese people and the ruling House. During the past year members of the Japanese Royal Family have moved more freely among the people than ever before. Evidence of a less rigid attitude is to be found in a decision of the Imperial Household Department, permitting the attendance of Princes and Princesses at public entertainments such as theaters and concerts. Pictures of the Prince Regent on sale in the shops have taken on unconventional freedom that represents a wide departure from the stiff veiled portraits of the Meiji and the Taishō Emperors. Photographs are on sale showing the Prince Regent walking along the countryside in the rain holding his own umbrella, riding aloft in a

chair supported on the shoulders of rural youths, standing by the side of his fiancée, and even swimming with a towel around his head.

Attitude toward the Washington Conference

Definite progress in disarmament on the part of Japan began with the signing of the Nine Power Treaty, the Four Power Pacific Agreement, and the Naval Limitation Treaty by the Japanese representatives at Washington in February, 1922. Japanese newspapers, apart from a negligible jingoistic section, hailed the work of the Washington Conference with outspoken joy. One paper went so far as to declare that the short space of time between November 12, 1921, and February 6, 1922, saw more accomplished by man for the benefit of mankind than any other equal period in the entire history of the world. The *Japan Times and Mail* made a frank avowal of the tense international situation that had been developing up to the close of 1921, when it stated—"Before the Conference the entire Pacific policy of Japan, America and Great Britain was gradually being based upon the inevitability of an American-Japanese war, and the way things were heading, that war would have come before the present decade had been spent." The same paper gave expression to the wide-spread relief that was felt in Japan, following the announcement of the achievements of the Conference, by declaring, "To-day war has been made absolutely impossible and every vestige of an excuse for hostilities has disappeared."

The work of the Washington Conference was finally endorsed by all three of the main political parties in existence at the time—the *Seiyūkai*, the *Kenseikai* and the *Kokumintō*—a fact that is especially significant to anyone who is familiar with the extent to which the opposition parties in Japan go in most ordinary issues in attempting to discredit the measures proposed by the government.

Carrying out the Washington Agreements

The pledges and agreements subscribed to by Japan at Washington have been discharged as obligations of honour. On August 5 the Prince Regent signed the Four Power Pacific Agreement, the Naval

Limitation Treaty, the Nine Power Treaty relating to China, the Chinese Customs Treaty and the agreement concerning the restricted use of submarines and poison gas in warfare. This consummated the formal acceptance by the Japanese Government of the treaties concluded at the Washington Conference. The withdrawal of Japanese troops had already been begun in July with the removal from Hankow of the few hundred soldiers who had been stationed in that city to protect foreign interests against possible depredations by Chinese bandits. On October 25 the removal of Japanese expeditionary forces from the Siberian mainland was completed with the evacuation of Vladivostok—this marking the final withdrawal of allied troops from these regions. Thus ended a military adventure which is estimated to have cost the Japanese people 300,000,000 yen and which yielded little beyond misunderstanding and friction. This withdrawal from Siberia, however, did not include a relinquishment by Japan of her military occupation of North Saghalien. Japan has retained the northern half of this island ostensibly as a basis for negotiations in securing a settlement—"consistent with Japan's national honor and dignity"—of the claims advanced against Russia for the massacre of Japanese at Nikolaevsk in the spring of 1920. In connection with Japan's occupation of Saghalien it should he remembered that Russia drove the Japanese out of this island in 1875.

On December 10 the ceremony of the restoration of Shantung to China was carried out at Tsingtau, with much shaking of hands between Chinese and Japanese delegates, accompanied by cheers for the Chinese Republic led by Japanese soldiers and toasts to the Japanese Emperor proposed by Chinese. The Japanese garrison was finally withdrawn from Tsingtau on December 17. Japan hereby redeemed her pledge made at the outbreak of the World War, of a final and complete transfer to China of authority over the Shantung peninsular. The occupation began with the capture of Tsingtau from Germany on September 10, 1914, and extended over eight years. Negotiations for the transfer to China of the Shantung

Railway were completed before the close of 1922, but the line was not finally turned over to the Chinese Government until January 1, 1923. On the same date Japan also relinquished her post offices in China.

In naval affairs the adoption of the 10–10–6 ratio under the terms of the Washington agreements is largely responsible for the fact that at the end of 1922 the Government was able to announce a surplus of 103,716,800 yen accruing from savings in the naval estimates for the year. Yen 77, 743, 513 of this total was made possible by the cancellation of the construction of capital ships; Yen 11, 250, 000 was saved in the single item of maintenance of scrapped ships; other savings were made by the reduction of naval forces, by the suspension of work on certain naval fortifications and in miscellaneous items. At the same time the Government reported that nine battleships and three cruisers had been scrapped and that the construction of fourteen vessels had been suspended. This was accompanied by the reduction of the number of non-commissioned officers and also of the number of students in naval schools.

Military Affairs

In relation to military affairs no such vigorous execution of a policy of disarmament can be recorded, although the general situation was such that the military authorities could not avoid a limited amount of retrenchment. In the spring of 1922, just before the close of the Diet, a resolution was passed by all political parties acting in unison, to the effect that military expenditures for the year should be reduced by 40,000,000 yen. Immediate pressure was brought to bear on the authorities to effect the carrying out of the resolution. Success was only partial. At the close of the year it was announced that the actual reduction in military expenditure achieved during the previous twelve months had been 23,000,000 yen, a little over half the demand of the Diet. At the same time General Yamanashi, Minister of War, stated that the army had been reduced by about 50,000 men during the year. To this should be added an additional 10,000 dismissed from military offices and schools. Japanese critics of this

reduction in personnel declared that it was more apparent than real, since 34,000 out of the number sacrificed had already become unnecessary because of the reconstruction of the infantry organization. The actual size of the Japanese standing army is probably unknown outside the offices of the government bureaus immediately concerned. Exact figures cannot be obtained. One computation, probably the most reliable, fixes the estimated strength of the forces under arms at a maximum of 440,000 men, maintained in twenty-one divisions.

The actual power of military interests may best be seen by a reference to national budgets. The total budget of the Japanese Government for all departments for 1922 was Yen 1,466,000,000. Of this amount the army received Yen 253,000,000 and the navy Yen 394,000,000, a total for both departments of Yen 647,000,000—44 per cent of the whole national expenditure. The budget for 1923, as drawn up by the Cabinet and presented to the forty-sixth session of the Diet in January, 1923, distributed to all departments a total of Yen 1,346,173,000. Of this total, Yen 203,501,000 was apportioned to the War Office and Yen 276,628,000 to the Naval Office, making a total for the two offices of Yen 480,129,000—36 per cent of the entire estimates. The difference between thirty-six and forty-four per cent represents no inconsiderable reduction, but it should be noted that it is mostly on the side of the navy. The cut in military estimates for 1923 over the previous year is about Yen 50,000,000, which is exactly the amount that the military authorities announced would be saved through the withdrawal of forces from Siberia, North Manchuria and Tsingtau.

At the end of the year the best opinion was fairly unanimous in the conclusion that the actual achievements in army retrenchment fell far short of the demands of the people. Pacifists declared that the militarists were proposing make-believe reductions, not in accord with the spirit of the Washington agreements. The military party defended itself by calling attention to the fact that the Washington agreements did not extend to military affairs proper, and by pointing to the chaos of Central Europe

and the actual military expansion, accompanied by increased attention to military training in the schools, that had taken place outside of Japan since the close of the World War. Under the circumstances the War Office stated that it was necessary to perfect the national defense in the light of the experiences of the European War, and, accordingly, proposed to make compensation for inevitable reduction of personnel by better organization and by increase of equipment, including munitions. This situation did not make possible a radical cut in the estimates. Certain members of the military clique attempted to support an expansion program by advertising pacificism as a threat to Japanese patriotism.

Financial Depression

On the part of the people as a whole, the financial depression of the year made the burdens of great military and naval budgets more poignant and intolerable than ever. In drawing up its estimates for 1923 the Government declared that since revenue had declined through depression of trade it was necessary to make retrenchments in the national budgets, and among other measures of relief stated that it proposed reduction in armaments "in the spirit of the Washington Conference." The economic situation greatly facilitated, even if it did not absolutely necessitate, the carrying out of the Washington agreements.

Business Conditions

It is important that we should note briefly the general economic situation. A statement given out by the Mitsui Bank at the close of the year shows that business during 1922 was the most conservative of any year since the Great War. The report says in part, "In some lines of trade the money invested in 1922 represented less than ten per cent of what was expended in 1918. The total for combined new and additional capitalization reached Yen 1,755,482,000 or nearly one hundred per cent lower than the figure for 1921." Another business expert says, "Fusion, dissolution, and reduction of share capital, these were the outstanding features of the year's business." An economic authority, writing in the *Japan Weekly Chronicle* for December 28,1922, says, "Even national

bonds, whose price should be most stable of all, are now ten per cent or more below the quotation that obtained in 1916." By the opening months of 1923 the shares of Japanese shipping companies were reported to have declined to one fourth of the values that they reached during the war boom. Under these conditions of depression, bank failures and runs on banks were frequent in the larger cities of Tōkyō, Osaka, and Kōbe, and in different rural districts. Mr. Junnosuke Inouye, Governor of the Bank of Japan, in accounting for these bank failures said, "They were caused by a disregard of morality by bankers who indulged in reckless speculation and investment." The underlying causes of the general depression, however, are to be found in conditions of business reaction not essentially different from those that produced post-bellum financial declines outside of Japan.

High Cost of Living

Yet in spite of the general depression, the cost of living showed a strange perversity to remain high. Quotations given out by the Bank of Japan in November, 1922, indicated that in that month the prices of commodities, including all food stuffs, were on an average nearly ninety-seven per cent higher than they were in July, 1914, and practically the same as they were in June, 1918, at the height of the war inflation. Thrift Days, encouraged by the Chambers of Commerce of the large cities, proved entirely futile as a measure of relief. Prices were kept up largely by artificial methods, that is, by curtailment of output, by manipulation of distribution, by inflation of currency, by the increase of the duty on certain imports, competition with which threatened to force the lowering of domestic charges, and by substantial loans from the government to tottering business houses whose collapse might have precipitated an economic readjustment more favorable to the average wage-earner.

Agrarian Troubles

These conditions brought special suffering to rural districts where the increment of return for labor was most unbelievably low. Throughout the year the press was full of the troubles of tenant farmers. The economic depression had reduced

multitudes of rural communities to the verge of starvation. Agitations and riots occured in various parts of the country, led sometimes—a rather significant fact—by soldiers just returned from Siberia. The most important demands of the farmers were: a substantial reduction of land rents, a more equitable division of the returns of labor between land owners and tenants, a stabilization of rural markets through the purchase on the part of the government of surplus supplies of rice, the application of a larger proportion of the income from taxes to local uses, and a larger national aid in the support of elementary rural schools. This rural discontent resulted in the formation in the spring of the Tenant-farmers' Guild of Japan, which held its first session on Aprill 9. At this meeting the following resolution was passed:

"Agriculture is the basis of the national life and the sole source of livelihood for the Japanese tenant farmers. Some seventy per cent of the Japanese nation are farmers and of these nearly seventy per cent are tenant farmers. Bad agricultural customs have begun to steadily oppress the tenant-farmers, especially through the growth of capitalism. This Guild is resolved to deliver these victims from the oppression under which they are groaning. All Japanese tenant-farmers must combine to fight against the cursed principle of capitalism and achieve a common emancipation." (*The Japan Weekly Chronicle*, April 20,1922, p. 563).

The Arms Scandal

In October occurred the famous "arms scandal," involving the mysterious disappearance of certain military supplies held in trust by the Japanese authorities in Vladivostok. The stores were composed partly of Russian arms seized in April, 1920, as a means of preserving order in the city, and partly of supplies formerly belonging to the Czechs, the latter consisting of some nineteen carloads of arms and ammunition. On August 7 it was "discovered" that the Czech arms had disappeared. The newspapers accused the military authorities of having made a secret transfer of these arms, wholly or in part, to the Russian Whites and to the Manchurian war-lord, General Chang Tsao-Lin, who was known to be *persona grata* to the

Japanese militarists. The Government instituted investigations, carried out, it should be noted, through the military authorities themselves, and on October 16 the Cabinet gave out an explanation, admitting that the Czech arms had disappeared and also that an indefinite amount of supplies had been handed over to "Russians charged with the maintenance of order," but repudiating the possibility of their having fallen into the hands of General Chang Tsao-Lin.

Demands for Military Reform

The "arms scandal" furnished the occasion for a vigorous renewal of attacks on the militarists. The liberal press demanded the reform of the existing system of military administration in three directions: (1) the abolition of the regulations under which the portfolios of War and Navy were open only to military or naval officers, (2) the abolition of "direct reporting to the Throne" on the part of the ministers of the Department of War and of the Department of the Navy, whereby these two divisions of the government secured practical independence of action, making possible the evils of "double diplomacy," and (3) the abolition of the Army General Staff which was criticized as "the bulwark of militarism." The situation involved in the matters just stated has been well explained by Dr. S. Yoshino, the well-known liberal professor of the Imperial University of Tōkyō. He says, "Japan's Constitution neither provides for nor prohibits the joint responsibility of ministers. There is no objection to the principle, which is, indeed, implied by the provision that all important affairs of state shall be put to the ministerial conference—except in the case of military matters. The ministers of the Army and the Navy act independently of their colleagues in the Cabinet.

"Furthermore, a jointly responsible ministry becomes for all practical purposes impossible on account of the restrictions which surround the Premier's choice of men for these two important offices. They must be military men according to the present rule. The ministers of the Army and the Navy no longer even discuss with the head of the Cabinet their plans for departmental expenditures. They declare the function of sovereignty is divided into two

categories: affairs of state in general and matters relating to the national defense, and are upheld in their claim that the latter should be administered separately and independently. Constitutional amendments should remove the necessity of appointing military men to the Army and the Navy Ministries, except as the Premier chooses, and abolish completely the ministerial practice of offering 'direct advice to the Emperor.'" (*Japan Advertiser*, March 18,1922). The reforms herein suggested are yet to be consummated.

Other Forces Working Against Militarism

Certain factors other than those already noted likewise contributed to the weakening of popular confidence in militarism. The indefiniteness of the long continued military "prospecting" in Asia, producing little in the way of tangible results, but keeping large bodies of young men away from home for extended periods of time, had become increasingly irritating to the nation and was under almost constant criticism right up to the date of the withdrawals. The authorities, themselves, seem to have learned that the forceful occupation of Siberia was altogether futile as a means of erecting a barrier against Russian radicalism. Soldiers brought back into the heart of the home-land the very political heresies they had been sent out to check. Japanese business men also began to discover that a military threat against China, Manchuria and Siberia was bringing to pass a situation inimical to the progress of Japanese commercial activities in Asia. The withdrawals were far from solving all problems, especially with respect to China, yet the advantages of a friendly commercial policy were vindicating themselves. The ill-fated Changchun Conference was first and foremost a commercial adventure. The fact that it could have been held at all is indicative of a certain amount of progress in reconstruction. Indeed, before the year 1923 was far on its way, the Mayor of Tōkyō was entertaining a commercial representative of Russia, and a motion for the recognition of the Soviet government was introduced in the Imperial Diet—an unsuccessful motion it is true, but nevertheless significant. Finally, we must note the fact of various definite campaigns for disarmament and peace launched by differ-

ent organizations and individuals. In January, 1922, a nation-wide movement, led by Yukio Ozaki and Saburō Shimada was begun under the auspices of the Armament Limitation Association, having as its object the complete destruction of militarism. On October 31 was formed the Japanese Association for International Education, promoted by a group of prominent educators and setting as its main task the development of the international spirit through education. Various other organizations contributed to the advancement of similar ideals. The Federation of Japanese Buddhists was active in the interests of universal peace. Likewise, the Christian forces in the churches and missions worked through various organizations for the same ends. The great hope which went before multitudes of the people throughout the year is well expressed in the poem contributed to the Annual Imperial Poem Contest by Her Majesty the Empress. The poem has been translated:

"The bright sun rising over the tranquil sea
Appears to us a cheering symbol of the Peace
Now coming to the Nations of the Earth."

The Peace Exhibition

Between the dates of March 10 and July 31 a great Peace Exhibition, under the auspices of the Tōkyō Prefectural Office, was held at Uyeno Park, Tōkyō. The purpose of the exposition was to commemorate the restoration of peace after the World War and "to display to the world the national and cultural development of Japan and the actual conditions of her commercial and industrial organization." The total ground area of buildings covered about nine acres. The exhibits were gathered from all parts of the Japanese Empire, and to a very limited extent from foreign countries. They included raw materials, textiles and other manufactured articles, machinery and fine arts—in fact all the best implements and products of Japanese industry. The dedication ceremonies held on the completion of the framework of the buildings were conducted by thirty Shintō priests under the direction of the Chief Priest of the Hiye Shrine. They were attended by Cabinet ministers, prefectural governors and

members of both houses of the Diet. They included the reading of *norito* and the distribution of *mochi* cakes, and, later in the day, *geisha* and fireworks.

Radical Activities Control Bill

In the early months of the year the official barometer was acutely sensitive to the pressure of "dangerous thoughts"—real and imaginary. This anxiety on the part of the authorities expressed itself in such forms as espionage of foreigners, particularly those who suggested an odor of Russian Bolshevism, a strict surveillance of labor demonstrations and suspected public speakers, and a more rigorous application of the press law. On February 18 the Government introduced into the House of Peers the so-called "Radical Activities Control Bill." The bill proposed penal servitude or imprisonment for a term not to exceed seven years for any one found guilty of propagating or attempting to propagate matters subversive of the national organization, such as anarchism, socialism and communism. It further proposed a term of imprisonment not to exceed ten years as punishment for attempting to carry into execution such doctrines by the use of public meetings or "crowded demonstrations." The same punishment was to be meted out to anyone who should attempt to propagate by means of riots, violence, threats, or other illegal methods, any matters which might alter the fundamental nature of Japanese society. Punishment was likewise provided for aiding and abetting such movements by furnishing money, goods or other facilities. One remarkable feature was an article extending the application of the proposed legislation to those who committed offenses covered by the law in territories outside of Japanese jurisdiction.

Mr. Yamanouchi, Vice-Minister of Justice, stated that the bill had its origin in the necessity of suppressing the growing tendency toward attempting to overthrow the foundations of the State through secret machinations with foreign Socialists. "With foreign funds, secretly imported," he said, "these movements in this country have lately become systematic and might entail disaster unless checked in due time." The Government admitted that

its move was directed against Bolshevism.

Opposition

The bill aroused wide-spread and intense opposition. The study of this opposition furnishes a valuable index of progressive tendencies in modern Japan. Scholars declared that the bill might be so interpreted as to frustrate legitimate research in social reconstruction, journalists and editors said that it threatened to eliminate such freedom of the press as existed. The National Federation of Labor announced a nation-wide campaign against it. It was denounced as a formal attempt of capitalistic bureaucrats to control various undesirable phases of thought and activity with legal enactment, while leaving untouched certain obvious causes of popular discontent, such as the failure of the movement for universal manhood suffrage, the suppression of democratic tendencies, failure to secure adequate curtailment of military expenses, the need of more liberal trade union laws, heavy and unequal taxation, and general poverty. It was declared that the bill would impede justice by ignorance in high places, since it would be impossible to expect fair decisions from judges who lacked a knowledge of the trend of world thought. Finally, it was criticised as an attempt to alter international law by domestic statute.

The bill was passed in a modified form by a special committee of the House of Peers, but because of the opposition just reviewed it failed to become law. The measure was held as a threat over the heads of the people throught the entire year, however. The *Chūō Shimbun* declared that the total effect was an increase in radicalism and socialistic tendencies, and assigned as an important cause the government policy, which, while attempting to suppress dangerous thoughts, simply advertized them, thereby fostering interest in various forms of radicalism ranging all the way from birth control to guild socialism.

Women

The year saw the first woman professor in the Tōkyō Imperial University and women enrolled for the first time as members of political organizations. The latter achievement on the part of the "new woman" was made possible

by a revision of the Police Regulations so as to give to women the right of organizing and attending political meetings and of becoming members of political parties. Modern education is rapidly producing a type of woman fully capable of occupying the rights thus being opened to her. The latest statistics show that there are nearly as many girls in schools of middle grade as there are boys. Physical education is giving a new vigor and assertiveness to Japanese women. The physique is improving. It is said that the average school-girl of ten or twelve is unable to wear her mother's *tabi*. The old lessons in flower arrangement and in tea ceremony are giving place to basket-ball, volley-ball, archery, fencing, swimming, foot-racing and tennis. The interest in dancing has increased greatly. One of the outstanding needs in woman's education is the creation of a more wholesome literature. Woman's magazines by the score appear on the market. Frequently more than half the contents consists of "confessions," sometimes actually purporting to come from the *demi monde*. The situation has attracted the attention of the police and a more vigorous policy is forecasted by the action of the authorities in suppressing in February (1923) three woman's magazines on the ground of their being subversive of public morals.

Semi-centenary of the Department of Education

The commemoration by the Department of Education, on October 30, of the semi-centenary of the founding of Japan's modern educational system furnished the occasion for extensive reviews in the public press of existing educational conditions as well as of the historical developments of the past fifty years. The general discussion of the educational situation, particularly in its relation to the Christian movement, is given full treatment elsewhere in this volume and need not be taken up here. It is of some interest to note, however, that the long struggle on the part of certain higher commercial colleges and normal schools to attain recognition as universities has met with final success. Before the close of the year the Cabinet announced a decision to raise the Tōkyō Higher Technical School, the Ōsaka Higher

Technical School, the Kōbe Higher Commercial School, the Tōkyō Higher Normal School, and the Hiroshima Higher Normal School to university status. At the same time the primary school subsidy was increased to 30,000,000 yen.

New Juvenile Laws

Two important laws deserve the special attention of all who are interested in juvenile welfare. The first is "The Law Prohibiting the Use of Alcoholic Beverages on the Part of Minors," which went into effect on April 1, 1922, and the second is "The Act Concerning Juveniles" which came into force on January 1, 1923. The texts of these two laws will be found in the Appendices of this book.

II.—THE CHURCH

Method of Gathering Material

The following survey is presented mainly in the form of a condensed symposium. In securing the material summarized in what follows, letters were sent to one hundred missionaries known to be either directly engaged in evangelistic work or in a position to speak with more or less authority concerning such work. A translation of this letter was sent to each of thirty-six Japanese Christians whose opinions, it was felt, were entitled to special respect in estimating conditions in the native church. The letter asked for information on the following points: progress in evangelistic work, spiritual conditions, special difficulties or opportunities and how met, changes in organization, progress in Japanese leadership, participation in the work on the part of the Japanese believers, new forms of work undertaken, classes reached, progress in self-support, attitude of Buddhists and Shintoists, attitude of government officials, and important problems that still awaited solution. It was realized that these subjects were not altogether mutually exclusive, yet the earnest hope was expressed that material would be sent in along some such lines as those suggested.

The response was most satisfactory. Seventy-three missionaries and thirty Japanese sent in replies. This furnished one hundred and seventy-six pages of information, a

good part of it on single-spaced typewritten sheets. The range of territory reported on extended from Hokkaidō to Kyūshū. A large amount of the material was necessarily local in character, but all was alike indispensable in forming an idea of the whole. What follows is an abridgment of the data sent in, together with an interpretation thereof. No attempt is made to present statistical summaries covering the evangelistic work for 1922 as a whole, since it was impossible to secure complete statistics at the time when the material for the survey was gathered. The study proposed deals mainly with general conditions and problems. Liberal quotations are made from the original letters. In some cases the names of the contributors are attached, but more frequently omitted. It is, of course, impossible to find absolute consistency in material derived from so many different individual sources. Yet, apparently contradictory statements may be, after all, only the opposite sides of the same coin. Most hearty thanks are extended to all those who have cooperated to make the survey possible and humble apologies are offered for any misunderstanding or misrepresentation of original facts.

Spiritual Awakening

Reports from all parts of the country speak almost unanimously of a growing consciousness of spiritual need and of a deepened interest in religion. This is accompanied by a more tolerant and even an expectant attitude towards Christianity. A statement made by Mr. Paul Kanamori, who in 1922 had unusual opportunities to observe conditions in the Japanese Empire from Hokkaidō on the north to Formosa on the south, may be taken as representative in this respect. He says, "I feel that the attitude of the Japanese people towards Christianity has been wonderfully changed and is still changing. In my 1922 campaign of 315 meetings I had only one case of disturbance by lawless people; and this was slight. I experienced no open opposition from any quarter. Government officials helped me everywhere. When I held large mass meetings in theaters or other public places, the local authorities always sent police protection. There was no open opposition either from Buddhists or Shintoists. Those most favorable

to Christianity and easily reached are intelligent young people, both men and women. But from my own observations I can say that the whole people are hungering and thirsting after some spiritual food which will truly satisfy them. I see no real hindrance or difficulty from the outside for the spread of Christianity in Japan at present. The real difficulties lie within the Church itself. Our churches are not yet awake to the great opportunities and therefore not doing what they ought to do. One thing more—our country needs the true and pure gospel and not a counterfeit or diluted one. We need now, if ever, the preaching of Jesus and Him crucified and not something about Christianity or about Christian civilization."

Others write: "It is evident that religion has come to a new day in Japan. It is finding an ever widening place in the thinking and feeling of the people. It is the easiest thing in the world to start a religious conversation and the response is most hearty. There is abundant evidence that a great heart-hunger is abroad in the land and that multitudes are conscious of a great lack in their inner lives, although they may say little about it openly. Only recently a high official of the Imperial Household Department approached the Department of Education and severely reprimanded it for being so negative in its religious attitude and influence, and for attempting to eliminate religion from the training of the youth of land." (Wm. Axling)

"I want to express my belief that there exists a real, earnest search for soul satisfaction in the hearts of multitudes. And I want to emphasize the need of quite, persistent, spirit-filled, Bible-founded, personal work for the individual." (G.P. Pierson)

"Christianity is more widely welcomed now than ever before in the history of Japan. Christian ideals and even the events of Christian history – though sometimes distorted as in the writings of Ebara, Arishima and Kurata—are having a great influence even in secular literature. People who formerly despised Christianity are sending their children to the Christian Sunday School." (Y. Chiba)

The list of other correspondents who call attention to the same situation is fairly long. It is not possible to do more

than briefly summarize their observations here. This awakening religious interest is not confined to any single social level, although as far as its contacts with the Christian movement are concerned, its field of operation is largely middle class. It expresses itself most clearly in the turning to Christianity on the part of adolescent youth. Representatives of practically all classes, however, are included among the rapidly growing number of those who are showing a new appreciation of religious values, accompanied by a greater respect for Christianity. From this standpoint the modern religious movement in Japan attracts the benevolent millionaire and the penniless *eta* alike. It includes shop and factory workers, farmers, students, teachers, business men, office-workers, and officials. Yet with all this general religious interest the fact remains that the nobility, the wealthy, the industrial workers and miners and certain of the poorer clases such as fishermen and *eta* remain practically untouched by direct Christian influence. Dr. S.H. Wainright says, "To the leaders of the nation and to thoughtful persons everywhere it is becoming more and more apparent that a vital religion is the outstanding need of Japan." This observation is supported by communications which report from widely separated parts of the country that the attitude of government officials is in general kindly and definitely favorable. There are exceptions, however. In some places educational authorities have interfered indirectly, at least, with the attendance of teachers and students at church services and Sunday schools. Actual membership in the Christian communion, on the part of government officials, is comparatively rare. Yet, even when personally indifferent to religious matters, the authorities are on the whole friendly and sympathetic, especially toward practical programs of social service. A good example of the liberal attitude of the officials is to be found in the manner in which the railway authorities cooperate with certain missionaries in the carrying on of the work of the Railway Mission—this time in the interests of direct evangelism. The Railway Bureau of the Japanese government gives to these missionaries and their Japanese fellow workers free

passes on the railroads, subject to the official approval of their programmes of work. The privileges include permission to hold religious meetings in the railroad stations between the time of the arrival and departure of trains, and to preach to the railroad men at the stations and in the shops.

Government middle school principals in different parts of the country have sanctioned the opening of Bible classes for their students. Both teachers and students alike are becoming more serious in their regard for religious things. In the Primary schools the new attitude toward religious and cultural teaching has opened many schools to religious lecture meetings. Christianity has not had exclusive access to this new friendliness, however, but has been admitted to equal privileges with Buddhism, Tenrikyō, and various other like bodies. In general it may be said that we are witnessing the rapid break-up of the old covered hostility to Christianity; and in many ways and in many places a welcome is being given to the gospel message that is open-hearted and free from misgivings. Christianity has been cleared in the popular estimation to a greater extent than ever before of being a religion that is opposed to the Japanese national spirit. Multitudes are coming to look upon Jesus as one of the world's great moral heroes, which may be taken as a step towards more personal religious appropriation of Christianity. It is estimated that about 400,000 people come under the influence of direct Christian teaching per week in Japan.

Causes

The reasons for the development of this favorable attitude toward religion in general and toward Christianity in particular are to be found in the operation of a group of factors. Among these the following are mentioned. The general development of modern Japan has found expression in a public opinion in which the limitations of an older national exclusiveness have been partially overcome in the interests of an international neighborliness which includes a better appreciation of the nobler elements in the culture of other peoples. This tendency has been considerably strengthened by the achievements of the Washington Conference. The old bitter attacks on America practically

disappeared from the Japanese press during the latter part of 1922. This situation has naturally proved favorable to Christian missions which are so largely supported by American personnel and capital. Again must be noted the effect of the wide spread discontent that accompanied the economic depression that continued through 1922, following the unusual financial prosperity of the few previous years. In certain cases this depression produced a sort of stupor distinctly unfavorable to the implanting of religious ideals of any sort whatsoever. In other ways, however, this same situation produced a discontent with material things that was favorable to religious appeal. Then again, Christian propaganda itself, taking form in literature, Bible-class, school instruction, social relief and preached word has spread a leaven that has begun to modify and temper the whole lump. Books by Kagawa and others who deal with modern problems from the Christian standpoint have had a tremendous influence. Perhaps the greatest single factor in breaking down opposition has been the Sunday school work of the churches and the missions. It is a fact that the Sunday school has captured the affections of tens of thousands of Japanese children, and has made such an appeal to their parents that they are glad to turn their children over to the Christians when Sunday comes. Here among these children Christianity has found its greatest opportunity, and the work done in the Sunday schools in past years has certainly raised up a generation of men and women who are well disposed toward Christianity.

Lay Activity

A specific phase of the movement just noted has been the larger interest taken in evangelistic work by the laity. Reports from many different local areas go to show that the laymen are taking an increasingly aggressive part in the extension of the church. They have organized themselves into evangelistic bands for street preaching and for conducting meetings in homes. Probably more lay street preaching took place in Japan in 1922 than in any other previous year. The personnel of these bands ranged from ricksha men to university students. Laymen have organized and

conducted Sunday schools in the homes of the people, have moved into unchurched districts and opened preaching places, and have made conspicuous contributions to the counsels of both local and national directive organizations. The expenses of the work they have largely raised themselves through personal contributions. They have furnished a fresh stimulus to the clergy and have disclosed a permanent basis from which future efforts may be projected. One Japanese pastor proposes that Christian schools should take up the matter of giving brief courses of training to lay preachers. The potential vigor of this lay ministry has led more than one missionary to declare that its increased development will probably go a long way towards solving the difficult problems of lack of men and support. The following statement may be taken as illustrative here: "Our mission has been handicapped for the past year or two in the curtailment of funds for advance work. But this cutting down of home funds has worked rather to our advantage, in that it has offered us an opportunity of stressing self-support. It has led to the launching out into new work with the ideal of entire self-support on the part of the Christians and inquirers from the very start. Homes have been used instead of rented houses paid for with mission funds. The expenses of visiting Japanese evangelists and even of missionaries have been met by the local groups. This has led some to the conclusion that had the Japan field been started with such a program in the beginning, we should now be far nearer the ideal mission church than we are. Nor is it too late to start with this ideal in new centers." (H. C. Ostrom) It should be noted however that even with the aid of mission funds the equipment of the evangelistic workers is far from adequate; the average of 40 per cent complete which one missionary of unusually wide experience strikes for his own mission is probably a liberal-estimate for the entire Protestant church.

Revival of Buddhism and Shintō

Revivals of Buddhism and Shintō are important phases of the modern religious awakening. Alongside of the breaking down of the old popular opposition to

Christianity there is going on a wide-spread and organized effort on the part of the priests of these cults to maintain a hold on the people and, especially in the case of certain sects of Buddhism, to achieve a modernized program of religious work. In so far as this reanimation of non-Christian religions contains genuinely constructive elements, it represents a movement to which Christianity can hardly offer justifiable opposition. It is accompanied, however, by a revival of magic, divination and archaic ceremonialism that extends even to a recrudescence of primitive phallicism.

The Meiji Shrine

Shintoists have as a rule no active organs of propaganda but rely calmly on government support and the fact that every Japanese is considered in some sense a Shintoist. The very center of official efforts toward the expansion of Shintō as a state religion is to be found in the development of the great shrine to Meiji Tennō, located on an extensive site in Yoyogi, one of the western suburbs of Tōkyō. Certain developments of this shrine during 1922 need to be noted. In comprehensiveness of plan and vigor of execution the expansion of the Meiji shrine constitutes a most remarkable example of politico-religious activity. Mutsuhito, "the Meiji Emperor," died on July 30, 1912. On this date, says the official guide-book of the new shrine, "he became a *kami* (Shintō God)." Work on clearing land for the erection of a dwelling place for his spirit was begun in 1914; the first pillar of the sanctuary was raised on May 27, 1919; on November 1,1920, the 'divine spirits' of the Emperor and his Imperial consort were enshrined here with impressive ceremonies, as "the eternal guardians of Great Japan." Immediately afterwards the shrine was opened to public worship. The authorities report that during 1922 the main shrine was visited by 3,282,212 people, an average of 273,517 per month and 8,922 per day. A large proportion of these visitors purchased *mamori-fuda* or *o-mamori*—charms, distributed under government instruction as a means of bringing the persons and homes of the people into more intimate relationship with the great deities of the shrine.

In 1922 work was begun on the developing of the so-called *Gai En* or Outer Grounds of the Meiji Shrine. These Outer Grounds are separated from the main enclosure at a slight distance to the east, and add an area of 128 acres to the original shrine property, making an area of 181 acres in all. On the Outer Grounds are being constructed a Memorial Hall for the preservation of objects connected with the funeral of Emperor Meiji; an Art Hall with a ground area of 3000 square feet, intended to furnish shelter for pictures representing the great achievements of the Meiji Era; a Constitutional Hall, commemorating the granting of the Constitution in 1889; and a race-course and an athletic field covering an area of eleven and a half acres and providing seating capacity for 50,000 spectators. It is expected that all work will be completed in 1924.

These facts are important in going to show the efforts that are being put forth in official quarters to make the Meiji Shrine the religious, cultural and recreational center of the national life. Every year since 1919 shifts of young men, in bands of sixty, have been sent up from the rural districts to serve in the shrine for ten days without pay. This alternation of service is to continue, we learn, "as long as the world endures." Through such official stimulation and direction of popular devotion the Meiji Shrine has become, in two brief years, the second important shrine of Shintō, being surpassed only by the Grand Imperial Shrine of the Sun-Goddess at Ise. The number of Shintō Priests for all shrines reported at the close of 1922 was 14,943. The total number of shrines of all grades reported up to June 30 of the same year was 114,652. This latter total includes 915 large shrines of Prefectural, National and Government grades. The number of such shrines is increasing steadily year by year. They stood at 493 in 1880; in 1920 they numbered 866. Statistics, issued in December, 1922, by the Bureau of Religions of the Department of Education, give as the number of adherents of the "Thirteen Shintō Sects" for 1920, a total of 15,893,667. These sects constitute a form of Shintō that should be clearly distinguished from the

official shrine cult.

Active Buddhist opposition to Christian work during 1922 is reported from North Kyūshū and from Ehime, Shiga, Hiroshima, Aichi and Toyama Prefectures, as well as from certain other localities. It is naturally strong where Buddhism is well intrenched. Buddhist teachers in the schools are frequently the centers of anti-Christian propaganda.

Buddhism

Buddhist obstructive methods include interfering with street preaching, bringing pressure to bear on parents to prevent them sending their children to Christian Sunday schools, holding processions and demonstrations at the time of Christian services, priestly intimidation of those who open houses or rent buildings for Christian meetings, fostering the ideas that sickness and insanity come as the result of accepting Christianity, public lectures denouncing Christianity as philosophically weak and as a danger to the state, and literary attacks on Christianity through the use of newspapers, magazines, tracts and hand-bills.

The more enlightened Buddhists, however, do not resort to such methods of obstruction, but are giving increased attention to religious education, social relief work and special services. In these respects they offer Christianity "the most sincere praise of imitation." They are endeavoring to instruct their people in the tenets of Buddhism, especially making a comparison with Christianity which is favorable to their own position. The method is not peculiar to Buddhism, however. In many places the changed attitude of the people makes it impossible for Buddhism to undertake an open attack. Regarding conditions in Tōkyō one correspondent says, "The time was when Buddhists felt that it was their mission to fight Christianity. Today they are fighting for a place in the nation's life. It is no longer a question with them if they are going to be able to keep Christianity from spreading and from securing a foothold in Japan but whether they are going to be able to keep a place for themselves in the life of the nation." The latest available statistics for Buddhism—those for 1920—show 71,698 temples, 128,612

priests and priestesses of all grades, and 46,518,368 adherents. The figures cover sixty sects and sub-sects.

Important Developments

Undoubtedly, the most important phases of the evangelistic work during 1922 had to do with the continued development of plans and movements for the merging of church and mission organizations for the management of evangelistic work. This was accompanied by further steps in the commitment of mission work to Japanese leadership. Material bearing on this movement is grouped by churches below.

1. The Anglican Church

"The outstanding feature of the evangelistic work of the Anglican church during 1922 was the gradual transference of mission work to Japanese control. In the Ōsaka Diocese a Higher Mission Board was formed with a Central Committee and with branch committees in each district. As constituted during 1922, there were fifteen members of this Board, of whom six were missionaries and nine Japanese. There are no limitations respecting nationality, except that there must be four distinct representatives of the related missionary societies—two from the Society for the Propagation of the Gospel and two from the Church Missionary Society. The method of electing the other members practically guarantees that the majority shall be Japanese. The Bishop is the chairman of the Board, but all other offices are filled by the Board itself. The C. M. S. has transferred all the control of the mission work to this Board, as has also the S. P. G. all its work in the Ōsaka Diocese. This Board manages all financial matters in the missionary districts, within the limits of the appropriations in gross made by the mission societies. The Board also decides the location and work of both missionaries and Japanese workers in the Diocese. In the Tōkyō Diocese some progress has been made towards a similar organization, but the 'Deanery Scheme,' as it is called, is being put in force only in the C. M. S. section of the Tōkyō city and district Diocese. It is hoped that this plan will contribute greatly to the progress of self-support and general efficiency in these two Dioceses.

"As a matter of fact much progress was made in self support in 1922. In Tōkyō the Anglican Churches (*Sei Kō Kai*) united in a scheme to make Tōkyō a separate and self-supporting Diocese, with its own Japanese Bishop. Over 30,000 yen was collected or pledged for this purpose up to the close of 1922. This plan when fully consummated will mean that the two 'foreign' Bishops who are now in Tōkyō will withdraw from all jurisdiction inside Tōkyō Prefecture. In 1922 a similar project made headway to establish Ōsaka City also as a separate Diocese under a Japanese Bishop."

"The missions have no intention of withdrawing either workers or support from the newly formed Dioceses, but the control of things will more and more pass into the hands of the Churches." (W. P. Buncombe and Miss K. Tristram)

2. The Baptist Church.

The statement from the Baptist Mission says, "Not in many years, if indeed ever before, have the distinctions between Japanese and foreign been so obliterated and the unity of our work so realized. The Annual Meeting of the Japanese Church for 1922 resulted in the adoption of a new system of administration which gives promise of larger and better things for the future. The new plan contemplates, among other things, the use of Japanese contributions to help certain selected churches attain a certain kind of self-support; that is to say, independence of foreign money. The Japanese church desires the assurance of the Mission that as it takes over the support of organized churches, funds available for evangelistic work in Japan will not be accordingly diminished, but will be released for aggressive evangelism elsewhere.

"This change in form of administration was accompanied by another change, also of large significance. Hitherto, despite the fact that there has been in the church a rapidly increasing number of young men who had had training in America as well as in Japan, the leadership of the Convention remained in the hands of older and more conservative men. In the 1922 Convention, these younger

men were brought forward. They have been given every opportunity to put into operation the broader plans and policies which they have been urging for some years.

"The Joint Committee, made up of six missionaries and six Japanese, continued to function in a most gratifying manner during the past year. Not only all matters arising in that indefinite field where the interests of the Mission and the Japanese Convention meet, but also most of the problems that formerly were regarded as belonging exclusively to the Mission, are now dealt with by this committee. Half the Japanese on the committee are laymen. This participation of lay members in the larger denominational problems has not only educated and developed these representative men, but through them a new vision has been brought to many churches and, indeed, to the Annual Convention itself." (C. B. Tenny)

3. The Congregational Church.

"The year 1922 was marked by a signal development in the work of the American Board Mission and the Kumiai (Congregational) churches.

"The year before, a plan was conceived and formulated by which the evangelistic interests of the two bodies should be completely merged, while during the past year experimentation and testing of the plan were carried out with results that have quite fulfilled expectations.

"This plan called for the turning over to Kumiai Directors of all the funds received from the Board for evangelistic purposes, with the understanding that the Directors should assume the administration and full responsibility for all the churches and chapels formerly under the care of the Mission, such churches and their evangelists to be recognized in return as having the same status henceforth in the Kumiai body as all others belonging to the denomination.

"The Mission on its part was to elect three representatives from its own number to sit with the fifteen Japanese Directors in all their deliberations and to bear with them their full share of the responsibility for all the evangelistic work of the denomination. Also the requests for new missionaries and the location of missionaries were to be-

come the prerogative of the Directors, wherever evangelistic interests were involved.

"The result has been to give a new dignity to the work. On the part of the membership of the Kumiai Church, the new responsibility has developed a breadth of outlook, a seriousness of purpose and a spirit of thoroughgoing cooperation quite in advance of anything previously observed. On the part of the missionaries there has been manifest a new readiness to be used in any way and a new sense of brotherhood that has given new satisfaction and power.

"The movement toward self-support has gone steadily on, the new plan rather accelerating the movement as pressure from the Central Office has been mildly brought to bear upon the weaker churches." (C. B. Olds)

One of the three missionaries who sits with the Kumiai Directors writes, "There has never been any division of Japanese and foreign at all. Attendance at the meetings has been a constant delight, as well as a revelation of their understanding of the whole problem and their statesmanlike way of dealing with it. I cannot express the pleasure it has given me to sit with such men and cooperate with them. I cannot recall the slightest regard in which I would like to be treated differently. To my mind we have arrived at an era in missions in Japan when the missionary must be accepted for his intrinsic worth or else be relegated. The time is ripe—in our denomination, at least. The Japanese are discovering us; they are no longer afraid that they will lose face and be charged with being under foreign tutelage. I can hope for nothing better to come to any missionary than the happy relations that have come to me in this way." (C.M.Warren)

4. The Presbyterian Church

"The most significant feature of the work of the *Nihon Kirisuto Kyōkai* (Presbyterian Church) during 1922 was the increased rapprochement between the Japanese leaders and the American missionaries. This has expressed itself concretely in a plan for the more efficient coordination of the evangelistic work of the Church of Christ in Japan and the four related missions, namely

those of the Reformed Church in America, the Northern Presbyterian Church in the United States of America, the Reformed Church in the United States and the Southern Presbyterian Church in the United States. This plan was launched by the Presbyterian church of Japan in commemoration of the fiftieth anniversary of its founding, and proposes a unified Evangelistic Board for the conduct of the evangelistic work of the above named bodies. Up to the present the method of working with the Japanese church on the part of these different mission bodies has been diverse, and consequently it has been found that the spirit of the church itself has not been united. Various imperfections in the working out of the existing system have brought about the healthy desire for something better on the part of both missionaries and Japanese. The proposed Board will consist of sixteen members, eight Japanese and eight missionaries, two missionaries from each of the four missions. It is planned that the new Board shall take over the work hitherto belonging to the Evangelistic Board of the Church of Christ in Japan and to the four cooperating missions, and shall be responsible for the adminstration of work done by both Japanese and foreign ministers, such work as the making and execution of plans for general evangelism, the opening and closing of work, the employment and dismissal of evangelistic workers and the revision of budgets submitted by local committees" (Christopher Noss and T.D. Walser). Dr. Noss adds, "The plan may fail of adoption by the missions; but the import of the overture from the Japanese side is obvious. As our Japanese colleagues themselves have intimated, it is their desire to advance from the jealous nationalistic attitude to the international. It is no longer a question of Japanese versus foreigners, but rather of centralized management versus local autonomy."

5. Other Missions

The evangelistic work of the Woman's Foreign Missionary Society of the Methodist Protestant Church was also reorganized to some extent during the past year in the direction of the autonomy of the local churches. "Hitherto the mission has had direct control of the work done in the

churches and chapels by the women employed by the mission, but in 1922 the control of all such work was definitely placed in the hands of the churches and chapels themselves. The mission continues to give financial aid where such is desired and where, in the judgment of the mission, it is profitably used, but it only controls directly work done through its own schools and kindergartens, or in other buildings belonging to the mission." (Miss Olive I. Hodges)

"The Japan Mission of the United Christian Missionary Society is also considering the creation of one joint body that shall have the control of all work, both educational and evangelistic. It is felt that this committee should be equally representative of both the missionary group and the Japanese church, and that among its prerogatives should be the calling and location of missionaries and the superintendence of their work" (T. A. Young). Mr. Young adds, "We stand ready, in every possible way, to take our place in the movement towards a larger Japanese control and guidance of the great interests of Christianity in this Empire."

In some of the missions the problem just passed in review does not come up for discussion, owing to the thoroughgoing way in which the mission force is already merged in the organization of the Japanese church itself. For example; "The increase of Japanese control is not the present standard of development in the Methodist Church, for it is a truly native Church in which the few missionaries have exactly the same status as their Japanese brethren. Every Methodist missionary might be withdrawn from Japan to-morrow and it would not jar the working machinery of the Church any more than the withdrawal of the same number of leading Japanese ministers. Missionaries and Japanese preachers are on a basis of absolute equality. Some of the District Superintendents are missionaries, but most are Japanese. All are elected by the conference, that is, twice as many as are needed are nominated by the conference by ballot, and the bishop makes the appointments from these. The bishop is elected every four years by the General Conference. The General

Conference could elect a missionary as its bishop if it wanted to, but naturally elects a Japanese. The *Dendō Kyoku* is the Evangelistic Board of the Church. The mission undertakes the aid of weak churches and pioneer work when asked to do so by the *Dendō Kyoku*, and is ready to return such work to the *Dendō Kyoku* at any time. The *Dendō Kyoku* regards the evangelistic missionary's work as an arm of its own." (E. T. Iglehart)

The extent to which Japanese leadership obtains in the Salvation Army is indicated by the fact that of some three hundred officers in service during 1922, all but sixteen, including wives, were Japanese. The Japanese Holiness Church has reported plans for entire self-support within the next five years.

"In the Ōmi Mission there has never been any attempt to secure 'a balance of power' and therefore there has been Japanese leadership from the beginning. In 1922 three heads of departments were young men under thirty years of age who came to the work as middle school graduates. The mission being largely a laymen's work, lends itself readily to the practice of volunteer participation by lay believers. The example of industrial effort set by the mission contributes to the easy introduction of the idea of self-support among converts." (W. M. Vories)

Different individual missionaries state that in their local work they have made new efforts towards surrendering everything possible to Japanese leadership. Present space permits the introduction here of only a single example of this tendency, that of the Central Tabernacle (Methodist) of Hongō, Tōkyō. The significance of citing this particular case here lies, of course, entirely in the extent to which it furnishes concrete illustration of an important phase of contemporary missionary history. "Up to two years ago the missionary associated with the Central Tabernacle was called Superintendent, but recently the policy has been adopted of promoting all activities through Japanese leadership as far as possible. The results have entirely justified the change of method. The Central church has become really self-supporting and self-propagating. Increased financial responsibility has introduced more vigor-

ous and efficient activity into the work, and the pernicious habit of running to the Mission every time something new was to be undertaken has ceased entirely. The congregations have doubled. In 1922 membership increased by seventy-four adults, of whom fifty were received on confession of faith. In addition to meeting local expenses the church has supported work among the poor and unfortunate in the slums. The pastor has reported that the year 1922 went down in the history of the Central Tabernacle as the most successful year on record. But while every possible enterprise has been promoted through Japanese leadership, the missionary never had a better opportunity to do his 'bit' as a Japanese helper." (R. C. Armstrong)

Place of Foreign Missions

All this leads up to a problem—not, indeed, that of the cooperation between missions and Japanese churches, nor again that of the relation of individual missionaries to local groups, but something far more comprehensive than either. Why continue mission work at all after hundreds of local churches have attained full autonomy? This problem is taken up in the following vigorous statement. "A question—a great question—before us all is, what constitutes the fourth stage in a mission's history. First comes the pioneer stage, in which the missionary is alone and is everything. The second stage is that in which he and his converts are on a parity in the infant church. The third stage is reached when the missionary is no longer necessary to the autonomous native churches—this, I take it, is where we are in Japan to-day; and Japan is making precedents, for I know of no other land where the organization and autonomy of the native churches have reached such an advanced position. What then is the fourth stage for an organized mission? It seems to me that this problem of a mission's future finds its natural solution—with its Great Commission behind it, its children in the *bekke* ("branch family") stage, and the unevangelized area before it—in continuing as a mission organization and working on the frontiers, opening up new regions and gathering new groups of believers, always, of course,

working toward the native church, and in fraternal, cordial, advisory relations with it. I think that we can best serve Japan and the organized native churches in Japan by working in new fields within the Empire and continuing so to do until the native church is capable of preaching the gospel to every creature. A mission is not only to found a church but to evangelize a land. The view point of the average pastor is naturally the local church ; the view point of the missionary must be the dark zone—and it's a wide one—out beyond." (Geo. P. Pierson)

It is significant in this same connection that in the autumn of 1922, the Friends' Mission, after several years of careful study of the possibilities of missionary work in smaller towns, located a missionary family at Shimozuma, a town of 5,000 people in Ibaraki Prefecture. "The location of a missionary family in a small place is an experiment which ought to be of general interest to all who are seeking to solve the problem of building up bodies of Christians outside the larger towns and cities" (Gilbert Bowles). Another mission has placed a missionary in a rural community of the same prefecture.

Problems

Other problems lying before the Christian movement are numerous. As already indicated, most of them have their origin in situations within the church itself. Some of them are of peculiar difficulty. In certain cases they involve in a fundamental way the entire future of the Christian cause. They call for consideration far beyond what is possible in this brief résumé. In what follows little is attempted beyond stating the different problems in order, for the most part in the form submitted by the various correspondents who have supplied the material on which the study is based.

1. Commercialism

This is otherwise designated "secularism," "materialism," and "conformity to the things of this world." It expresses itself in various forms of vice and in general spiritual lethargy. It is revealed in its coarsest, but perhaps most widespread, forms in licentiousness and excessive drinking of

intoxicants. It is stimulated by such factors as long hours and other maladjustments in the factories and by the lack of wholesome amusements. It has developed concomitantly with Japan's progress in modern industrial civilization. Manifestly this is a situation not peculiar to Japan. Yet here as elsewhere it constitutes a negation of a truly Christian society. The spiritual awakening already noted must be regarded as the beginning of a reaction against this effluvium of a disordered social body. A few quotations from the material in hand will serve to indicate the extent to which this situation is regarded as a problem before the church in Japan to-day.

"Materialism and conformity to the things of this world now prove to be greater hindrances to the progress of the Christian church in Japan than all the power of Buddhism and Confucianism combined."

"The greatest difficulties are those that come from human nature and from religious indifference."

"The general indifference to spiritual things that accompanies modern commercialism is the greatest barrier to the progress of the gospel."

11. How to Present Christianity? How shall we present truth in a form that will actually meet the intellectual and social difficulties of the present day?

"The young men of Japan are eagerly looking for light and with less prejudice than ever before. But they are not satisfied to simply exchange the superstitions of their old religions for something equally superstitious and magical. To satisfy the young men of today, the historical Jesus and His mission to men must become the motive power in producing Christ-like men who will serve and bring things to pass in the practical life of the present. A thoughtful young man recently said, 'I can get peace and go to heaven by faith in Amida; but in Jesus I find a savior who saves me in this life, enabling me to live right and inspiring me to work for the Kingdom of God among men.' The students want a living practical message."

"The church attracts youth, but fails in properly hold-

ing the allegiance of adults."

"A matter that needs careful attention is to be found in the fact that the Church's traditional method of presenting the truth does not seem to appeal. While special meetings inevitably draw large crowds and awaken genuine response to the Christian gospel, the ordinary meetings of the church and its traditional programs make little or no permanent appeal to outsiders. Often enough even the church members themselves manifest litttle interest in them. Outside the church there is wide-spread interest in Christianity but seemingly little interest in the formal technique with which the church attempts to solve the great human problem of living."

"Among the very urgent problems are—How shall we reach the classes yet almost untouched, the very rich and the very poor? How can we bring Christian ideals more deeply into the practical lives of heads of manufacturing companies, bank managers, and leading merchants? How can we show to the laboring classes just how Christianity meets their needs? Surely we must emphasize the social applications of our religion." "A practical program for the evangelization of the laboring classes is the next thing to be undertaken by the churches of Japan."

"Social work is only in its initial stage, but plans are being made for something greater."

"The church should take up more seriously and systematically the evangelization of workers in shops and factories, the opening of village missions, and the development of social welfare work."

"There is a great need of, and also a great future in store for the extension of the evangelistic work of the church as far as institutional and social settlement work are concerned. Funds, workers and vision, alike, are largely lacking for these tasks so far. Yet special forms of evangelism such as student work in the great centers of population, efforts put forth for better international understanding, literary evangelism, and beginnings in social relief all indicate the modern trend."

No less than ten different Japanese replies speak of the need of increased attention to social relief work.

III. Development of the Churches

The problem of expanding the activities and developing the inner strength of the local churches is really a part of the problem just set forth. It is of sufficient importance, however, to warrant separate consideration.

"There is a strong ambition among the Japanese churches for the attainment of financial independence and autonomy. Certainly churches which are entirely under Japanese leadership and control make the widest possible appeal and secure response from the better classes of people. The best Japanese seem to hesitate to ally themselves with a church or denomination under foreign control. This desire for autonomy is, on the whole, a highly desirable thing. However, one less favorable result of this has been that while independence has been stressed, the duty of aggressive evangelism has been neglected. Real sacrifice and effort have been made towards independence, but at the same time there has been less definite evangelism than one could wish."

Another says, "The self-supporting church is not the self-propagating church that it ought to be. I know of churches which are self-supporting but which have absolutely no missionary spirit; the members seem to regard their particular church as a select club into which they seem to prefer that outsiders did not intrude."

"The outlook of most of the churches is too narrow. They seem to have only two objectives, the first being self-support, and the second, the prosperity of their own local group. Now a church has travelled a goodly distance along the royal road of Christian service when its members are earnestly working for the prosperity of their own church; but it has not travelled far enough. A church cannot live to itself or for itself. Its field of service is the world."

"The chief problem before us seems to be the creation and encouragement of a sense of responsibility among the ordinary members of the churches for the extension of activities beyond the local group and into the community. The tendency everywhere has been to regard this as the duty of the official worker, in the absence of whom it is

considered impossible. The awakening of the laymen, which is going on here and there, is a movement in the right direction."

IV. Interdenominational Cooperation

There is need of greater denominational cooperation in evangelism. Denominationalism is a settled and accepted fact in the church policy of modern Japan. For better or for worse, the churches are wedded to this status. This means among other things, some thirty-three different foreign missionary organizations within the Federation of Christian Missions and eleven different denominations in the membership of the Federation of Japanese Churches. This does not include all, however; there are some fifty different Protestant missionary organizations, large and small, at work in Japan. It is necessary by all means to bear in mind, however, that practically all these different bodies are consciously working in a spirit of Christian fraternity for the realization of common ideals of service. The tendency is distinctly in the direction of increased interdenominational cooperation in investigation of problems and in consultation and advice. Yet it must be recognized that actual executive action on plans and policies of evangelism is still overwhelmingly sectarian. One missionary of long experience as a representative of one of the largest churches, says, "I find the divisions of Christianity a real hindrance to the acceptance of our message." A member of one of the smaller missions writes, "Personally, I long to see the smaller denominations realize the importance of linking up with the nation-wide groups."

One of the important practical problems to be overcome by greater denominational cooperation is indicated in the following: "Facing the great need of purely country evangelism, one sees the absolute need of united effort—of union work upon the part of all churches in reaching the as yet unreached masses of the people. All of our missionaries use literature freely; several work together interdenominationally in newspaper evangelism; yet, with others, we realize that this is far from meeting the real need, and that, if ever the rural districts are to be won for

Christ, it must not be along competitive denominational lines, but through a loyal, generous, broad cooperation in social and religious activities by all Christian agencies."

V. Leakage in Membership

"There is an increase year by year in the number added to the church but seemingly no stop to the loss in membership year by year."

An example of the effect of this leakage is to be found in the statement made by one of the smaller missions which reports a membership for the year 1922, of 1822, of whom 727 are listed as resident members, 564 as non-resident members and 531 as *fumei*, that is, whereabouts unknown. This may be an extreme case and not at all typical of the Christian movement as a whole. Yet there are other denominations where as much as one third of the reported membership is unknown. A missionary of over thirty year's experience writes, "When one looks at the tables of statistics and sees that one third of the communicant members on the books have not attended church for three years, it gives one cause to ask, what is the church doing?"

"A serious problem that has to be faced is how to retain hold on the Christians who, converted and baptized in the large towns and cities where there are established churches, afterwards move to the rural districts where there is no definite work being done or where their own particular denomination is not represented. Such Christians frequently fail to make any outward expression of faith in their new homes, partly through lack of opportunity, partly through disinclination. In this way many are lost to the Church and the Kingdom."

Remedies suggested include the more adequate cooperation of churches and missions, especially in rural districts, a more throughgoing following up of Christians who leave their parent church, and a campaign of education which prepares the laity to assume the responsibility of becoming missionaries to their own people when they move out into unchurched rural districts.

There is a similar difficulty in the failure to conserve the results of evangelistic effort in the local churches. The

statement of but one correspondent on this point must suffice. "It is comparatively easy to win converts, but it is very hard to keep them in line until they are really established in the new faith. The leakage here is tremendous and the more readily people respond the greater it is in evidence. The matter of conserving evangelistic results is one of the pressing problems of the day."

VI. Observance of Sunday

"The increasing tendency toward providing occupation and entertainment for children and for others on Sundays has in many districts interfered with Sunday attendance. School teachers are obliged to do a large amount of routine work, such as attending teachers' meetings, on Sundays. The common choice of Sunday for baseball and other sports, as well as for social functions, tends to draw many away from Sunday services. A far stronger determination to make the Lord's Day 'Holy of the Lord and honourable,' and to refrain from 'doing one's own worldly pleasure on His Holy Day' is becoming more and more necessary for the life and progress of the whole Christian community."

VII. Christian education

"The most important problem affecting the general missionary situation in Japan is that of Christian education. How to make our mission schools truly Christian and at the same time truly pedagogical is a fundamental question. At present, partly through submission to the Department of Education as to courses and texts, and partly through lack of funds, the curricula are out of balance, the methods are not pedagogical, the numbers in classes are too large and many of the schools are too large to have a pervasive and controlling Christian spirit. The results are discouraging, especially as to the production of Christian leadership and recruits for the ministry. We ought to have equipment, faculties, methods and results which would be in every sense models for the Government schools to strive to equal."

"A great difficulty is to keep the churches supplied with proper pastors. Other things being equal, those churches make the most progress which have the best trained

pastors."

"We need Bible Training Schools of a new type to prepare properly qualified leaders for rural evangelization."

It is necessary to bring this long discussion to a close. We cannot here determine exactly how much progress was made in Christian evangelism in Japan during 1922. The answer to that question must be left to the long future. We must content ourselves here with the above review—incomplete as it is—of some of the important factors which condition that progress.

CHAPTER III

THE PRESENT SPIRITUAL CONFLICT

THE RIGHT REV. S. HEASLETT, D. D.

In attempting to answer the question, "What is the present position of the Christian movement in Japan?" there must arise a prior thought in the mind of anyone who cares for truth and seeks to know the reason of it. Against the somewhat sombre background of what the East to-day thinks of what it calls Christian civilization, and the lighter foreground of what some Westerners have seen in the East, there stands out vividly this post-war question, "Why should there be to-day any Christian missionary in Japan?" Any answer in a short article such as this must of necessity be brief and therefore inadequate to the greatness of the problem. The Christian Church has always known, and the world is at length persuaded that questions that lie at the heart of the present world complex are inseparably bound up with the question of the spirit in which they are met. All peoples are vitally concerned in this. It matters little whether we think of the world complex in terms of saving individual souls; or of the effect of salvation on souls considered in large or small groups; or, of one spirit guiding and controlling the whole world. *The nature of the spirit that moves men's souls is the vital issue.* The question of the right or wrong of the modern missionary movement can be expressed in this way, "Is it the Spirit of Christ, or another spirit, that will give men what they hunger for, and must have, or perish?" For the fully persuaded Christian there can be but one answer to this question. The Spirit of Christ remakes men, and broken earthenware becomes vessels of honour. The

Church is an attempt to form an ideal society of these reborn souls. Christianity transformed Europe in its earlier days. By the spirit which it breathed it abolished pagan idolatry, drove back superstition, humanised and made merciful the law, mitigated and finally abolished the rigours of slavery, proclaimed a perfect morality and offered men the power to live it. It is this pure spirit and method that are needed to-day. No other spirit now known to the sons of men can even formulate, let alone accomplish the miracles that this spirit can carry to completion. The one hope of the world's regeneration lies in its propagation and progress.

It is proposed here to put down briefly just what is the present status of the work in Japan from the point of view of the great spiritual conflict, with unique features, now being waged here.

The Objective of Missions

The present position of the Christian movement in Japan cannot well be defined except in relation to what is thought of as the final objective. It may be taken for granted that the Church at home has something in mind about its mission work. The Church's Master most certainly had, and the first generation of His followers had His mind in this matter. The living Church of God has a task assigned to her by Him Whom she worships as Lord and God. This assigned task is clear, viz. to witness to her Lord to all nations, none excepted. The goal of the whole movement is a world under the rule of Christ. The body of people who now obey Christ and live by His laws are impelled by His spirit to carry the witness beyond the boundaries of their own lands. Their field is the world. Their sustaining belief is that every man and woman born into the world has a right to know of the blessings to be found in Jesus Christ. We take this then as the objective of all missionary work—*that every soul born into the world has a right to know the truth as it has been revealed by Jesus Christ.* And our right and title to carry on missionary work lies in the fact that by the providence of God we are the happy possessors of this inestimable knowledge that they ought to have. Therefore, without any apologies,

we ask the question, "What is the present position of the missionary movement in Japan in relation to this clear, well-defined and soul-stirring objective?"

The Present Situation

The missionary situation in Japan to-day is not unlike that of the Allied powers in the great World War just before the United States decided upon active intervention and cooperation. There were then and there are here now the possibilities of victory and defeat on both sides. It must be remembered that Christianity was once practically crushed out of existence in Japan. That might happen again, but as the coming of the United States into the World War released forces almost illimitable, and enabled the Allies to impose their will upon the Central Powers; so victory or defeat awaits the modern missionary movement in Japan in proportion as the inexhaustible riches and power of Christ brought by His Church are set free for use.

What stands between us and our Objective

It is the fashion in some quarters to decry the methods and spirit of older missionaries. The missionaries of fifty or a hundred years ago had a vivid conception that they were engaged in a desperate struggle. The language used has sometimes conveyed the idea that the people of the land wherein the work was being carried on were themselves the enemy. The older generation of missionaries were more conscious than we seem to be to-day of being engaged in a great spiritual conflict. Evil was to them a real Thing. It is well to make this point clear. The hindrance to the attainment of our spiritual objective in Japan is not the people of Japan. It is that great power of Evil that for so long and in many ways has blinded the eyes and kept in bondage the souls of the people. Every power, every person in Japan that stands for righteousness, is "for us"; every spirit and power of Evil opposed to God, is against us, and we against it. The words of the greatest of all missionaries, that "we wrestle not against flesh and blood" are pertinent here.

The Soul of Japan

There is a distinctive soul of Japan. That soul has been developed under the influence of four great teachings. In spite

of over half a century of contact with the teachings of the West, and a new element being slowly and surely added to it, that soul remains to-day the dominating influence in the life of the nation. "Christianity," says a Japanese writer, "has no connection with the *real life* of by far the large majority of our people." The four great influences that have formed the atmosphere in which this soul has been formed are Primitive Belief, Shintō, Buddhism, and Confucianism. Christian influences are found to-day, but the great mass of the people still move and have their being in the older and distinctly national atmosphere. The spirit and power of the new is wonderful; but the imponderability of the ancient remains immense.

Let us review these four elements briefly.

Primitive Belief

This corresponds to the stage of infancy in natural religions. The term covers what is called the childhood of faith, the days of credulity. Comparative religion thinks of it as a beginning; St. Paul looked upon it as the last stage in a descent. It expresses itself in fetishism and hero-worship. There is in the worshipper a vague sense of dependence on something bigger than self; something more wonderful than ordinary phenomena. This "vague sense" has little of what we call common sense in it. With no rational meaning, it abounds in impulses and sentiments, and expresses itself in gross superstitions, spirit beliefs, magic rites. This primitive belief persists in Japan as an element in the atmosphere in which souls are developed to this day. It is one of the forces which govern lives in all classes of society.

Shintō

"The Way of the Gods." There is a clear connection between this and primitive beliefs. So much so that primitive belief has been called "original Shintō"; and what is now presented to the world as "pure Shintō" has been called "official Shintō." Dr. Knox observes, "Official Shintō is the natural religion of the people reorganised and completed as myth, that is, as stories with an object, and the object is the support of the Imperial power." The present purpose of official Shintō is to conserve a united national

consciousness. It has been officially declared not to be a religion. Some of the Buddhists have taken up this principle and support it. The head of one of the great Buddhist sects is quoted as saying, "In Japan the Imperial House is the centre of everything." The basic principle of Shintō is thus expressed, "The supremacy of the god-born ruler who exhibits his power in mighty conquest." It is characterised by hero-worship. The object of worship is not necessarily a moral personality. Hero-worship in Shintō is not based on moral qualities; the object of worship being anything distinguished by extraordinary strength and power, especially when these have been directed to patriotic uses. Aston, the great authority on Shintō, says, "Whatever the religious future of Japan may be, Shintō will assuredly have little place in it. Such meat for babes is quite inadequate as the spiritual food of a nation which in these latter days has reached a full and vigorous manhood."

Buddhism

Buddhism in the history of religions in Japan represents a conversion and not, as in the case of Shintō, an evolution. It came to Japan in the sixth century, via China, as the gift of one sovereign to another. It prospered because it represented a higher stage in religion than either primitive beliefs or Shintō; it enjoyed royal favour; it produced great religious leaders; it took the native gods, beliefs and superstitions into its pantheon, and said, in effect, "these be thy powers and gods, O Japan." One of Japan's most enlightened thinkers, a Professor in the Imperial University, is quoted by Dr. Reischauer in his "Studies in Japanese Buddhism," as criticising Buddhism because it is idolatrous, pessimistic, superstitious and its ethics out of date. Perhaps its greatest defects are to be found in its idea of truth as not essentially differing from error, and in the facts that it has no definite object of worship, no true conception of a personal God, and in consequence, no true conception of man or of the meaning of truth.

Confucianism

This is the noblest and greatest of all the elements that have gone to the making of the soul of Japan. It came from China

in the fifth century and brought with it a wealth of moral and philosophical teachings. Its main teachings are well known and summed up in what are called the four relationships—relationships towards rulers, parents, elder brothers, friends. "A noble-minded man has four rules to regulate his conduct; to serve one's parents in such a manner as is required of a son; to serve one's sovereign in such a manner as is required of a subject; to serve one's elder brother in such manner as is required of a younger brother; to set an example of dealing with one's friends in such a manner as is required of friends." This is a philosophy for the governing classes. The strong adherence of Confucianism to the things of the past hindered progress in all directions. The golden age was thought to be in the past. There was great reverence for the sages. Men were led to believe that the once good is now good and always will be good. It roused and encouraged bitter opposition to the introduction of any new system of ethics or religion, chiefly on the ground that they were unlike the principles given by the ancient sages.

The Undeveloped Area in the Soul of Japan

From the Christian standpoint there is then a large undeveloped area, a great lack, in the soul of Japan. There is no true conception of God. Personality and the worth of the Individual are not distinct articles of faith. There is an abundance of moral and philosophical precepts, but such ideas as God, man, sin, in the Christian sense of these terms, are alien to the systems of thought that have made the soul of Japan. There is in the Japanese people a great but undeveloped capacity for the highest types of devotion and religion. It is undeveloped, latent, asleep, because the true teaching about God has not yet come to them in fulness, and the absence of the true has been the opportunity of the false.

Bushido

Out of this peculiar atmosphere, from this unique combination of teachings, have arisen certain distinctive results. On the side of the good and the beautiful, one may put down the system called *Bushidō*, "the Way of the Knight," which it is claimed corresponds to the chivalry of the West. Dr.

Nitobe, in his book, *Bushidō*, has presented this in its most attractive form to English readers. His presentation has been criticized as too idealistic, but anyone who has met and made friends with any of the stern and rigidly righteous older generation of Japanese will recognise essential elements in the picture that he draws as true in some lives. Dr. Nitobe's conclusion that "when the mother institution, feudalism, was gone, Bushidō, left an orphan, had to shift for itself," would be sad reading if one were not sure that the Christian way of the knight is a better way, and that greater knights than those produced by Bushidō may yet appear under the banner of Christ.

On the other side, and now dealing with those results that are antagonistic to the truth and that come from the people being under the rule of certain spritual powers, we may briefly notice the following:—

Idolatrous System

There is a great idolatrous system of vested interests. There are temples, vast and numerous, given over to the idolatrous side of Buddhism; Shintō shrines enjoying government protection and carefully graded, parts of the national system, where the people worship local and national deities; generations of close family connections with these through births and deaths; ancestral tablets in the homes, with an elaborate ritual that is the centre and an essential part of family life. There is social condemnation if the customs and manners of the house are not kept up. Loyalty to ancestors is explained as meaning the due observance of the prescribed ritual. Gratitude is made equivalent to the regular presenting of offerings at the family shrine; failure to do so, the sign of a renegade and ungrateful soul. In its broad issues, life and what it means is bound up for the millions of Japan in these false, inadequate and imperfect idolatrous ideas of religion and worship.

Superstition

There is a vast and intricate system of superstition that affects every portion of life, a system that governs life to an extent that Westerners can scarcely understand. There are lucky days for births, marriages, house-removals, well

diggings and journeyings; lucky places and quarters of the compass for living rooms and kitchens; gods of wells, of points of the compass, wind, fire, sea and land; a god to be propitiated when you wish to build a house, when you lay the foundations, and when you set up the roof; charms for every ailment under the sun, to prevent or cure; charms sold in the street, in the small temples, in the villages and the towns, in the world-famed temples, of Kamakura and Nikkō; charms to save you from accidents at sea or on land, even to help you to escape conscription. The air, the earth, the sea are inhabited by spirits, evil and good. Words have occult meanings; numbers are magical signs. Everywhere and always man is beset by, surrounded with, liable to the influence of spiritual forces, dominions, powers.

No one brought up in the freedom of the Gospel of Christ can remotely conceive what is the state of spiritual darkness sustained by gross superstition in which the non-Christian lives and moves. A spiritually sensitive soul lives in perpetual fear. It is the absence of something in the life that depresses and appals the sympathetic onlooker—the absence of a living free spirit, of a steady hold on self in the presence of life's great problems, of the faith and hope that come from vital union with a living God.

The Idea of Woman

This is a difficult and delicate subject to write upon. The following quotations will help to open the subject. A Japanese Christian says, "The remarkable effect of Christianity among those who come to think with us is seen most in their treatment of women." An English writer, after spending only a few months in the country, said," Japan is a country governed by men for men." Dr. S. L. Gulick writes in his book, *Evolution of the Japanese*, "the notions and ideals presented by Buddhism in regard to women are clear, and clearly degrading. She is the source of temptation and sin, she is essentially inferior to man in every respect." Again, "the inevitable result is that man despises her." "Confucian no less than Buddhist ethics must bear the responsibility for putting woman on so low

a level." Mr. Uchimura Kanzō (who has been called "the Carlyle of Japan") in *The Foundations of Japan* is quoted as saying, "Confucianism, Buddhism and Shintō have all been weak in their attitude towards immorality. It was Christianity alone which controlled sexual life."

Let the following be noted as normal events in life. A large piece of land secured after the most strenuous public opposition outside Ōsaka city for the purpose of erecting thereon licensed quarters, was cleansed with Shintō rites by a large body of Shintō priests before building operations could be begun. At a popular fox shrine not far from Tōkyō a large number of lamps before the shrine are the gifts of women of bad character, and the inscriptions on these gifts bear the addresses and professions of the donors. The idea illustrated under the above two examples, of "impurity under divine protection," is not an unusual one in Japan.

Mr. Uchimura is again quoted as saying, "The visitor to Japan regards heathenism as only another sect and he desires to be respectful to it. But I want to show you that it is not a case only of another sect but often a case of gross and demoralising superstition and priestly countenancing of immorality."

If in the West where the ideal of woman has, under Christian influence, almost been exalted into a religion, it is difficult to live up to that ideal and there are many failures, it is not surprising that in a country where man has governed for men, where woman has been despised, where impurity is under religious protection, where there has been no public conscience either to condemn evil or to uphold the sanctity, equality and purity of married life, great tragedies have been brought about by easy divorce and great anguish dealt out to patient women by thoughtless and selfish men. Since the day that the writer, nearly twenty years ago, when passing along the main street of one of the Empire's greatest cities, saw a woman (alas! one of the most beautiful of women, and worthy of a great honour), naked from the waist downward, walking at the head of a gorgeous procession from the licensed quarters to the great festival of a famous shrine (and saw in her all

womanhood degraded), there has steadily grown up in his mind the belief that in these two things—the position given to women and the fostering of the grossest superstitions—all the past moralities, philosophies and ethics that have played a part in the religious education of the people of Japan stand self-condemned. If the Christian movement in Japan meant one thing only, viz. that the gentle souls of the daughters of this land might have a chance to flourish and flower in cleaner soil and purer air, it would be well worth while.

The New Forces working for Redemption

"In spite of laughably poor efforts and quaking knees, the first scene in the great drama of the Christianization of Japan is finished." It was our Lord Himself Who likened the kingdom of heaven to a little leaven working in a measure of meal. We will apply the metaphor here. Let us begin our survey from the outer rim where the leaven is working and progress inward to the centre of the little lump.

1. It is difficult to guage the indirect results of the Christian movement in Japan. The liberty-loving and democratic faith of the missionaries has admitted all who believed to the equal brotherhood of Christ. This teaching has already done much to modify the social system. Many of the best minds in Japan were influenced by the earlier missionaries towards the Christian ethic, though they did not profess the Christian faith. It has inspired social reformers, aroused apprehension, resulting in imitation, in the hearts of Buddhists, created dissatisfaction with present religions and their teachers. In this almost silent way the ground has been prepared. The study of European languages (especially English) in the schools; the influence of the English press; translations of English and other literatures that have Christian ideals as their basis; travel abroad by the Japanese themselves; church music; in these and other ways the atmosphere has been influenced, and the approach of faith made easy.

2. There is outside the churches a body of believers in Japan that is hard to number. One of the greatest Christian forces in this country is the Mr. K. Uchimura

quoted above. He appeals to a great audience in all parts of the Empire through his Bible study magazine and books. Sunday by Sunday between five and six hundred people gather in Tōkyō and raptly listen for a couple of hours as he minutely expounds some portion of the Scripture. These expositions are solid, deep, spiritual discourses. Yet he baptizes not, nor founds a church. The number of his unbaptised followers cannot be reckoned. And there are others. The known Christians do not buy the enormous numbers of copies of the Scriptures that are being sold. The demand is endless. Prince Tokugawa, at the Washington Conference, estimated, in an interview, the number of people in Japan who accept Christ as their model as about one million. It is impossible to say how near or how far from the actual truth this estimate is. The facts remain that there are outside the churches large numbers to be reckoned among the forces for righteousness, and that a new view of life is working actively though quietly in the everyday life of the nation.

3. In the very centre of the spiritual life of Japan, at the core of the life of its sixty millions, lives and works that small particle of leaven, the known and baptised Christians, through whom the Spirit of Truth works His will. Put roughly in figures, it can be expressed in this way:—Nearly three hundred thousand baptised persons are worshipping in some three thousand congregations, of which more than five hundred are self-supporting. These are led by some two thousand seven hundred pastors and evangelistic workers of all classes, and supported by a body of men and women engaged in Christian educational work.* From that round number of three hundred thousand deduct infants, old folks, the spiritually lame, halt and blind. There remains the small and active body of men and women who conduct the church business, teach in the Sunday schools, assist in the services and live "godly, righteous and sober lives," year in and year out, a body of men and women for whom we may pause here and

* This computation is inclusive of the Roman Catholic and the Greek Orthodox bodies.

thank God with great gratitude. These are the active elements in the Christian movement. They are the hope of a new life for Japan—regenerated men and women shining as lights in their own world. If one could estimate their numbers and their power, and add to it the number and power of living workers among the professional pastors, evangelists and educationalists, then might be accurately estimated the forces actively working for God, righteousness and a new life in this land.

The Real Task

If the millions of non-Christian men and women could be looked upon as a spiritually inert mass, the task that awaits the church in bringing life and movement to it would even so be one of immense difficulty. But it is not merely an inert mass. It is active in deeds prompted by the spirits that rule it. In spirit and result it is antagonistic to God. Alienated from God and at enmity with him through wicked works, is how Paul described the great body of mankind in his day. Every evangelistic worker knows how soon enmity appears, sometimes from the most unexpected quarters, just as soon as it becomes clear that God is making a claim on the life and service of some person.

"Christianity," says a Japanese writer, "has no connection with the real life of by far the large majority of our people. Farmers and shopkeepers are, as far as ideas go, two or three centuries behind. The complete Christianization of Japan is something quite removed in the distant future."

To bring the knowledge of Christ to these millions is our real task.

CHAPTER IV

THE EXPANSION OF THE INDIGENOUS JAPANESE CHURCH

Prof. Takuo Matsumoto, M. A.

The Beginning of Missionary Work

The Japanese Church owes her origin to the pioneer work of missionaries from abroad who began to arrive in this country in 1859. They were her true pioneers and founders. But for their patient efforts and personal example, we might never have seen the establishment of the Church of Christ in Japan, humanly speaking.

In the first decade after the opening of Japan to foreign residence (1859–1869) there were only eight missionaries at work in Japan, but in 1921 there were 1201 missionaries of Protestant churches, resident in various parts of the land.

The growth of the Japanese Church owes much to all these noble messengers of the Gospel from America and Europe, and unquestionably their continued reforcement will be necessary for the extension of the Kingdom of God in this country. But it was not long before the Japanese Christians realized their own responsibility to bear the burden of Christianizing their fellow-countrymen. It is mainly this sense of responsibility which has inspired the Japanese Christians to strive for autonomy and independence.

The First Japanese Churches

The first Japanese church was organized with a membership of eleven in Yokohama in 1872. In the following year the first Japanese church in Tōkyō was organized. The same year saw the establishment of the first Sunday School in Kōbe. The first Congregational churches in Kōbe and Ōsaka were organized in 1874.

These were the first Japanese churches. They started as undenominational organizations but were early obliged to come to terms with denominationalism.

One cannot but regret that the growth of an undenominational Japanese Church was hindered so early and that denominationalism was allowed to express itself without check. On the whole the Christian Church gains little by denominationalism but suffers much loss thereby. It is often a positive hindrance to the progress of Christian work in Japan. Some attempts have since been made toward uniting the churches but without great success. The trend toward denominationalism is well set forth in the official statement of the National Conference of Christian workers held in Tōkyō in 1913, which reads in part, "The tendency of Japanese Christianity is in the direction of several independent churches developed along the lines of the Christian communions of Western countries."

The Big Four

There are at present about thirty different denominations, of which four have a membership of over 19,000 each. These are the *Nihon Kirisuto Kyōkai* (Presbyterian), the Japan Methodist Church, the Kumiai Church (Congregational), and the *Nihon Seikō Kai* (Anglican), "The Big Four" of the churches in Japan.

According to the statistics given in the Year Book of the Japanese churches for 1922 (covering the year closing Dec. 31, 1921), the Presbyterians have a membership of 34,044, the Methodists 25,283, the Congregationalists 24,041. Thus the Methodists now occupy the second place long claimed by the Congregationalists. The present membership of the Anglican Church is stated to be 19,530.

The Baptist Church comes next to "the Big Four." with a membership of 6,190. These five churches comprise about seventy per cent of the whole Protestant membership in Japan. Of these, the Presbyterians, the Congregationalists and the Methodists are entirely autonomous; the first two denominations are entirely self-supporting and the Methodist Church nearly so, providing two-thirds of its total maintenance budget. The Anglicans and the Baptists, while not yet entirely autonomous, have a

large degree of autonomy. We may say, therefore, that the Japanese Church has attained a conspicuous degree of autonomy both with regard to finance and leadership. This does not mean, of course, that missionary co-operation has been withdrawn from these bodies. It exists in very liberal measure, directed mainly toward the development of new or weak local churches to the status of full independence.

The Present Forces

According to the statistics for 1921, there are three hundred wholly self-supporting churches and 1013 partly self-supporting churches, in the Protestant bodies of Japan. The total amount of money raised by all these churches for all purposes in 1921, was Y.1,394,742. According to the statistics given in the Year Book of the Japanese Churches for 1922, the total number of Protestants by the end of 1921 was reported to be 171,962. In addition to this, the Korean Protestants number 241,328, thus making a total Protestant constituency within the entire Japanese Empire of 413,290. There are 3523 churches and preaching places, and 3037 preachers and pastors (1946 in Japan proper and Formosa, and 1991 in Korea).

When we consider the difficulties and hindrances which the Christian Church has had to overcome, and the presence of rival religions which she has had to contend with, and countless other circumstance peculiar to Japanese society which are antagonistic to Christian faith and ideals, we may well regard the present status of the Christian Church as a success, and a notable achievement as far as it goes. A large measure of this success must be ascribed to the efforts of the cooperating missions and missionaries, still we are not to ignore the fact that it has been achieved more and more under the leadership of the Japanese Christians.

Mission Work of the Japanese Church

Not only in the increase of membership and of self-support is to be seen the activity of the Japanese Church, but also in the extension of its sphere of work.

(1) Presbyterians.

The Presbyterians of Japan organized their Board of

Missions in 1885 with a committee of twenty, consisting of ten Japanese ministers and ten missionaries, and in 1894 all the evangelistic enterprises were placed under the control of this Board. Ever since then, the extension of the territory under occupation has widened rapidly, until in 1901 Formosa, in 1902 Hokkaidō and in 1903 Korea were successively entered, in addition to various parts of Japan proper already occupied.

Soon after the close of the Russo-Japanese war, the Presbyterians sent their preachers to several centers in Manchuria. The churches in Tientsin and Dairen became self-supporting within a year or two of their organization. The Presbyterians inaugurated a unique piece of work when, in 1909, in commemoration of the fiftieth aniversary of the beginning of Protestant evangelism in Japan, they sent the Rev. Bentarō Maruyane to Peking to work among the Chinese. In the following year the laymen of the church organized the Patrons' Association for the evangelization of Korea, the aim being to train Korean young preachers, and also to train Japanese preachers to work among the Koreans. Recently work has been inaugurated among Japanese at Singapore. The Presbyterian Church covers the widest territory of all the denominations in Japan, ranging from the island of Saghalien in the north down to Singapore in the south, with Japan proper, Korea, Formosa, Manchuria and China in between.

(2) Congregationalists.

The Congregational Church comes next in the range of territory occupied. It was in 1878 that the Board of Missions of the Congregational Church was established. In 1895 it became self-supporting and declined foreign help from the following year on. The first attempt at foreign Missionary work by the Congregationalists of Japan was started in 1904 when they sent their workers to Korea. In 1906 the Board of Missions took over all the thirty mission stations hitherto under the superintendency of the Foreign Mission Board, and of these stations, twenty-one became self-supporting churches within three years. In 1911 work among Koreans was started under the leadership of the Rev. T. Watase. The work at Taihoku, Formosa, was inaugu-

rated the following year. The church at Taihoku became self-supporting after six years of work. The years 1915 and 1916 were fruitful years for the Congregationalists. The Dairen church joined them at the end of 1915, and at the beginning of 1916 evangelistic work was begun in Tsingtau. Preaching for the Chinese was begun in the summer of the same year at Mukden, Manchuria. This, however, was given up two years later, and instead, work for both Japanese and Koreans resident in Mukden was started. In 1921 the American Board Mission in Japan turned over the evangelistic work of the mission and the administration of all its funds for evangelistic work to a committee of fifteen of the Japanese Congregational Church. The same year witnessed the separation of the Korean Congregational churches from the supervision of the Japanese Church. Thus after eleven years of work, during which there grew up 143 organized congregations, thirteen ordained pastors, sixty-seven other workers and a total membership of over 14,000, the Congregational Church of Japan was glad to set the Korean Congregational Church up as a separate independent body. An interesting by-product of the Great War has been the taking over of the evangelistic work in the Marshall and Caroline Islands which have come under the supervision of the Japanese Government. The Peace Treaty provided that the governments should respect the religious faiths of the peoples placed under their care. In conformity with this provision the Japanese Goverment requested the Congregationalists to take up the work in these islands hitherto undertaken by the American Board. The consequence was the creation of the *Nanyō Senkyō Dan* (South Seas Evangelistic Band) under the leadership of Dr. K. Kozaki and financed by the Japanese Goverment. While not strictly an enterprise of the Congregational Church as such, this work is, nevertheless, of peculiar interest to us.

(3) Methodists.

The Methodist Missions had carried out such a comprehensive planting of churches in important centers throughout Japan from the beginning, that when in 1907 the Japan Methodist Church was formed and took over the

churches hitherto under the care of the three Methodist missions, she found the Empire pretty well covered by the churches of her denomination.

An important extension of work was made in 1919 when the Methodist Church appointed the Rev. S. Kihara to Dairen. Since then another Methodist pastor has been stationed at Encow and another at Kōshurei. Still another pastor will be stationed in Harbin in consequence of the decision of the 1922 Annual Conference of the Church.

(4) Other Churches.

The Anglicans have a self-supporting church in Dairen and two independent churches in Formosa, besides the churches which occupy important centers of Japan proper. The United Brethren started work among the Japanese in the Philippine Islands in 1921.

These are the churches which have extended their evangelistic work into "regions beyond" Japan proper. The other denominations confine themselves to Japan proper. The Japan Baptist Church maintains self-supporting home mission work in Shinshū. It may be mentioned here that the Methodists in Tōkyō are now planning to start evangelistic work in the suburbs of Tōkyō, to be financed by the contributions of the Methodist churches in that city.

The Japanese Church a Missionary Church

Thus we see the Japanese Church constantly extending its sphere of work both within and without the country wherever opportunity for service offers itself and when financial means are available. It is true that her missionary activities outside of her regular routine program are still far from vigorous, owing to lack of funds and of men. But it is encouraging to see the Japanese Christians no longer satisfied with the religious observances of their local churches, but trying to reach out to regions beyond. The Japanese Church has begun to be a missionary church, susceptible to opportunities for work and keenly sensitive of her responsibility for the spiritual welfare of fellowmen in the Orient.

Special Evangelistic Campaign

The Japanese Church has learned the value of special concentrated evangelistic campaigns and has repeatedly held them in the past. But perhaps never before has she attempted such ambitious evangelistic movements as she has during the last few years, except perhaps the great national union evangelistic campaign of 1914–1916. These movements reveal to us the vitality and possibilities of the Japanese Church.

(1) The Baptist Forward Movement.

The year 1922 closed the five year period of the Baptist Forward Movement. This movement aimed at (1) deepening and broadening the inner life of the Baptist churches, (2) doubling their membership, (3) doubling their contributions, (4) and making at least one-fourth of the churches self-supporting. The movement has realized some of these worthy aims already. For instance, in 1917, the year before the movement was launched, the total giving of the Baptist churches amounted to Y13,502. In 1921 it was Y39, 090. Thus the aim of doubling the giving was more than realized, it was trebled by the close of the fourth year of the movement. Before the movement started there were four self-supporting Baptist churches; now there are nine, and more churches are said to be approaching self-support. During the five years of the movement there were 1,655 baptisms (up to Dec. 31, 1922).

(2) The Methodist Centenary Forward Movement.

The Japan Methodist Church has just closed her Centenary Forward Movement or *Taisei Undō*.

It was launched in the fall of 1919 with the three-fold objective of increasing Christian stewardship, of deepening personal consecration and of doubling the membership.

The financial objective adopted was Y600,000, the largest budget ever made out by a Japanese denomination, and yet the campaign for subscriptions, closing on November 23, 1920, resulted in total pledges of Y615,379.50 or Y15,379.50 over the amount set. The second drive was for the doubling of the membership. In this, though the goal was not reached in 1922, some encouraging results

were gained. During the period 1918–1921 the membership of the churches increased from 20,745 to 25,283, and that of the Sunday school scholars from 38,108 to 42,902. Some individual churches have already doubled their membership, such as those at Sapporo, Seoul and Kokura. The third and the most important object was personal consecration. Emphasis was laid upon daily reading of the Bible and the leading of at least one other soul to Christ on the part of each member of the church. There is no doubt that all these high objectives have lifted the Methodist Church up to a higher level of Christian living and will continue to inspire her members to greater efforts to Christianize Japan.

(3) The Kanamori Meetings for the Presbyterians.

The Presbyterians, in commemoration of the fiftieth anniversary of the founding of their church in Japan, held a special evangelistic campaign in 1922, employing the famous evangelist, Paul Kanamori. He went over all parts of Japan, visited Formosa, Korea and Manchuria, and came back to Tōkyō to hold his final meetings. The statistics for the year are: meetings held, 315 (evangelistic meetings, 143; preparation meetings, 127; regular preaching services, 45); attendance at evangelistic meetings, 69, 483; number asking for baptism, 2281; those who have received baptism, 1268 (reported up to March 1, 1923). The church is now asking for contributions amounting to ¥500,000 to be used for various purposes such as the proposed union evangelistic campaign of the Japanese churches and missions in the coming year, the extension of Sunday school work, the training of promising young ministers, and the building of a central church office. It is stated that half the amount will be raised in America, leaving the other half to be raised by the Japanese churches.

(4) The Survey undertaken by the Congregationalists.

The Congregational Church did not attempt any special campaign in 1922, but in preparation for a greater and more intelligent work, a committee of nine on survey was appointed, whose task was to make a thorough study of the problems with which the church is concerned and to make a written report. The result is a symposium of

admirable reports on church polity, evangelism, education, social problems, publications, finance and other matters, with accompanying recommendations. This is a work worthy of emulation by other churches. We may well expect that this careful investigation of the problems affecting church life and work will greatly enhance the vigorous activity which has always characterized this church.

(5) Evangelistic Campaigns of Other Churches.

The Churches of Christ Mission are now carrying out what they call the Three Year Movement, for the period 1921–1923. The goal of this movement is to treble the membership, the giving and the number of S. S. pupils. It also aims at bringing several churches to self-support and recruiting more candidates for the ministry. The Evangelical Association is also in the midst of a forward movement extending over three years. They report an encouraging increase in the number of baptisms and the development of financial strength, as well as the growth of evangelistic zeal.

The Lutherans are planning to hold special evangelstic meetings in 1923 in commemoration of the thirtieth anniversary of the opening of their work in Japan.

It is not without significance that so many of our churches are almost simultaneously carrying out special forward movements. The need for more concentrated work has never been greater. The churches realize the need of increased effort at this time when people are looking to religion for the solution of a variety of problems, both personal and social.

There are several Christian workers worthy of mention who are carrying on their work independently of the organized denominational churches.

The first to be mentioned is Mr. Kanzō Uchimura. His addresses on the Bible are being listened to by over 500 men and women each Sunday. The stimulus he gives to Bible study is remarkably great. Not a few of his devoted hearers are studying Greek and Hebrew in order to get a more intimate knowledge of the Bible. Whether one agrees with him on certain points of church polity or not, one must admit that he is one of the great Christian leaders in Japan and is being mightily used of God for the

Christianization of Japan.

Mr. Takashi Fujii is another firm believer in the Bible and both by pen and by word of mouth is preaching the truths of the Bible with characteristic sincerity and whole heartedness. He edits and writes for the monthly magazine, entitled "The Old and New Testament," all by himself. The Rev. Chōjirō Aoki, a man of deep spirituality and thorough scholarship, is doing an independent work, besides editing and contributing to the magazine, "Bible Evangelism." Mr. Takumarō Tominaga is a theologian and preacher. He recently started a magazine entitled "The New Spirit" in every number of which appear his trenchant articles on theological matters.

These and other independent workers are within the fold of the indigenous Japanese church, for denominational distinctions mean little, while Christian personality counts for much.

The Good Results of Fifty Years' Labor

The fifty years of Christian work in Japan that have elapsed since 1872 have not been unfruitful, for we now have a total church membership of nearly 200,000, not including Korean Christians. The church is alive to her responsibilities and sensitive to her opportunities and possesses a number of leaders of marked ability and character.

But when we think of the rapid growth of population, and of the spread of thoughts and practices destructive of holy living and pure thinking, we cannot but feel keenly the slowness of the progress of the church.

Looking Forward

It was well, therefore, that some of the leading ministers and laymen of the different churches in Tōkyō, filled with the sense of the heavy responsibility resting upon them, met together in prayer at the close of 1922 and reconsecrated themselves to the extension of the Christian Church in Japan.

Reconsecration is indeed necessary as we step forward into the second half century of Christian work in this country. God has blessed our labors during the first half century. May His blessing be upon the work and

workers in the succeeding years. We would see the Japanese church established as fully self-supporting and independent, and may God grant that the whole of Japan may be entirely Christianized long before the close of the second half century.

CHAPTER V

DIFFICULTIES AND OPPORTUNITIES CONFRONTING CHRISTIAN EVANGELISM IN JAPAN.

REV. S. TADA

Difficulties

The effective power of Christianity lies in the body of believers, filled with intelligence and with the Holy Spirit. Regarded from this point of view, the range of Christian influence is largely dependent upon numbers. As the power of the gospel works in the Church of Christ, it strengthens the sense of relation to God and to Christ, and develops the group by deepening the spirit of worship and service in individuals. The more the individual Christian lives in faith, the more the gospel expresses itself in vigor, displaying its characteristics of contagious and positive power.

Actual Power

Let us look at the Christian movement in Japan. So-called social service exists to a certain limited extent. Christian education is fairly prosperous in a very restricted field. But when we come to Christian evangelism proper, genuine progress is not easy to find. I do not mean to say that the work of saving souls does not go on. Indeed, the number of those who receive baptism year by year is comparatively large. But when we look at the actual power of the church in the face of the mighty task before it, it is not easy to be optimistic. We very quickly reach the limit in the number of churches in the different denominations that have Sunday congregations of a hundred or more. In this respect conditions that have prevailed for the past twenty or thirty years exist in the great majority of churches without great change, namely, Sunday morning congregations of thirty or forty, or perhaps sixty or seventy. On the rolls

of most of the churches are the names of many who have dropped out of the ranks or who have 'graduated.' The main cause lies, after all, in a failure to give a proper spiritual training to converts. We are far from having attained the ideal of a church militant, skilled in Biblical knowledge, rich in religious experience, vigorous in reform and in evangelism, enlisted—clergy and laity together—in the service of the church universal.

Denominationalism

Then again, real unity and cooperation in the occupation of the field are almost non-existent. This situation is, of course, largely due to denominational divisions. Thus, for want of sympathy, mutual understanding and trust that transcend national and sectarian differences, there are tremendous defects in the economy of funds and workers. Hence genuine efficiency is impossible. Considering existing conditions in the evangelism of Japan, it is hardly fair to say that the number of workers is inadequate. Nor can it be said that funds are scanty. But the actual work is discursive and uncorrelated. Each denomination, working primarily for itself, is projecting and carrying out various kinds of movements. The church itself, which ought to be a source of power and a center of supplies, seems to be in a state of fatigue owing to the disorderly movements of denominational Christianity.

Materialism

Again, when we look out on the present world, we are impressed with the fact that it is too materialistic. There are, to be sure, various movements in which the attempt is being made to lead the people to higher levels of cultural life, by the improvement of livelihood, by the infusion of new thoughts and by social reform. Interest in religion is surely no less prominent than in former days, yet it is mostly little other than an effort to make the present better, happier and more beautiful. It is rather a utilization of religion, a cultivation of character for the sake of material things. Things of the spirit: the hope of eternal life, keen consciousness of sin, agony over the problem of salvation, and aspiration toward the unseen world—these are woefully lacking. Granted that there are many who visit the gates of the

Church and who extend sympathy to Christian morality; yet repentance for sin, the desire to bathe in the grace of conversion and the longing to experience the joy of the privilege of being sons of God—a joy which the world cannot give—these are all too rare. To many the Gospel means no more than a pearl cast before swine; a gold coin to a cat. Surely there is a severe fight before us if would truly save souls.

State Religion

Shintō presents a difficult problem. The fostering of shrine-worship by the Government is a matter of comparatively recent history. It is of course altogether proper that the state should seek to further national morality for the sake of national interests. But it is a great question whether the authorities can really develop the spirit of loyalty and patriotism by present methods. They advance the sophistry that it is not religion, but, as a matter of fact, the shrines where they encourage reverence are the objects of the religious faith of the people. The rituals used at the official festivals are genuine prayers. Ancestor-worship and fetishism are mingled. The rituals are celebrated with the use of *saké*: it is inevitable that intemperance thrives among the devotees. The temperance movement in our country needs to begin with the eight hundred myriads of deities. America is a 'dry' country; we must work for the coming of the day when we will have 'dry' deities and 'dry' shrines. The existing system of shrine worship helps very few to attain good morals, on the other hand, it deteriorates the piety of the people and promotes superstition. It constitutes a great obstacle in the progress of the Gospel. The matter of instituting an investigation of the shrines was recently advocated in the Imperial Diet. As a matter of fact, among the objects of worship at the shrines are many nondescript deities of unknown origin. To lead little children to such deities and to made them offer worship defiles the purity of the religious nature of the child.

There is something ultra-conservative in the so-called 'spirit of reverence' of the present. To respect the spirit and the history of the country, to be conscious of a mission for the state and to emphasize a unique morality are not un-

reasonable; but narrow and warped national vanity should be utterly cast out. For the sake of material advancement, foreign models are eagerly sought after, but when it comes to things of the spirit, a self-contented, prejudiced and inconsistent chauvinism is to be found in every corner of the land. In the face of this situation evangelism is difficult.

Opportunities: Spiritual Hunger

But let us reexamine the situation. Everywhere there are thoughtful people who have arrived at a material and spiritual impasse and who are cherishing a burning desire to cultivate new areas for the soul. Earnest truth seekers exist in multitudes. Those who are looking for a life worth while are not content with the old religions. A religion that has neither moral power nor a vital experience of conversion, can never satisfy the heart of man, however much such a religion may have behind it a false show of power or the inertia of tradition. Though the children may be compelled to go through the forms of shrine-worship, yet already their hearts are far from it. "And I, if I be lifted up from the earth, will draw all men unto myself". "I have overcome the world". The deep truth of these words of Jesus is becoming more and more manifest. The fact of conversion is surely the vital strength of our cause. The opportunity is ripe. A richness of future promise lies before Christian evangelism.

Religious Education of Children

Evangelical Christianity has already had three generations of experience in Japan. The children of the Sunday schools of the past have now become firm Christians and are taking an active part in society. The children of these Christians are receiving education in middle schools and other centers of higher learning. Through the religious education of the children the influence of the Christian church is gradually expanding. It is not sufficient merely to evangelize the present, but we must also hand on our faith to the coming generations. Though we may not be able to leave property to our descendants, yet it is enough if we can make faith their heritage. Those who are without offspring of faith are like barren women, wretched and poor. The religious education of children in the

home and in the Sunday school is in the ascendant. The authorities are seeking to maintain national morality by the aid of shrine-worship, but the intelligence of the children has advanced to such an extent that they react against it. The time has come when we may lead the children to our new faith. Our fields and our vineyards are indeed full of rich promise for the future.

Rural Evangelism

The exhaustion of the rural communities is sad to behold. Nine-tenths of the young men of talent who receive higher education do not remain at the homes of their ancestors. They do not stick to the fields of their fathers. From the country to the cities, they are rushing toward the gates of success. In this sense it may be said that modern education is proving a curse to the rural districts. They are being deserted by their best. We are superficial, indeed, if we think that the great rural problems of today are only those of land-tax, tenancy and economics. There is a far more serious problem than any of these. The rural communities are suffering from a dearth of men of ability. Many aged men are there and many who have fallen out of the ranks. Most of the members of village and prefectural assemblies are second-rate men. Thus it is that the country districts which should be the very foundation of the state seem to be drawing nearer and nearer to ruin.

However these things may be, it is nevertheless true that in the rural communities the doors are wide open to Christian work. The needs are most pressing. The rural young men's associations, the ex-soldier's organizations and the women's societies are inviting fields of labor. In the building up of homely and firm Christian character we can find no better opportunities than in rural mission work. The tens of thousands of rural school teachers present a field in which we might well concentrate our whole endeavor. The time has come for us to take up the work of rural evangelism with all our strength.

CHAPTER VI

THE MISSIONARY'S TASK FROM THE STANDPOINT OF THE JAPANESE CHURCH

U. KAWAGUCHI, PH. D.

The missionary today is no small problem. To make such a statement may sound unkind. Could the missionary who introduced Christianity to Japan and who has been such a great spiritual power be considered a problem? However we may feel and question about it, the missionary is unquestionably a problem. He is widely discussed both among the Japanese and in missionary circles. There are several matters that enter into the making of this problem.

Causes for the Missionary Problem

The Missionary, to begin with, is foreign in his ideals and in his manner of life. He endeavors, by his diligent study of the language, the history, and the institutions of the country to which he has come, to understand the life and the ideas of the people. Yet to all appearances, he thinks the thoughts of the West and lives the life of his fatherland. Again, to support a missionary and his family and to provide for their travel involves great expense. Can such an expenditure of money be more wisely and advantageously used for the support of the native worker and the work of the native church? Furthermore, is the present missionary equal to the many demands made upon him by modern Japan and the Japanese Church? In the early days of the Christian missions in Japan, the missionary, with a meagre command of the language and an imperfect knowledge of the people, could secure their respect and hearing. With the advance of modern Japan, the missionary is facing a new world. He must be a

scholar, a philosopher, a psychologist, a linguist, a religious enthusiast. He may be all this; yet the question still remains: is he really more efficient than or even as efficient as a native worker? This brings me to the heart of the matter, the self-consciousness and the autonomy of the Japanese Church. Since the organization of the first Protestant church in 1872, the native church has grown to 1411 organized churches, and to 1089 preaching places, with a membership of some 170,000 (including Formosa). There are 300 wholly self-supporting churches and in addition to these there some 1000 partially self-supporting churches. The contributions in recent years have trebled. Some wealthy Christians are making large donations to worthy Christian causes. The number of the churches and of their members is still small, but their influence is greatly disproportionate to their actual numerical strength. Three of the largest denominations, the Presbyterian, the Congregational, and the Methodist bodies, are entirely autonomous. In the rest of the denominations there is a growing tendency towards self-government. And we must particularly note that the Japanese Church has developed a body of strong leaders whose intelligence, faith, zeal, and general ability compare favorably with those of the best missionaries. Under the leadership of these able workers, the church is zealously engaged in the evangelization of the nation. It is this self-consciousness of the church concerning its history, influence, autonomy, strength, and responsibility to Christianize the nation, that constitutes the most important factor in the creation of the missionary problem. It is not the national consciousness or mere desire for power that is involved in the problem, as it was sometimes in the past. The Japanese Church has outgrown the nationalistic stage. It is fundamentally the question of the actual power and efficiency of the churches. This self-consciousness and self-recognition of the Japanese Church raise some pertinent questions about the foreign missionaries. Does the church still need the missionaries? Have they yet an important role to play in the present economy of the native church? Can they really make any necessary contribution toward

the varied activities of the church? If so, what kind of missionaries are needed and what tasks are they most competent to perform in the great program of the Japanese church? To find answers to some of these questions is the object of our present study.

The Questionnaire

In what follows I shall make no historical presentation of the subject. My main endeavor will be to make a tentative statement, on the basis of personal interviews and especially on that of the replies to a questionnaire, received from the leading Protestant workers of the Japanese Church, on the present relation of the Church and the missionary with respect to the Church's need of him and to his task. The questionnaire I sent out consisted of the following points:

1. Do you think that the Japanese Church needs the missionaries or not? Give reasons.
2. Do you consider that the present number of the missionaries should be increased or decreased? If so, to what extent?
3. If the Japanese Church should need the missionaries, in what fields of work do you think that they should be asked to take part? City and rural evangelism, general education, theological education, social work, Christian literature, church union, international relations, or the management of mission business?
4. Do you wish for the coming of specialists for the work of the church? If so, in what fields of work?
5. Have you any criticisms or opinions, not called for by the above questions, on the relation of the church and the missionary?

The above list of questions was sent out to eighty-two Japanese workers actively engaged in the work of the church. The total number of the replies received was forty-three. These replies were made by the leading workers of the Presbyterian, Congregational, Methodist, Episcopal, Baptist, Churches of Christ, Methodist Protestant, United Brethren, Evangelical, Christian Church, and Y. M. C. A. organizations. To be scientifically accurate, I should have secured a much larger number of opinions. Yet

I think we have here a fair and reliable basis on which to make our inquiry. Some of the workers gave us long replies.

Question One. Does the Japanese Church Need the Missionary?

As a preliminary, to any discussion on the missionary's task it is important to determine whether or not the Japanese Church needs them in the accomplishment of its work. The replies to this question may be divided into three classes: those which answer negatively; those which, with some hesitation, consider missionaries necessary; and those which strongly affirm the need.

The Missionary Unnecessary

Of the forty-three persons who replied, five, with varying degrees of vigor, negative the need of the missionary. They state their reasons in the following manner: "Though we may not need to refuse financial aid for Christian work, I do not think the missionaries are much in demand. For those who are acquainted with the national conditions, are few." "In our country the work of the missionary as such has come to an end. Though there is much need for Christian workers, the work of the foreign missionary has had its day of influence." "With the exception of very special persons, foreign missionary workers are now uncalled for. I believe the Japanese Church can fully carry on its religious work without their assistance." "Ideally speaking, the Church in Japan does not need the missionary, although as a practical matter, some as yet consider him necessary. He may be needed in educational or social work, but it is not so in the Gospel ministry. On the contrary, owing to the presence of the missionary, the evangelistic work of the church is unable to make its natural development." An emphatic negative answer is made by one able minister: "The missionary is unnecessary. So long as he is in the country, our own ministers and Christians are dull and lukewarm and cannot assume an earnest and vigorous attitude toward Christian work. If all the missionaries should withdraw from the country, Christianity in Japan would then lay the foundations for a genuine development and progress." This is the most clear-cut denial I have so

far come across, either through my correspondence or through my interviews. Too much of the "missionary-ing" process, if I may coin such a word, would, it is feared by the above minister, produce a parasitic Christianity in Japan. There may be some truth in the idea. But on the other hand the presence of the missionary is oftentimes a beneficial spur to the native worker and believer. At any rate, according to the above statements, the missionary is considered unnecessary on the four grounds: that he does not really understand Japanese life and thought; that the time of his work is past; that the Japanese Church is capable of undertaking its own religious work; and that his presence in the country is not conducive to a real and natural growth of the church in Japan.

The Missionary Needed on Certain Conditions

Some twenty replies state the need of the missionary on certain conditions. "Whether or not the Japanese Church needs the missionary depends on his character. The Christian work in Japan, to be sure, requires the native and the foreign worker alike. But the missionary who comes to Japan as though he were coming to an uncivilized country, and has only zeal and not real knowledge, is not needed.....Unless he is a man of exceptional character, he is not qualified to do any Christian work directly. Unless he is broadminded enough to assume a position of helper to the Japanese worker, he is not called for." "We need the missionary but he must be different from those of the past. He must have special talents, gifts, abilities.....The mistake of the missionaries of the past lay in the fact that they looked upon the Japanese as African brothers, and simply had zeal but no real insight and gifts." "Japan needs the missionary who not only knows the native worker's point of view but especially understands the ideas of the people outside the church. With such knowledge of things Japanese, he will be in position to come to an unbiassed heart-to-heart contact with the people. Moreover the Japanese Church wants the missionary who glories in working under the native Christian leader, knowing the day of his leadership is past. Such a missionary is a great benefit to the

Japanese Church and to Japan generally." "If the missionaries of today are such as those who came in the early years of the Meiji era (i.e. in about the 8th decade of the last century) they are needed in any number. But if they come as sight-seeing visitors, they are not needed. That is, if they are really self-sacrficing men, they are much in demand." Similarly another says: "The missionaries who came in the first years of Meiji were really great and fine men. Such missionaries are of great value. I may make one more reference to the words of a leading Christian worker, Mr. T. Kagawa. "I consider," he says, "the foreign missionary needed in Japan. But we do not want the fashionable missionary (in Japanese 'high-collared' missionary). That is, the missionary who works among the rich, lives a first-class life, goes in the summer to a summer resort, and in the winter time makes trips here and there, is not wanted. The real missionary must suffer with the people, live the life of the people, and live on the same level with the Japanese pastor." So the missionaries needed by the Japanese Church, according to the above workers, are those who have real gifts, understand the life of the people, can work under Japanese leaders, have a seriousness of purpose and a wide experience, and are willing to live with the people in the spirit of Jesus for their spiritual uplift. These conditions are assumed by the next class to which we now turn.

The Missionary a Great Need

The need for the missionary is affirmed by a large majority on various grounds. "It is needless," writes President Ebina, of Dōshisha University, "to discuss the question of the need of the missionary in Japan. For among the sixty million people there are only two hundred thousand Christians, one Christian to every three hundred people." Bishop Uzaki, of the Methodist Church, says similarly, "We need the foreign missionary because there is plenty of virgin soil in Japan." Others in like strain state: "The missionaries are needed for we must reach every glen and hamlet in the country." "The missionaries are required in any number until every last soul in Japan is saved." It is thus the vastness of the non-Christian

population and the unevangelized condition of the country that calls for the missionary in the Christianization of Japan. Another reason is the scarcity and the difficulty of securing native workers. "We need the missionaries because the Japanese workers are so few in number, they are unable to carry out the great Christian program." "The missionaries are wanted simply because the Japanese workers are so few." These words are based on fact. We only have two thousand native workers and it is exceedingly difficult to secure candidates for the ministry. Practically every denomination is facing this problem. A further reason is the consideration that the missionary is specially qualified to do some kinds of work which the native worker is unable to undertake. "The missionaries are wanted because they can do services which the Japanese workers and evangelists are incapable of performing." For example, they are peculiarly fitted to teach English, conduct Bible classes and engage in social service. The above references are sufficient to show that in the opinion of the majority of the Japanese workers the foreign missionary in many denominations is a real need.

Question of Reinforcement

Question Two. Should the Missionary Force be Reinforced? The number of the Protestant missionaries in 1900 was 502, which was increased in 1910 to 958 and in 1920 to 1201. The question then has reference to whether or not this present missionary force be increased. There are five who did not express their opinion on the question before us. But the general tone of their replies is against increase. Others have expressed various ideas on this matter. We now proceed to consider their views.

Withdrawal the Best Policy

The minister who negatives the need of the present missionaries consistently holds that to the best interests of the Japanese Church, we should not only refuse the new missionaries but should endeavor to effect the entire withdrawal of the existing missionary force. He is fully convinced that the presence of the foreign missionary is incompatible with the vigorous development of the native church. There

may be others in the church who share his view on the matter, but so far as the replies received go, the above minister is the only person who definitely advocates the entire withdrawal.

Decrease an Advantage

There are at least six who speak for a decrease in the missionary force. "There are quite a few missionaries to whom the principle of natural selection should be applied. Their positions should be occupied by those missionaries who are really qualified." As these words indicate, by a certain readjustment of the existing missionaries in some denominations, their number may be decreased without much detriment to the work of these denominations. Other expressions on the matter are: "From year to year the present missionaries may be decreased with advantage." "The increase in the missionary force is uncalled for. It is far better to decrease the present force and let the really capable missionaries assume wider responsibilities." "If the missionaries of the future are ordinary people like those of recent years, their coming is not needed. On the other hand some of the present missionaries should be weeded out and their places be given to the choice missionaries." "Those missionaries who neither do evangelistic work nor engage in teaching for the church but simply act as treasurers or agents for their Home Mission Boards should by all means be reduced in number. In any case, two-thirds of the present force may be dispensed with, much to the advantage of the church." This last suggestion would mean a return of about 800 of the present force to their home countries. Such a large decrease in the number of missionaries may be very questionable at present. But it is quite likely that there are other Christian workers in the church who agree with the views of the above persons, thinking that a certain decrease in the present missionary force would be advantageous to the general work of the church in Japan. However that may be, we must proceed to another view on the matter.

The Missionary's Quality Essential

Some ten replies are very emphatic on the quality of the missionary force rather than its number. "We must secure the missionary who is really adapted to

Japan." "The missionaries may not be considered too many. But if they come here to lay up money or to live in comfort, it is far better that none should come. If on the other hand they are really in earnest to do God's work, such missionaries are needed in great numbers. Thus it is not the question of the number, but that of the quality of the missionary force that should receive the most attention." "The need for missionaries filled with faith, love, and spirituality has no limit. But those who are devoid of such qualities and have no sympathetic understanding of the Japanese life and live at ease are wholly unnecessary." "We must be very cautious in asking for an increase in the missionary force. We should call for the best kind of missionary." "Missionaries with a fair understanding of the conditions in Japan and capable of working in harmony with the Japanese workers may be increased." "The missionary force may be reinforced. But unless the missionaries to be sent are really men of learning and of character, the increase will be of no value." "The ordinary missionary is unnecessary." Missionaries of the type of S. R. Brown, W. S. Clark, J. D. Davis are desirable in any number." It is the general feeling among the leaders of the Japanese Church that the conditions of missionary success have greatly changed so that the missionaries of the future must be equal to or far surpass the best missionaries of the past in the history of Christian missions in Japan. It is the common opinion that if we are to have missionaries at all, we must seek for the very best to meet the demands of the present-day Japan and its Church.

A Large Increase Desirable

Ten persons strongly urge large reinforcements in the present missionary force. Two of them, though desirous of a large increase, realize the financial and other difficulties connected with the increase, while the rest are very urgent. "A doubling of the present number of the missionaries cannot be considered to be in any way too much." "I advocate an increase in the missionary force and I am of the opinion that the present number should be doubled." Such an opinion as the above means that some 1200 more missionaries should come to Japan.

Others, in the same strain, state: "There should be at least one missionary to every church and preaching place to teach the English Bible." "The Missionary force should be greatly increased so that there could be resident missionaries in towns and villages."

From the above expressions on the question of reinforcements, it is evident that a large majority of the Japanese workers, with or without laying down conditions, desire a large increase. Yet many of them fully realize the difficulty of securing an increase of the kind of missionaries demanded in our time.

Fields of Activity

Question Three. What are the Fields of Missionary Activity? Having shown that the Japanese Church, on the whole, is held to be in need of foreign missionaries, our next problem is to ascertain the fields best suited to their activity. With the exception of the minister who flatly negatives the need of the missionary and of a few who view the age of missionary activity as past, all the rest, generally or specifically, mention the missionary's tasks.

City and Country Evangelism

With respect to the evangelistic activity of the missionary, four persons definitely state that he is no longer adapted to this work. There are some ten persons who do not mention evangelistic activity for the missionary. But a large number of the Japanese workers hold that the missionaries have a great field in rural evangelism. "The missionaries are needed in country evangelism". "In rural work the missionaries are required to cooperate with the native workers who are unable to reach this field with full force". "The missionaries are very much needed for the evangelistic work in cities and in country districts". "The primary work of the missionary is city and country evangelism". "It is better for the missionary to live in the country for its evangelization". "Missionaries with evangelistic zeal are wanted both in city and in country". "Missionaries are especially needed in rural evangelism". I need not multiply the references any further. While a few of the workers mention both city and rural evangelistic work for the missionary, the large majority of those who

speak of direct evangelistic work as an important missionary task hold that the missionaries are very much needed in smaller towns and villages. Several strongly urge that the missionaries should not concentrate in the cities. It is a general feeling of the Japanese workers that the missionaries from this time on can do far better and more needed work in the country than in the city. In cities the missionaries are usually quite well known and the requirements made on them are very great. While in the country districts, they are comparatively unknown and this newness is in their favor. Moreover, the smaller towns and villages are practically untouched by the native church. Here the missionaries have a vast field for their evangelistic work. The towns and the villages with an aggregate population of forty five million people are almost wholly untouched by the Gospel message. The missionaries can really be pioneers in rural evangelism as they were in the past in urban evangelism. Beginnings have been made by a few able missionaries in this direction. But as yet the bulk of the missionary force—over 90%—is found in cities, especially in the large cities, Tōkyō heading them all with a missionary force of 200. But this condition needs to be changed. As the Japanese workers must be engaged more and more in local work, the missionaries are also wanted in the effort to evangelize the unreached millions in the country. What the Japanese Commission reported preparatory to the Continuation Committee Conferences ten years ago (see *The Christian Movement*, 1913, pp. 193 ff.) is still the opinion of the Japanese workers today. Some of the missionaries are also urging the occupation of the country districts by the missionary force (See viz. *The Japan Evangelist*, Sept. 1922, pp. 250 ff.). It is indeed very much to be hoped that the people in the rural communities may share in the blessings of the Christian religion.

General Education

An important task for the missionaries in the cities is in the sphere of education. Fifteen persons definitely state their opinion on this point. One of them indicates the teaching of music by the missionary. The rest hold that the missionary's educational work is primarily in the field of teaching foreign

languages, notably the English language. As a matter of fact, a majority of the missionaries in cities are engaged, wholly or partly, in the teaching of the English language or literature. Dr. J. S. Motoda, of St. Paul's University in Tōkyō, in speaking of the foreign professor in a Christian university, states the common feeling of the Japanese workers in the following words: "In any case, one or two good English teachers, earnest, and sympathetic, skilled in drilling students in practical English, are absolutely necessary". English is becoming very popular in Japan. The Christian schools in the country have a great opportunity of meeting this demand, provided that they are aided by the missionary teachers of English. It is in the teaching of English that the missionaries can do a great service to the Japanese Church in its educational work. And this teaching of the English language is a geat means of disseminating the Christian ideals of life. This is where the missionary teacher far surpasses the native Christian educator.

Theological Education

But when we come to the field of theological education, the situation is different. The missionary in the past was the theological teacher: he was the main source of the knowledge of the Christian religion. One of the eleven persons who mention this work of theological education for the missionary says: "The missionaries are not ordinarily required in theological education. They are not any better qualified than the Japanese workers in this field". Another writes: "When I say theological education, I do not mean that the missionaries are to teach systematic theology or Biblical theology, but chiefly the teaching of the classical languages" (by this he means Greek or Hebrew). With this opinion one more person agrees. The rest simply mention "theological education". So it is difficult to ascertain what branches of theological education they have in mind. They may mean all branches of seminary education. Several distinctly say that the missionaries are needed to train the native workers. One able worker states: "In my opinion the missionaries should educate the young men who will become leaders in the

future. This is their important work. But too many missionaries should not be engaged in teaching simply ten or twenty theological students". In this he hits upon the weak point in our theological education. Undoubtedly there is work for some able missionaries in this field. But there is a certain doubt in the minds of those who are engaged in theological education as to the missionary's share in this field. To be sure there is no question as to the missionary's ability to teach Greek or Hebrew. Some of the Japanese workers restrict them to this aspect of theological education. For instance a theological professor states: "I think there is no need for the missionary in education aside from language teaching". If the missionaries teach the ordinary theological courses in English, they should, to be effective, supplement their teaching with the use of the Japanese language. Otherwise their students may not be able to master the subject-matter of their studies. At all events, as is indicated by some above, whether the missionary has a large field of work in theological education is an open question.

Social Work

Social Christianity is the demand of our age. The standard by which the truth and value of the Christian religion is constantly judged in Japan is its application in social work. With the growth of capitalistic industrialism in the nation, there have arisen various economic and social problems that are common to any industrial nation or community. The destiny of Christianity in Japan depends to a large extent on the solution of these problems. Unless Christianity does something in this direction, the present economic and social systems in the country will sap its vitality. A great urgency in the social activity of Christianity is fully recognized both by native and foreign workers. Some beginnings have been made in this field of work. But the great field of social endeavor is, fundamentally speaking, practically untouched. Here is an important field for missionary undertakings. Of the fifteen persons who speak of this work, only one person states that the missionary may not be needed in this form of activity, thinking that the Japanese worker is more capable of undertaking it. The rest are

very positive in calling on the missionary to carry on this activity. Some are of the opinion that the Japanese Church is not as yet able to carry on this form of work to any large extent. It is very probable that the missionary, with a wider experience along this line, may be able to render a valuable service in the social activities of the Japanese Church.

International Relations

This is decidedly an age of international relations. Hence we need an international, inter-racial religion. And we believe that Christianity is such a religion. Christianity has a very important task to internationalize Japan in its ideals and life. Of the thirteen persons who mention this field of activity for the missionary, only one person states that it may be hard for him to render this service here. The rest are very much in favor of having missionaries engaged in this field of work. One minister is very much in hopes that the missionaries may do much to foster better relations between Japan and the United States. Another minister, who is devoting much of his time to this work, says: "For the work of creating better international relations between this and the other nations, there should be at least one missionary in each of the large cities, giving all his time to this work." "In the coming age of internationalism, the leadership of Japan will inevitably be placed on the shoulders of Christians, and Christian missionaries will become honored national teachers of Japan." (D. Ebina, *The Japan Evangelist*, April 1922, p. 152.)

Other Fields of Work

Three other forms of work mentioned in the questionnaire are church union, Christian literature, and mission management. None refers to the work of the missionary in the field of church union. This shows that the development of Christianity in Japan today is along the line of denominational activities. The Japanese Christians were much interested in the creation of a national Christian Church in the beginning of this century. But today their interdenominational fervor has cooled off. The denominational Christianity introduced to Japan seems to have taken such deep root that when missionaries, influenced by

the interdenominational movements in the West, put forth special efforts in this direction they meet with a cool response. This is very unfortunate. We must bring the scattered forces of the Church together to undermine the forces of evil and liberate those of righteousness. As to Christian literature, two mention this work. One says that it is difficult for the missionary to undertake this work. The other thinks that the missionary may render some service in this field. Three persons speak in regard to mission management. One of them is fully opposed to the missionary engaging in this work. The other mentions it with an interrogation, while the third makes only a passing reference. This shows that the Japanese workers are not interested in seeing the missionaries working in the fields of Christian literature and mission management.

Missionary Specialists

Question Four. Does the Japanese Church Need Missionary Specialists?

With the growth of civilization and culture in general and the development of the Japanese Church in particular, a change has come about, as has already been suggested in the demands made upon the missionary. This is clearly indicated in the replies to the above question. With the exception of the two persons who hold that the Japanese Church should do all its Christian work, practically every one makes an urgent call for specialists in the work of the church. Even those who are very hesitant with respect to the increase of the missionary force are quite desirous that such specialists should come to Japan.

Specialists in All Lines

Experts in city and country evangelism are asked to come. Several want specialists in theological education to teach the Bible, Hebrew and Greek. A minister, who does not desire ordinary missionaries engaged in theological education, holds that the coming of able theological professors to stay a term of years will be of great value in the training of the Japanese theological teachers. Six persons want specialists in religious education and in the education of young men. Seven desire specialists in religious music. Great preachers are asked to come, for they will

be stimulating to the young Japanese preachers. Prominent religious leaders are invited. A visit like that of General Booth of the Salvation Army is held to be very valuable. Christian scholars like Dr. Hall and Prof. Ladd would do much good to the Church in Japan. Experienced specialists in social work and in international relations are greatly desired. Such a specialist in international relations as Dr. Sidney Gulick is of great value in helping Japan to join in the worthy enterprise of creating a "war-less world." The Rev. K. Kozaki voices the feeling of Japanese workers when he says: "This is a day when missionary specialists are needed in every line of Christian work." It is men of special learning and character that are particularly demanded in the present-day work of the Japanese Church. This applies not merely to the foreign missionary but more so to the Japanese worker. The Church, to make forward moves in every direction, needs men of preeminent learning and of the highest character.

Question Five. Have You Further Suggestions or Criticisms?

In all, thirty-four persons made further suggestions or criticisms. They refer largely to three matters: the specific relations of the Japanese Church and the missionary; the relations of the Japanese worker and the missionary; and the personal character of the missionary.

The Missionary Subordinate to the Church

Five persons definitely state that the missionary should assume the position of helper to the Japanese Church. "The Church is first and the missionary is second." "The missionary should make the Church central in all his activities." "The position of the missionary in the Church should always be that of its helper." "The missionary is needed primarily for the help he renders to the Church."

Cooperation

Several workers hold that the Church and the missionary should cooperate in all Christian work. "The Church and the missionary should have a mutual respect for each other as belonging to the same Christ." "The missionary who

really cooperates with the Church is needed." "In international relations," writes an able worker, "cooperation and harmony are the cry of the day. I advocate that the Church and the missionary should by all means proceed on the basis of cooperative enterprise.....Cooperation is my ideal and I am working with this principle in mind." While this ideal of cooperation is shared both by many missionaries and Japanese workers, there is a growing tendency to regard the former as helpers to the developing native Church. The Congregational Church and the missionaries of the American Board of Missions in Japan are working on this basis with much satisfaction. This question of the relation of the missionary to the Japanese Church is brought out more concretely in the expressions concerning his relation to the native worker, for after all the missionary's relation to the Church is largely determined by his relation to the Japanese worker.

The Missionary and the Japanese Worker

In the past the missionary, to obtain help in his work, hired the Japanese worker; the former was the employer and the latter the employee. That the Japanese workers are opposed to such a relationship is brought out in the following expressions: "We do not want the missionary with a national bias and a boss-like attitude." "The irritation often found in the relation between the missionary and the Japanese worker is due largely to the boss-like attitude of the former." "After all, in Christian work in this country there is no distinction between the native and the foreigner.....But we must pay special attention to this matter, namely, if the foreign missionary, because he secures the money from his own country, should in any way assume a domineering attitude toward the native worker, there will certainly be bad effects in his work." "The missionaries should not consider the Japanese evangelists as their inferiors. Hitherto too many missionaries have imitated the manners of the capitalists and have done many things unbecoming to the disciples of Jesus.....This manner of life should by all means be discontinued and they should be willing to wash the feet of the evangelists." "I as an individual

have an ideal concerning the relation between the missionary and the Japanese worker. But if on account of financial considerations we have to be in an inferior position, this ideal cannot be realized. Therefore even if we may have to eat millet instead of rice, we should get rid of the American domination." These last words cannot be considered as expressive of the general attitude of the Japanese workers, but they are indicative of the fact that the money-is-power attitude which some missionaries consciously or unconsciously assume is oftentimes the main cause for the unpleasant feelings between them and the native pastors and evangelists. "In my forty-five years' experience, I never had such an unpleasant feeling as I had when I received my monthly salary from the missionary," writes a pastor.

The Missionary as Japanese Helper

Formerly the missionary was preeminently the leader, the teacher, and the master, while the Japanese worker was one who was led, taught, and who obeyed. Now the table is turning and the missionary is asked to be a friendly helper to the Japanese worker. "The missionary should always work from the rear of the Japanese worker. If the missionary either directly or indirectly stands in a forward position, he becomes an anachronism." "In all Christian work the missionary should make the Japanese worker lead, and he should be his helper." "The churches wherein the missionaries are niggardly in giving over their rights to the Japanese pastors are small and not vigorous. But on the other hand the churches wherein the missionaries have willingly assumed the humble position of Japanese helpers have made rapid progress. The church in Japan that has witnessed this phenomenon hopes for no other missionary prince than one who surrenders himself for the sake of Christ. But alas it is like scanning the sky for a rain cloud during a great drought." It is a growing conviction of the Japanese workers that the development of the native Church can be best fostered by the transference of leadership from the missionary to the native worker. This principle has been recognized by the Methodist, Presby-

terian and Congregational bodies in Japan. Among these the Congregational body has taken the most advanced position. In 1921 the Japan Congregational Church and the American Board missionaries in this country became organically one and the missionaries of this mission assumed the real position of helpers to the Congregational ministers and evangelists. This attitude is well expressed by a Congregational missionary, Rev. C. B. Olds: "So far as our evangelistic work is concerned, we are ready to commit everything to you (the workers of the Japan Congregational Church)—our churches, our money, ourselves—all that we have, all that we are, for you to administer, in any way that may seem best to you. We demand nothing, we ask nothing, we make no conditions. We believe in you, and we believe in your good judgment. We entrust the enterprise to you. Our one desire henceforth is to be your helpers in the fulfilment of the great program. And now use us." (*The Japan Evangelist*, Jan. 1923) Such an attitude is the best solution for any maladjustments that may exist between the missionary and the Japanese worker, and is the most effective way to speed up the development of the native church. (See for a similar attitude expressed by the late Dr. J. H. DeForest, "The Missionary Problem," *The Japan Evangelist*, June, 1906, pp, 191 ff.; Rev. T. E. Jones, "The Missionary as Friendly Ambassador," *Ibid.*, Feb., 1923, pp. 46 ff.)

The Missionary's Knowledge of Things Japanese

Some fifteen persons strongly insist that the missionary should be fully acquainted with the actual life and the ideals of the Japanese people as an important condition for his success. "Unless the missionary becomes completely Japanese in his attitude, he cannot save the souls of the people." "The missionary in the past knew only colloquial Japanese and did not understand the ideas of the people. The missionary of the future should know the pantheistic and Confucian thought of Japan and should have a general knowledge of the past and the present literature of the country to be in a position to influence the people." "I hope," says a Christian educator, "that the missionary may fully understand Japan

and its people. To know them, he should not merely read books on Japan written in foreign lauguages, but he should particularly read the books written by Japanese authors. Conversation and social intercourse alone do not make one acquainted with Japan and its people."

The Missionary's Personal Character and Ability

Every person interviewed and consulted through the questionnaire either suggested or distinctly stated that the question of the missionary in his general relation to the Japanese Church and its workers was fundamentally the question of his personal character and real fitness. Even those who advocate large reinforcements do not wish for an indiscriminate increase. They too want missionaries of the highest character and qualifications. We are in need of spiritually great self-sacrificing men and women in Christian work in Japan as everywhere else in the world. Such were many of the missionaries of the past. "We want the broad-minded and deeply enthusiastic missionaries." "The missionaries must be desperately earnest men." "If foreign peoples wish to send us missonaries, we welcome them. But do please send the first-class men"; so writes an able Christian Professor in the Imperial University. "In the last analysis, the question of the need of the missionary is to be decided largely on the basis of Christian character, personality, learning and ability." Such remarks as the above are applicable to the Japanese workers as much as to the missionaries, or more so.

Concluding Observations

The above is a very summary survey of the views held by some forty Japanese Christian leaders with reference to the question of the need and the task of foreign missionaries from the standpoint of the Church in Japan. As this study has already taken more space than was expected, I am permitted to make only a few concluding statements.

Task of the Japanese Church

There has been an evolution in the task of the Japanese Church. In the early days of its history, when it had innumerable odds against it, the Church had to be content

with gathering into its fold of safety a believer here and a believer there, who was socially ostracized because of his faith. In other words the main work of the Church was to save the souls of individuals from the perishing world of heathenism. But things have changed enormously, and with this change the task of the Church must undergo a change. The saving of the individual soul is a lasting work of the Church. But along with this task, the Church today is confronted with a mission vastly greater, incalculably more difficult, yet essentially more in accord with the spirit of Jesus, namely, to permeate the entire life of the people and the whole social order with the Christian principles of world brotherhood, universal service, human equality, and an aggressive love for the creation of God-like personalities and of a social and economic system and of a righteous government that shall be conducive to the production and the full expression of such personalities. It is, in short, the making of men in the widest sense of the term, and of a social order that is in accord with this great program.

Opportunity of the Church

The opportunity of the Church for the accomplishment of its tremendous task was never so great as today. The sentiments of the people were never so encouraging as today. Christian ideals and principles of manhood and society are found in the pages of newspapers and magazines, and on the lips of public speakers. They form the subject-matter of private conversations. The people are clamoring for the actual practice of principles of brotherhood, equality, justice, love, peace and good-will throughout the world. The whole nation is surging with the desire for a new order of things. A new social order based on these ideals must be created by Christianity or else the present anti-human order will crush the Christian religion. There is, moreover, an insistent craving for a vital religion, a religion that shall really satisfy the needs of the heart and the life. The spiritually untouched sections in the cities and the vast unevangelized areas in the country are open to the Christian message and action. Thus here is an unparalleled opportunity for a live, working church.

The Missionary a Real Need

To accomplish the pressing task and to seize the unprecedented opportunity, the Japanese Church's greatest need is an able and wide-awake native ministry. Along with this need, the missionary is as yet an indispensable factor in the execution of the Christian program in Japan. For the ordinary evangelistic work of the Church, Japanese workers may be sufficient. But if the task of the Church, as was pointed out above, is really to Christianize the entire nation, then the present number of native workers is inadequate to meet the situation. We must seek the aid of the missionaries. The Church in Japan is facing a crisis. If it does not launch out into the deep and solve the perplexing, agonizing problems of the nation, it will become an esoteric clique of harmless believers. To prevent such a crisis and to make the Church a really vital force in the reconstruction of the nation, the missionary is necessary.

Missionary Reinforcements.

The question of reinforcements depends on several considerations. It depends on the denominations concerned. Some organizations, like the Congregational body, which has few missionaries in proportion to its size, may need large reinforcements. But there are denominations which seem to have more missionaries than are actually needed for their work. This is indicated by several replies which state that in some denominations some missionaries have nothing to do, or do not seem to want to do any thing except to baptize a few converts now and then and pronounce the benediction. In such denominations the missionary force may well be decreased. At all events, what is needed in some denominations is a wise readjustment of the present force rather than its reinforcement. Again, the matter of reinforcement is conditioned by the financial ability of the respective Mission Boards to send new missionaries and to open up or enlarge the work. At present this important element is lacking in all the Boards. Some of them are unable to send back the missionaries on furlough to their respective fields. Then again, the question of missionary reinforcement is dependent most essentially upon the character of the new missionaries that may

be sent. Even if the Boards are financially able to strengthen the present force, it is the consensus of opinion among Japanese workers that missionaries should be carefully selected. If the prospective missionaries are capable of occupying important positions in their own countries, such missionaries are desired.

Financial Need of the Japanese Church

The Japanese Church is in great financial need. The native contributions, as already stated, are growing year by year. But they are utterly inadequate to enlarge the present work or to support the native worker properly. In one large denomination several pastors of independent churches receive less than thirty yen a month. One of the reasons why we are unable to secure candidates for the ministry is the shameful support that is often given to the Japanese worker. To support the present missionary force in Japan, on a very moderate average estimate of 2400 yen a year for each missionary, including salaries, travel, rents, etc., requires some 2,880,000 yen which is more than three times as much as the aid given by all the Foreign Mission Boards in 1921 for all other forms of evangelistic work in Japan. Some Mission Boards will be making a great contribution to their denominations in Japan, if they send to them for their work the money needed to send and support the new missionaries. It is pernicious and unchristian to advocate the theory that the Mission Boards will not send financial aid unless they have their missionaries on the field or send new missionaries to protect their interests.

Chief Tasks of the Missionary

The sphere of missionary activity has decreased in some directions with the growth of the Japanese Church and the development of its leaders. But their service is desired in social work, international relations, English education and rural evangelism. Of these the last two seem to be the most important fields of missionary service. Undoubtedly the teaching of the English language is an invaluable means of disseminating the knowledge of the Christian religion. Here the missionary is making an inestimable contribution to the progress of Christianity in Japan.

Moreover, his services are very much needed in the evangelization of the vast untouched fields in the country. The question of rural improvement is receiving today the careful attention of the Government and people of Japan. The Japanese Church, aided by the missionaries, should make its contribution toward the spiritual and moral development of the rural communities.

Development of the Native Church

The ultimate end in all Christian work in Japan is not the creation of a Church, but the Christianization of the entire nation. Yet the Christian Church is beyond doubt the most important agency in this work of Christianizing the nation. Hence it is imperative to build up a vigorous Japanese Church. To attain this, we must have vigorous men, both native and foreign. The Church in former years was a leading factor in the development of the nation in a far greater measure than it is today. The Church and its workers are lagging behind the important movements in the nation. To regain its former prestige and be really able to lead the nation in things spiritual and moral, the Church must possess vastly more able men than it has today. The missionaries, by developing to their fullest capacities the latent energies that are present in them, will be a mighty means of making the Church perform its function in modern Japan. The missionary who is really great in character, in personality, in spirituality, in friendliness, and in actual work, will render inestimable help toward the creation of an active native Church. Indeed the creation of such a Church is the great object of the missionary. He desires to see the Church in Japan carry on its Christian program independently of his assistance. To achieve this end most speedily, economically, amicably, and in the spirit of Jesus, is for the missionary to recognize the leadership of the Japanese workers in all forms of Christian work and to lay on them the full responsibility of handling the funds, whatever their source, of arranging the distribution of Christian workers both native and foreign, and of the actual execution of the Christian program. This has already been done in most of the larger denominations. This is the most effective method for the

creation of a really alive, working, indigenous Church in Japan. By assuming such an attitude toward the native worker, the missionary will find that his services are welcomed in any field of Christian activity to which he is adapted. The sooner the missionary delegates his paternal instinct, his desire to possess and to control, his endeavor to direct and to lead, to his Japanese co-laborer, the sooner will his ideal of an independent, autonomous, native Church see its realization; and the more lasting will be the period of his usefulness in the accomplishment of the Christian program of the Church.

Appreciation for the Missionary

Underneath the frank expressions made, in the fore-going pages, by the Japanese Christian workers and by the present writer, concerning the missionary in Japan, there is an abiding love for his Christian character and a deep sense of gratitude for his unselfish services toward the spiritual renewal and the moral uplift of this Island Nation of the Rising Sun.

CHAPTER VII

THE COURSE OF JAPANESE THOUGHT AS REFLECTED IN CHRISTIAN LITERATURE

REV. S. H. WAINRIGHT, D. D.

The Necessity for Apologetic Literature

The Christian ideas reflected in Japanese literature produced since the opening of the country in 1859 are essentially apologetic. A few constructive efforts have been made, and some of them not without success, in the production of books which interpret Christian doctrine. The principal theme, however, has been the vindication of Christian teaching and influence in answer to attacks. Naturally, an interpretation of the position of Christians in the world and of their missionary aims and teachings would be called forth in pioneer work when the Gospel had to be preached in the midst of an unfriendly environment. Such being the type of literature produced during the first period of Christian propagandism, covering a span of six decades, it will help us to understand better the task Christian writers felt called upon to perform, if in our discussion we point out the main features of the opposition to the introduction of Christianity to Japan as it has expressed itself in the literature of the period.

The Inflowing Tide of Western Influences

Japan had long been isolated from the outside world. The policy pursued by the Tokugawas had the effect of taking away the incentive to religious activity through the State aid given to the existing religions, and of dulling the intellectual faculties and forcing religious life to express itself in outward forms and ceremonies through the strict censorship exercised by the

government. What intellectual activity there was had its seat not in the temple institutions but in the Confucian schools. The laws were too strict for anything of the nature of original research to be carried on. There was no such thing as liberty of thought or speech as understood now. That first contact of Japan with the West, after the opening of the country, was at a time of great intellectual activity in the West and of mental stagnation in this country.

One can well imagine, therefore, the sweeping effect modern civilization had upon the minds of the people, who, for more than two centuries, had been subjected to the strict *Bakufu* rule. Well did a Japanese writer remark, when the tide had swept in, that the change in the Japanese people was as if heaven and earth had changed places and the North and the South had exchanged their directions. All sang the praises of European civilization. A writer in 1873 said, "At the present time, our officials have never set foot on foreign soil and have never laid eyes upon foreign things. They have read only a few translations of foreign books and have seen a few photographs, and yet they have lost their heads in their enthusiasm for foreign countries. If perchance, a few of them have traveled in foreign countries, after they have returned, some of them prate about English superiority and some about French superiority and some sing the praises of Holland and others of America. In their military, in their education, in their justice and laws, in their inventions and dress, and in their use of machinary, the western countries have no rivals." Though he is speaking of officials, his words applied more properly to the intellectual classes. The officials of the central government were unfriendly at first but in the second decade after the country was opened they looked with favour upon both western civilization and Christianity. The attitude of local officials varied. It is not surprising that conservativism lifted its protest against the wholesale adoption of western things, especially as no very clear distinction was drawn between Christianity and western civilization. We are not concerned here with any expression of antagonism to the introduction of western

civilization itself, though the Japnese were not long in recognizing their own inferiority to the West in matters of science, education and industrial progress. The Christian religion was singled out by Shintoists, Confucianists and Buddhists for attack because it was early seen that a new and formidable rival had appeared to contest the ground with the traditional religions. The substance of opposition to the introduction of the Christian religion was in the menace which according to the opponents of Christianity, this religion would become to the national customs and institutions. A favorite method adopted by the Buddhists was to circulate western objections to Christianity, made by such men as Draper and Ingersoll, though the chief weapon of the Buddhists was the preservation of the traditional national institution against the undermining influence of Christianity, a method of opposition to which the Buddhists could not resort with sincerity, for Buddhism itself had entered Japan as a foreign religion and its principles, if carried into effect, were far more subversive of national institutions than Christianity could possibly become.

The Attacks made by Sokken Yasui

"The first crown of thorns," a Japanese writer has said, "placed upon the brow of the Christian Church, after the opening of the country and the introduction of Christianity into Japan, was the critical attack made upon the teachings of the Christian Scriptures by Sokken Yasui, a writer of the Confucian school." Hisamitsu Shimazu, in the introduction to Sokken Yasui's book said, "If our country must surrender to the West in the matter of skill in the various technical arts, does it follow that we must give up our faith and accept Christianity, and set to work to have that religion counted as one among the religions of this land? To hold such a view would be sheer foolishness." The book itself sounds a note at this early time which has been repeated by subsequent writers down to the present who have given expression to reactionary views. "The followers of western learning," says Sokken Yasui, "do not know what loyalty and filial piety, benevolence and righteousness, really are." These virtues

form the quintessence of Confucianism and Confuciansim lent itself admirably to the nationalistic cult. The words we have just quoted were aimed not only at Christianity but at the democratic doctrines of the West in which many Japanese took an interest at that time. Many sayings of Jesus were singled out in this book for attack and characterized as being inimical to the obligations of the family and the state.

Sokken Yasui directed his criticism at Scriptural teaching relating to other subjects as well. He begins with the Old Testament and singles out points for attack and then takes up the teaching of Jesus. "If Jehovah gathered together the dust of the ground and made Adam," he says, "and if He took one of Adam's ribs and made Eve, and thus created mankind, let us ask where He got the material from out of which He made the heavens and the earth, the sun and the moon and all other things?"

"We learn that the serpent," he says, "was the most subtle among all the living creatures. Would it not have been better if the serpent had not been created? Did the serpent not tempt Eve and lead her to eat the forbidden fruit?" He is willing to admit that "Eve was not without sin in partaking of the forbidden fruit and that her punishment was not unjust." But, he asks, "Did not her punishment fall not only upon her, but upon all women who came after her? What are we to think of such justice as that? If God created male and female and instituted marriage as natural means to offspring, why should suffering be inflicted upon woman in child bearing? If suffering was in that case the result of Eve's transgression, must we not reason that if she had not partaken of the forbidden fruit, she would have been called upon to bear no children? And in that case Jehovah would have made not only Adam but all the rest of us out of the dust of the ground." He attacks the flood story on the ground that it was contrary to 'benevolence' for Jehovah to bring such a calamity upon the race of man. He ridiculed the story of the confusion of tongues as well as the idea that "Jehovah would take an interest in such small matters as the family affairs of Abraham and Jacob." As we look back upon

these expressions of Japanese conservativism, we find them to be interesting in themselves. Yet it is more instructive to compare the attitude of this first outstanding writer with those who came after him. Sokken Yasui evidently had read the Scriptures and we may reasonably credit him with sincerity in the difficulties and objections he professed to find. So much cannot be said of such later antagonists of the Christian movement as Dr. Hiroyuki Katō and Professor Tetsujirō Inouye. If these men gave earnest attention to the study of the Christian Scriptures, no evidence of this is apparent in their writings.

From the very beginning, opponents who sought to discredit Christians not only accused them of favoring Republican institutions, but also sought to show that Christianity tended to undermine loyalty and filial piety, virtues without which a strong nationalism could not exist.

Thus, for example, Sokken Yasui takes up a position of hostility to the teaching of Jesus. "If one does not keep clear of Christianity, he will be neither loyal to his friends, nor filial to his parents. Jesus says, 'He that loveth father and mother more than me is not worthy of me.' 'He that loveth son or daughter more than me, is not worthy of me,' and to the multitudes, who sent in word that his mother and his brethren wished to speak with him Jesus said, 'Who is my mother and who are my brethren?' His thought was that he was making known to his disciples the supreme and universal Way, unaware that he was falling into an antagonistic and destructive attitude toward that Way." "Among his followers there was one whose father had died, and who wished to go and bury him. Jesus would not permit this and said, 'Follow me and let the dead bury the dead,' which is as much as to say, 'Let not only the father but those who would bury the father alike perish. Follow me and *your* soul will be immortal. Such will be your reward.'" 'As regards one who is a prince over men, he is to be looked at out of the white of one's eyes, that is, by a side glance or with indifference. Jesus did not expound any way of loyalty by showing the reasons therefor. Not only did he fail to give grounds for the Way of service to one's Prince, but if a

country or a country's Prince refused to believe in him, he called them his enemies and desired to overcome them and bring them into subservience to himself.

"Likewise, he despised the payment of taxes just as an outlaw would do and on the same ground that he disliked the country's Prince. This was because be called himself the Son of the Heavenly Prince and regarded himself as deserving of honors among men that no one else received. It is a matter of course that he despised human lordship."

"Consequently, Jesus said to Peter, one of his disciples, when he wished Peter to understand him and worship him as king, 'I do not recognize the princes or gods upon earth. I worship only the great Ruler in Heaven (*Shangti*) and even though I pay taxes to princes upon this earth. I do not bestow honor upon them as unto lords and I do not bow my knee before them.' Even in the payment of taxes he did it as if he were bestowing gifts upon the country's Prince.

"Alas, the sages set up loyalty and filial piety by their teaching. Those who do not practice this way often go to the extreme of killing their Prince or their father. At the present time, there are those who look upon their fathers and their country's Prince as if they were not such in reality, but set up and honor more than Prince or parent what they call the True Lord and the True Father. If they are regarded by their Prince and their parents as evil persons on account of their faith in Jesus, they esteem this as a mark of deep love on the part of their True Lord and Father, and they regard this as increasing their heavenly glory. The more they are looked upon as evil persons on account of their faith, the more they think they are glorified. By this means they hope to convert the people and that the people will become free from submissiveness and fear. They will do anything whatsoever if they think it will turn out to their own advantage. Thus, in yielding obedience to the teaching of Jesus, they come to think that antagonism to their prince and paternal parent manifests devotion to his teaching. If they receive a wound, resulting in an injury to their bodies for a hundred years, they are compensated by not losing the glory of eternal

life in heaven. When persons reach this state of delusion, punishment cannot avail very much as a remedy in dealing with them and to bestow rewards upon them would be equally futile. Their country's Prince and their parents can feel only perplexity in knowing how to deal with them."

We have given the quotation at length, for these objections to the introduction of Christianity open to us the entire chapter of subsequent history. Later developments were on the lines set forth by this early antagonist. The phase known as Japanism (*Nippon Shugi*), the revival of Bushidō in relation to public morals, the rise of the school advocating nationalistic ethics, the alleged incompatibility between Christianity and national education, the complication over the use of Muirhead's Textbook on Ethics and his doctrine that subjective motive was supreme in morals, the controversy over worship at the Shintō shrines, the efforts to revive interest in Prince Shōtoku, the early patron of Buddhism, as well as other questions of a similar nature are all to be explained from the standpoint of nationalism represented by the early Confucianist writer whose words we have quoted.

The Christians in defending their religion against attacks of this description, suffered from the disadvantage that Christianity had been an outlawed religion during the Tokugawa period and now had to be propagated against a traditional prejudice. Favorable, on the other hand, to the Christian cause was the close relation between Christianity and Western civilization which gave to the Christian cause the weight of prestige Western civilization had begun to have with both leaders and people.

Nationalism and Modernism

The question of the relation between Christianity and nationalism has been the theme about which controversy has been both vital and continuous. This question has colored the literature produced by Christian writers throughout the entire period. The relation between Christianity and modernism has been equally prominent, though the controversy on this subject has been more limited to the Christian community.

The Christian cause has been attacked on the subject of modernism from outsiders, more particularly by those who have affirmed the incompatibility of Christianity with modern science. The attacks made from this point of view have been by isolated individuals, while the defenders of nationalism against the supposed menace of Christianity have represented a very considerable section of the nation. It may be of interest to point out the lines of defense adopted by Christians in the apologetic treatment of this question.

The Christian defense against the attacks made from the point of view of nationalism and of modernism permeates the Christian literature of the period. Only the first type of apologetic will be taken account of here. Outstanding leaders have all alike touched upon the subject of Christianity and nationalism in what they have written. Reference to only three or four of those who have defended the Christian cause will be given as representative of the general line of apologetic followed.

In meeting the attack upon Christianity as being inimical to Japanese nationalism, the Christians were quick to point out the inadequacy alike of Buddhism, Confucianism and Shintoism for the promotion of a wholesome and progressive type of nationalism.

Bishop Honda and Professon Tetsujirō Inouye

The late Bishop Y. Honda, for example, maintained that there was a deeper affinity between Christianity and what might be called the national religious attitude characteristic of the Japanese people than can be found between either Buddhism or Confucianism and this characteristic attitude. Taking *Keishin* or 'reverence for the deities' as distinctive of the purely Japanese religious experience, Bishop Honda pointed out that Shintoism itself as compared with Christianity was very ineffective in two respects, judged by its contribution to nationalism. First, Shintoism had been incapable of inspiring the nation with the spirit of progress, and secondly, Shintoism had been ineffective in the removal of defilement from the life of the nation, the greatest obstacle to the realization of *keishin* or 'reverence for the deities.'

Christianity, on the other hand, had made notable contribution to national progress by the sublime import it had given to *keishin* or 'reverence' for the One God and Lord of Lords, who, as the Heavenly Father revealed to us by the Divine Saviour, was worthy of the supreme reverence of all nations. Buddhism appears likewise at a disadvantage as compared with Christianity, according to Bishop Honda, for the fundamental principles of Buddhism cannot be harmonized with the national consciousness of the Japanese people. When Buddhism was first introduced into Japan, that religion was under the necessity of resorting to humiliating expediency in order to find favor with the Japanese. The Japanese national deities were declared to be but different manifestations of corresponding Buddhist deities in India. Concessions were made to Japanese national habits and customs to such a degree that Buddhism became so transformed as to present the aspect of a new religion, its priests for example being allowed to marry and its people to inclued meat in their diet. Though Buddhism boasted of its contribution to social peace and good rule (*jikoku-heitenka*), yet the Christian believers, by daily prayer for the coming of that kingdom and for the realization of God's will upon earth as in Heaven, had made a contribution to *jikoku-heitenka* or 'social peace and good rule' such as no other religion had ever been able to make.

Christians in their defence met the attack made by Japanese nationalists point by point. Professor Tetsujirō Inouye criticized Jesus for making no place in his ethical teaching for nationalism, quoting in proof of his assertion the words of Jesus, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." To which Bishop Honda replied in a clear and comprehensive statement that Jesus was replying to enemies who designed to catch him in a dilemma and the words in question were spoken with reference to a particular matter. Nevertheless, from the words of Jesus there can be deduced the principle of separation between politics and religion and the place provided by the teaching of Jesus for Christians to live in

freedom of conscience under any form of government so long as that form was consistent with reason. Christianity did not demand that customs and wholesome habits characteristic of national life should be changed. Jesus taught nothing concerning the state because his kingdom was spiritual and emerged in the course of history as a spiritual and universal kingdom after a period of long training in connection with the family and later with the state under changing forms of government in the history of the Jewish nation. The kingdom of Jesus being spiritual and invisible is qualified to become a standard for all nations and supreme over all states. By not laying down specific doctrines concerning the nation-state, his kingdom was qualified to permeate all nation-states without conflicting with any of them.

To Professor Inouye's cavil against the words of Christ, made from the standpoint of Confucian ethics, that they conflicted with the doctrine of 'love and fillial piety,' citing as he did, after the example of Sokken Yasui, the words of Jesus, 'Let the dead bury the dead,' Bishop Honda made a most interesting reply. He himself had been brought up under Confucian training and while a young man had been converted to Christianity. The words of Jesus, he pointed out, must be judged in view of the emergency of the times. Jesus had no thought of laying down a rule for society when he said to the disciple, 'Let the dead bury the dead.' Extraordinary conditions existed at that time laying special obligations upon his followers. Bishop Honda thus brings to light a defect in Confucianism which recognized no spiritual emergency, no moral claims of a redemptive nature, no demand for extraordinary sacrifice overriding the claims of family and state.

From the same point of view he replied to Professor Inouye's criticism of the 'disobedience' of Jesus who left his parents, when twelve years of age, and remained with the doctors in the temple, disputing with them. Bishop Honda finds fault with the professor for contrasting in a manner unfavorable to Jesus the mind of a boy at twelve years of age with the mature reflections of Confucius. He himself felt certain that the parents of Jesus had taught

him to reverence the will of his Heavenly Father and that he was carrying out the spirit of parental instruction when he remained behind in the temple. He must be about his Father's business in response to visions that filled his mind even while a youth. That Jesus was profoundly devoted to his mother was shown in the provision he made for her while upon the cross.

In answer to Professor Inouye's attack upon the patriotism of Jesus, Bishop Honda refers to the deep emotion of Jesus in his lament over Jerusalem, to his tender reference to the woman who had a spirit of infirmity for eighteen years, when he addressed her as "a daughter of Abraham, whom Satan had bound, lo, these eighteen years," and furthermore calls attention to the remarkable words of Paul: "I could wish myself accursed for my brenthren's sake, my kinsmen after the flesh."

To Professor Inouye's criticism that Christianity holds the present world in light regard, Bishop Honda replied that such a criticism is liable to make the impression that Christianity looks upon present obligations and duties as having little value. In attaching importance to the future life, Christianity is but expressing the reality of faith which sets greater store on invisible and permanent things than upon the fleeting satisfactions of time. The attitude of Christianity, however, toward the future life does not lead to a depreciation of moral obligations and duties belonging to this life, but on the contrary, has the effect of deepening moral claims upon us here. In making this distinction between earthly satisfactions and earthly moral obligations, Bishop Honda is drawing a deep line of demarcation, in truth, between Christianity and Buddhism.*

The general problem of relation between Christianity and nationalism, in the later stages of the controversy, became divided into problems of education, of army service and of observance of ceremonies at the national Shintō shrines.

Professor Tetsujirō Inouye, writing upon the subject of nationalism and education, in the twenty-sixth year of Meiji,

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* *Honda Yōichi Sensei Ikō* (Literary Remains of Yōichi Honda).

that is in 1893, under the title of Conflict between Religion and Education, made the following assertions: (1) The education of our country is based upon the Imperial Rescript, promulgated in 1890. (2) The Imperial Rescript is nationalistic and inculcates loyalty and filial piety. Christianity is a world religion and is not nationalistic. It cannot cultivate devotion to any state, because it teaches that love knows neither right nor left. It places the Heavenly Father above Prince and parents. It relies upon Jesus and, therefore, contradicts in its teachings loyalty and filial piety. (3) Christianity and education, therefore, are incompatible with each other.

Professor Inouye's views are representative of an important section of public opinion and especially of the opinion of the teachers in the government schools during the latter half of the Meiji period*.

Dr. Kozaki

Among Christian writers no one has more carefully interpreted the teachings of Christ with reference to Japanese nationalism than Dr. H. Kozaki. In his defence of Christianity in relation to education, he calls attention to the essentially moral character of education before the opening of Japan in contrast to the secularized educatian which became predominant after the opening of the country. The "colorless education" supposed to be imparted by the government was anything but colorless. The secular standpoint was interpreted negatively to mean that no religious teaching whatsoever should find a place in the curriculum. Such is the policy the government is following. The most that it will recognize is the teaching of loyalty to the sovereign of the state. The positive principle of neutrality admits of religious and moral teaching but excludes sectarian instruction. It is the negative policy pursued by the government to which Dr. Kozaki objects as a Christian, for he thinks that there is no reason why the principle should be applied even to Christian schools recognized by the government. He calls

* In Meiji 36 (1903) Dr. Kozaki published his *Waga Kuni no Shūkyō oyobi Dōtoku* (Religion and Morality in Our Country). In Taishō 2 (1913) he published his *Kokka to Shūkyō* (Religion and the State).

attention to the difference between educational policy in Japan and in Western countries. In the latter, the secular policy adopted by no means results in the exclusion of all moral and religious instruction from the schools. In a later book, Dr. Kozaki deals with the question of religion and education under the new phase the mater had assumed when the Imperial Rescript on Education came to be used, or misused, by those who misunderstood its meaning, as a basis for moral and even religious instruction. Dr. Kozaki pointed out the futility of moral instrction supported by any other principle than that of faith. "The educators of Japan," he says, "are overlooking the fact that religion is an essential element of human nature, a truth adequately established by modern psychology." The Christians occupied a strong position and their reasoning was too cogent to be set aside when they contended that Japanese education had been so severely secularized as to be seriously defective; after this defect was thought to be overcome by the use of the Imperial Rescript as a basis of moral instruction in the schools, their reasoning was equally effective when they pointed out that state authority was not sufficient as a basis of morals. The Imperial Rescript itself did not warrant the use made of it as a basis of morals. It simply pointed to immutable moral principles in civic ethics and added at the end of the Rescript what many have overlooked, a statement by the Sovereign that "It is Our wish lay it to heart (that is, the moral Way) in all reverence, in common with you, Our subjects, that we may attain to the same virtue." The Sovereign, when it comes to the observance of the ethical principles inculcated, places himself on a common level with his subjects, and expresses his determination to do his utmost to attain to the same virtue with them.

Dr. Danjō Ebina and Dr. Hiroyuki Katō

Besides Bishop Honda and Dr. Kozaki, there were others, among the pioneer leaders, who interpreted the Christian teachings with reference to nationalistic opposition. Dr. Danjō Ebina has been a fruitful writer on this theme. A painstaking student of the Epistles of the

Apostle Paul, he has assimilated the universality and spirituality of the Gospel of Christ in his own thought life. With fervent and eloquent language he has subjected narrow conceptions of nationalism to criticism and has expounded the Christian teaching. He has emphasized the significance of individualism and has shown how a personal relation to the living Christ has contributed to a free, independent and resourceful individual living. He has shown the expansive influence of Christianity and the place it makes in national life for art, science, philosophy and religion.

The need of writings like those of Dr. Ebina may be understood if the following quotation from the published works of Dr. Hiroyuki Katō be read. Dr. Katō was formerly President of the Tōkyō Imperial University and at the time Dr. Ebina and others began to write on this subject he was the most prominent advocate of the traditional nationalism. Dr. Katō said, for example, "Subjects of a state must be loyal to the state with singleness of purpose, must recognize their obligations to the state. In other words, those who are subjects of the state must exert themselves absolutely for the peace and welfare of the state. Without such devotion to the state, its existence cannot be maintained and its progress cannot be furthered. The state can accept nothing less than this devotion in the attitude it assumes toward its subjects. Believers in a universal religion, like other subjects, must assume these obligations of loyalty and devotion. If they do not do so, they are disloyal and undutiful and merit condemnation under the moral law, and punishment under the civil law. Again, though the state should coerce them, having been born as subjects of the state, their acceptance of a world religion does not relieve them from the fulfilment of these natural obligations. We ask, therefore, how it is possible for the followers of world religions, like Buddhism and Christianity, who must cultivate a sense of benevolence and brotherhood toward the human race and toward men of all nations, to be loyal citizens of a single state and exercise fully the virtues of loyalty and filial piety. The two obligations are mutually

contradictory and cannot be performed with justice to both by the same person."

With these words in view by an educator in high position, we can understand the force of Dr. Ebina's words about the need of a personal relation to Christ, particularly in regard to immoral living often accompanied by the most ardent patriotism. Dr. Ebina points out that this exalted notion of patriotism leaves the need of moral reform untouched. Those who are supposed to exhibit the most fervent patriotism yield to vices and lusts in their personal living. In the army, where loyalty to the country is made so much of, intoxication is extremely common.*

Col. T. Ōshima

Colonel T. Ōshima, of the Imperial Japanese Army, is the author of two pamphlets, in the first of which he tells why he is a Christian and in the second of which he explains why he urges others to become Christians. Colonel Ōshima's words have carried weight with a great many because, up to the time of the European War, it was widely believed in Japanese Army circles that Christianity destroyed the fighting qualities of a soldier. The Japanese military officers who witnessed the heroism on the Western front in France were compelled to take a different view. They were made to understand what Colonel Ōshima had contended for, namely, that the utilitarian wave in the modern world was threatening the spirit of self-sacrifice in men and nations and could alone be preserved by the Cross of Christ. Colonel Ōshima gave as his three-fold reason for being a Christian, that Christian faith provided for the nourishment of his personal life, that Christianity contributed to the development of a sound and wholesome nationalism, and that the Christian religion was an effective means to social salvation.

Dr. Y. Hiraiwa on Loyalty and Filial Piety

Dr. Y. Hiraiwa, formerly Bishop of the Japan Methodist Church, is another timely leader who has written on this subject. In his discussion of the new 'loyalty

* Dr. D. Ebina's books on the subject under discussion here are the following: *Semmin no Shukyō* (The Religion of the Chosen People) and *Kokumin no Dōtoku to Kirisutokyō* (National Morality and Christianity).

and filial piety' he shows how the highest Christian teachings are rendered more easily understood by these traditional virtues which formed the corner-stone of society and the state. The Fatherhood of God threw the light of the Eternal upon filial piety by not only charging the term with a religious significance but also by making a place for the Brotherhood of man as a part of its significance. Christianity, instead of destroying loyalty and filial piety in Japan, was calculated to breathe new life into these virtues, causing them to bloom into full maturity and beauty.*

Rev. M. Uemura on Ancestor Worship

Reverend M. Uemura has been faithful in his interpretation of the Christian religion in the presence of national customs, and especially with reference to Shintō with its ancestral worship and degrading superstitions. He is a man of keen insight and has pointed out that if the true and infinite God be not recognized, ancestor worship is without a rational basis, for in that case there is no assurance of immortality. Once destroy the foundation of ancestor worship by denying immortality, religion as well will go by the board. Only by recognizing the existence of the true and living God could religion be preserved. Dr. Uemura further pointed out that those who were clinging to the custom of worshipping ancestors formed in their minds a very low opinion of the coming struggle for existence between high and low forms of worship. Their ancient systems were being brought to the bar of judgment and were being subjected to the light of the sublime truths of Christianity.†

Rev. T. Takahashi on Christianity and Patriotism

The reality of the interest in this question is shown by the vitality of the subject. In a current editorial of the *Kirisuto Kyōhō* (Baptist) March 7,1923, Rev. T. Takahashi deals with the question of Christianity and patriotism. "The words in Matthew X: 34–39," says Mr. Takahashi, "read like 'dangerous thoughts,' if

* "Why I am a Christian" and "Why I Urge Others to Believe," by Colonel T. Ōshima "Loyalty and Filial Piety," by Bishop Y. Hiraiwa.

† Religion and Life," by Rev. M. Uemura.

interpreted literally." "Bowing before the Imperial portrait is not the only question Christians have had to face," he says, in proof of which he refers to the incident at Sendai which occurred recently, when a soldier who was being drafted into the army made a reservation on account of Christian conscience in taking the oath. He declares that the misunderstanding about the relation between Christianity and patriotism is not confined to the prejudiced and ignorant but is to be found among those who are most highly educated. He cites the opposition to licensing the Dōshisha as a University, when application was made the year before last, on the ground that the institution, being Christian, was the means of propagting dangerous thoughts. The Minister of Education, however, Mr. Kamada, had declared that there was nothing inconsistent in the teachings of Christianity with loyalty and patriotism. He alludes to the opposition to Buddhism on similar grounds at the time of the introduction of that religion when Buddhist images were thrown into the canal and the temples were burned, because a plague broke out which was attributed to the displeasure of the national deities; and to the displeasure felt in the time of Sugahara Michizane when Confucianism was introduced and the expression 'soul of Japan and talent of China' was invented and used to allay the fears of those to whom the teachings of Confucius and Mencius were a bugbear. The opposition to Christianity is nothing new in the national history. Mr. Takahashi explains the apparent indifference to questions of patriotism and loyalty in the New Testament by the conditions under which Judaism existed as a dependency subject to Rome at that time. Self repression on questions of patriotism was just as necessary to the Christians who first followed Christ in a land subject to Rome, as it was to loyal restorationists in Japan under the Tokugawa dynasty. John Knox was a good illustration, along with Norinaga Motoori in Japanese history, of how patriotic one may be who is intensely zealous in religion. Mr. Takahashi tells of the sacrifice of Viscount Mori, who was falsely charged with disrespect to the national shrine

at Ise and assassinated, and how his son had become a Christian and was now pastor of a church in Tōkyō.

Mr. Takahashi's article serves to show that the stage of controversy between nationalism and Christianity has not been transcended yet. Nevertheless, the influx of radical ideas from abroad since the European War has had the effect of diverting the controversy from Christianity to the 'dangerous thoughts' which are Western in origin, but not necessarily Christian. The preaching of a man like the Rev. Paul Kanamori is purely evangelical and his messages will no doubt be an inspiration to others. Echoes are still heard of the controversy over the conflict between Christianity and modern science, though the intelligent opinion of the country recognizes that there is no essential conflict between the teachings of Christianity and the assured results of scientific investigation.

PART II

EDUCATION

CHAPTER VIII

A SURVEY OF CHRISTIAN EDUCATION DURING 1922

Rev. Francis Newton Scott

Nearly all surveys of Christian education deal largely with education in government schools also. This is inevitable in view of the fact that we are linked up with a system that is frankly and avowedly nationalistic. In fact, one cannot present our case at all without to some extent stating the conditions under which our work is carried on. That we are in the third and most advanced stage of missionary activity makes our problem all the more intricate and difficult. However, our situation is still sufficiently far removed from conditions in the home countries to warrant the designation of our work as distinctly missionary.

General Situation

We are happily unhampered by opposition from the authorities. To what extent we deserve this cooperation, if such it may be called, on the part of the educational authorities, might well be considered a pertinent question, but it is fairly safe to assume that some of it at least is due to the fact that we are loyally living up to the regulations that the government has imposed upon us in return for recognition. There are doubtless those living in countries that are still in the earlier stages of missionary activity who think that we are sacrificing altogether too much of the spirit of Christianity, and needlessly stultifying ourselves and our work by a too close adherence to the letter of the law, but it seems fairly evident to the writer that we have not misjudged the situation very seriously. It is to be hoped that we can make ourselves more and more valuable to the education of the country. We need to set our faces like a

flint against the too myopic scrutiny of statistics, and fix our eyes steadfastly upon the far future, upon an educational work permeated through and through with Christian ideals, and an intelligent people glad that those ideals are there.

The situation is so nearly static as to make a survey difficult. There has been little notable change. The continued high cost of living, and therefore of operating, has prevented any noticeable increase in the number of schools. Government regulations are practically the same as they were. The new higher schools in the government system are beginning to function, and the fact that fourth year middle school students are allowed to take the entrance examinations is working havoc among the upper middle school classes. The last term of the fourth and fifth years of middle school is almost a total loss. Almost half the class, in some cases, absent themselves from the regular work in order to prepare for the entrance examinations. Only a few of the best manage to pass. This leaves a thoroughly emasculated fifth year class. So far the authorities seem unable to solve the problem, though there is wide dissatisfaction among educators. It is understood that in the end the middle school will be reduced to four years, but there is strong opposition to that, and not without reason. The work is already too hard for any but the strongest students, and it looks as though Japan is going to greatly impair the health of her young men and women in her effort to do as much in a given time, as is done by those who are not handicapped by so imperfect a medium as the Japanese language.

Seven-Year Higher School

The Department of Education frankly admits that this effort to shorten the course of study is still in the experimental stage. Government school teachers have petitioned the department to change it from four and three years to five and two. This is hardly likely to be done. So far as it concerns the mission schools, it does not matter much, for the seven-year school in its present form is not likely to be acceptable to them. In the first place, it prohibits all

religious effort in the school proper, and it is quite unlikely that mission boards will give money to schools where there is no religious freedom. On the other hand, there is a strong feeling among Christian Japanese in favor of the regular seven-year school, despite its prohibition of religious effort. The reason given is that it would bring us good students, who would welcome it because of its outlet to the university.

Another serious question is the large deposit which must be made with the government. Accordingly, we are not likely to see any seven-year higher mission schools for some time. However, we have a feeling that if some school would find the Yen 500,000 and approach the Department of Education asking for permission to establish a school which would resemble the regular seven-year higher school in just the same way as the present mission middle school resembles the government middle school permission would be given.

National Christian Educational Association

For a number of years two distinct organizations of Christian schools, one for men and one for women, have been functioning more or less sporadically, but it cannot be said that very much of importance has been accomplished. Efforts have been made to have a sort of teachers' clearing house, where a roll of Christian teachers could be kept, but so far the schools have profited but little from it. In a united approach to the authorities some good work has been done. Now that the two associations have decided to unite in the National Christian Educational Association we may expect results in line with the various proposed activities of the former organizations. In the opinion of the writer, the women have been far more statesmanlike than the men. They have not allowed themselves to be carried away by the craze for numbers, but have steadily held to the ideal of really Christian schools. The joint Association will proceed with plans for a central office, one or more secretaries, and, if possible, an expert educational adviser to mission schools. In all probability some sort of inter-school pension system will be sponsored by the

Association. There is almost no limit to its possibilities in the matter of general supervision of our schools, in dealing with the government in matters of interest to all, and in many other ways.

Kindergartens

Next to schools of middle grade the kindergartens bulk largest in the Christian education of Japan, that is, numerically. And who is prepared to say that they are not actually the most effective of all? When one compares the number of Christian kindergarten scholars with that of the government kindergartens, he is astonished to find that about one in six is in a Christian institution. If this were true of our schools of other grade there would be a different story to tell. The latest figures for kindergartens for all Japan are for 1919. At that time there were in all the country 707 kindergartens with 58,928 children. The report of our statistician for the same year gave 227 kindergartens with 10,853 children.

The Kindergarten Union of Japan has just published its sixteenth annual report. It is a very creditable publication, finely illustrated, and well gotten up. The Union exists to promote efficiency among foreign kindergarteners in their work for little children in Japan. There are 62 active, and 23 associate members, and 18 missions contribute to the kindergarten fund. These ladies are an exceedingly alert body of women and are doing an increasingly important work.

Middle Schools

Schools of this grade are the backbone of our system. There are about 20,000 students, male and female, in the Christian middle schools of Japan. These students come to us at a very critical time in their development, and our responsibility to them is very great. The schools are at present filled to overflowing. Tuition has perforce gone up and up, but still the students come. All efforts on the part of the government to care for them are unavailing. In this Prefecture [Nagasaki] two new middle schools were established in 1922, and the City Commercial School is running a double schedule, morning and afternoon. Yet there were 3,250 who could not get into any middle school.

Like conditions prevail in schools for girls. They are doubtless general. Mission schools as a rule charge from a yen to a yen and a half higher tuition per month than government schools, while in the largest cities even higher charges are possible.

Despite the great need, we have not been able to greatly increase the number of schools. The Methodist Episcopal Church opened a new middle school at Hirosaki in the spring of 1922. It is the resuscitated *Tō-ō-Gijuku*, an institution which sent out many prominent men in its day, and it opens under most promising conditions, having the cordial cooperation of the officials, the educators, and the people.

The very great danger that we face in our schools of this grade is that of getting more students than we can assimilate. The average Christian middle school for boys is now too large to give any good chance to do what we came for, and there are quite a number of them where the Christian element is over-slaughed. The very limit for a Christian middle school ought to be 600, and it would be much better under 500 than over it.

Higher Schools

Our higher schools for men have not changed much. The bread and butter courses still command the strongest following, though it must be said that literary courses are being supported in a way that we thought impossible only a short time ago. It begins to look as if the day when culture will be sought for its own sake in Japan is not so distant after all. Think of a purely literary course having more than 100 students.

The plan for the Union Christian University has not yet materialized, but before long there will be several Christian universities. Dōshisha and Rikkyō will soon be followed by Aoyama and Kwansai, and doubtless others.

Until a few years ago everything possible was being done for boys and young men, while girls and young women were forced to take what was left. Now the situation is such that what applies to one is almost equally true of the other. Education for men has perhaps never taken such rapid strides as has that for women in recent

times, especially in the field of higher education. The success of the Woman's Christian College is beyond all expectation. Regarding this institution, Dr. A. K. Reischauer writes:

"The Woman's Christian College completed its first cycle of five years in March, 1923, and sent forth into Japanese society its second graduating class. Those of the first class who entered the teaching profession last year made such a splendid record that long before the second Commencement the College received numerous applications for its product from the principals of government and private schools throughout the empire. Quite a number of the graduates have entered one form or another of social welfare work and these too are making a good record. The great opportunity for educated Christian women in this field may be seen from the statement made by the vice-mayor of Tōkyō in his Commencement address to the students when he said that the city of Tōkyō alone needs about 500 persons for its various activities in its social welfare work and at least half of this number should be educated women.

"During the past year great progress has been made in the matter of providing the College with a permanent plant. The first set of buildings, consisting of dormitories for 200 students, dining halls and a central kitchen which is to serve ultimately the entire dormitory system, is to be completed before the first of September, 1923. The second set of buildings, consisting of a large class-room building, and athletic-social hall, and a residence for foreign teachers, is to be completed by December first. This will enable the College to move to its permanent home by the end of the year and also to take in a larger number of students than has been possible thus far. These buildings are all constructed of reinforced concrete and built on modern lines, well suited for the purpose for which they are intended. The cost comes to about 850,000 yen. Of this amount between 150,000 and 175,000 yen is to be secured in Japan, and by March 31st, 1923, Yen 99,000 had been raised. It has been especially gratifying to the Board of Trustees to have the gradu-

ates of the College do so much for their Alma Mater, the first class pledging Yen 5000 and the second pledging Yen 1200 in money and in addition a large number of trees for beautifying the campus. The undergraduates are also doing their share in raising money for equipping their Y.W.C.A. and other rooms.

"The College rejoices in the great success of the campaign for funds carried on in America during the past two years. To our Christian educators this is a great inspiration in their uphill fight for an educated Christian womanhood and to many other Japanese friends it is one more splendid expression of America's good will towards Japan. We have ever reason to believe that Japan will not fail to respond to such manifestations of friendship."

Kōbe College is pushing forward rapidly. The women's work of Dōshisha, Japan's largest Christian school, is most encouraging. Kwassui Jo Gakkō has dropped its dead languages, and otherwise shortened its course, with the result that girls are flocking to the College Department. College education for women is surely coming into its own.

Theological Schools

The outstanding fact connected with our theological schools is the great increase in the number of students. For the first time in its history Aoyama has an enrollment of 61, and other schools are also rejoicing in the increased attendance as well as the better grade of students. For several years past there has been a dearth of students. This was largely due to the war, the great difficulties involved in the problem of living, and perhaps to some extent unsettled conditions as to religious faith. We are glad that the tide seems to have turned to a certain extent.

The greatest need is fewer and better schools. If it were nothing more than a matter of economy, the present system is ruinously expensive. A mere handful of students in the majority of schools, and expensive men teaching classes that can be numbered on the fingers of the hand, does not look like the right way to use missionary money. Even in the case of churches of the same denomination,

different branches have their own schools. It would seem as if about five theological schools would be sufficient for Japan for a long time to come. Thirty-one schools, including those for women, with a combined enrollment of 568 is a rather bad showing, especially in a country which thinks size the most important of all things in a school.

Miscellaneous

Hardest to tabulate, and most intangible of all are the schools termed miscellaneous. Especially in night schools do we find a most earnest group. Perhaps no other ten thousand students will equal this miscellaneous group in earnestness. We are not able to properly estimate either their work or their progress, but it is sure that they are well worth while.

Training schools for religious workers will have a more and more important place as time goes on. Lambuth Jo Gakuin, a fine institution under the Methodist Episcopal Church South, is a good example of the trend. The Methodist Episcopal Bible Training Schools for women at Yokohama and Nagasaki have been discontinued, and will reappear in the *Nihon Joshi Shin-gakuin*, in which the ladies of the Methodist Church of Canada are also uniting.

Equipment

A questionnaire sent out by the writer in March, 1922, shows that in the matter of equipment mission schools leave very much to be desired. Less than a half dozen schools said that they were even approaching ideal equipment. The monotony of the answers was rather discouraging. Until this condition is remedied we cannot complain much about the inferior quality of our students. Until now we have been able to say that the greatly increased cost of living and operating made equipment impossible, but we are getting back to normal, and that means that we simply *must* equip our schools or relinquish our hope of making ourselves a respectable part of the national educational program.

Pensions

The last mention of this subject in the *Christian Movement* was to the effect that unfortunately very few mission schools had adopted a system. The year 1922 showed a

very rapid wheeling into line, and now the school without a pension system will soon be the exception and not the rule. Most of the systems are liberal, and we predict that it will not be very long before we shall be quite on a par with the government in this urgent matter of providing for the old age of our faithful teachers. The next step is to make it an interschool matter, as outlined by the writer in a recent number of the *Japan Evangelist*. Whether this can be done without pooling our funds is a question. Having done this, the next move will be some plan for getting back Christian teachers from government schools, which have got them away from us partly because of the pension. We shall not be at all surprised if before very long the government will co-operate with us in this matter. It is already being talked of.

English Language

The Commission on English Teaching by Foreigners in Japan began to function early in 1922, and a great mass of information was gathered. Christian schools were immediately interested, for most of the teachers involved are missionaries. The main thing learned was the very great unanimity as to the hopelessness of trying to accomplish much in the way of scientific teaching of English as long as we are part of the government system. Not all foreigners teaching English in Japan believe as the writer of this article does that the teaching of English in Japan is the most colossal linguistic failure in all history, but nearly all feel very strongly about it. In order to justify so strong a statement as the above, one must consider the kind of teachers and also the kind of students. In all our experience we have never known a body of teachers so earnest and industrious as the Japanese teachers of English. Almost all teachers agree that they never knew students in any country so eager and so hard-working as the students of English in Japan.

Then consider the results. They are simply pitiful. One cannot conceive how they could have spent so much time and effort for such meager results. This subject would not be introduced here were it not for the fact that mission schools are the greatest sufferers from the system.

Many of us feel that the more up-to-date we are, the more impossible it is for us to fit in with the system and the methods of the Japanese teachers. The fault is not so much with the teachers as with the system which demands of them results which have the sanction neither of utility nor of common sense. It does not make nearly so much difference in goverment schools, for there the foreign teachers are merely for ornament or advertisement in many cases, and their teaching is more or less nominal. It is quite another matter in the mission schools, where the foreigners sometimes carry from a quarter to a third of the teaching. Here the irreconcilable methods come into sharp conflict, with the result that nothing is done well.

The Department of Education is alive to the situation, and has employed a linguistic adviser from England, a thorough expert in the study of English. However, his pronunciation is that of Southern England, while the large majority of foreigners teaching English are Americans, to whom his English is impossible of adoption. If the pronunciation common in the South of England should become the standard for Japan, it would work a very serious hardship on the majority of mission school students who expect to take examinations for entering higher schools. But, it is to be hoped we shall be able to work out a method that will meet all requirements. It is reasonably sure that if English is to be scientifically taught we shall come into our own in a way that we never have before.

Music

More and more stress is being laid on music. The girls' schools have always made much of it, and now the tendency to introduce it more generally into boys' schools is noticeable. And this is right. We believe that this is one of the places where the missionary can actually contribute something worth while. As yet the Japanese ear has not been trained enough to enable the average Christian teacher to accomplish much in music. But, if it is true that seventy-five per cent of Japanese Christians were first attracted by Christian music, as a certain questionnaire

would indicate then we may well give more attention to it. Perhaps there is no place where the results are more immediately gratifying.

Self-Support

One of the most encouraging tendencies in Christian education is that of self-support. School after school is projecting expansion plans, and in very many cases with most encouraging results. Even schools that have only a small number of graduates are getting money for development in a way that most of us thought impossible. To be sure, it is mostly to make the school bigger, and not greater, as we should like it to be, but we ought to grateful, even if we cannot agree that bigness is greatness. To get the enthusiastic support of alumni is surely one way to make a school influential, and one can be pretty sure that a man who gives his money for his Alma Mater will be more than ever interested in its development.

CHAPTER IX

MISSION AND SCOPE OF CHRISTIAN EDUCATION

Rev. D. B. Schneder, D.D.

Owing probably to the existence of a well-developed government system of education in Japan, there has hitherto been almost no concerted planning for Christian educational work in this land. Each school has been doing its own work in its own way, with little concern about anything except its own future. It is true that there are two educational associations, one for men and one for women, and a Kindergarten Union besides. But these bodies have given nearly all their attention to the smaller problems of internal management and improvement, or to the securing of proper privileges from the Department of Education. Practically never, during the twenty years of their existence, have these associations discussed any problems pertaining to Christian education as a whole in this empire. It is one respect at least in which Christian educational work in Japan has fallen behind that of China.

The Changing Situation

However, the time has come when Christian education must think comprehensively of itself, or suffer very unhappy consequences. The situation, not only in Japan but in the world, has changed. Because of the marvellous advance in communication facilities all movements take on larger form, and move with greater momentum. There is no doubt that not only a vast expansion but a great new momentum characterizes the government higher education of today. There is a new awakening. In the Imperial Universities all the treasures of wisdom and knowledge of the world, of both ancient

and modern times are being brought under survey with an enthusiasm perhaps nowhere else exceeded. In the presence of such a situation it is nothing less than folly for those who are responsible for Christian education in Japan to fail to study the whole question of Christian education in this land fundamentally.

Christian Education as a Permanent Factor

Big questions at once present themselves when Christian education is considered in the large. The first great question that arises is, should Christian education be a permanent factor in the national life, or should it limit itself after a while to mere vocational education for the various forms of direct Christian service? Alongside of a government system that provides educational facilities not only for every child, but also for every vocational need, in the empire, should not the latter alternative be chosen? Without careful consideration the proper answer might easily seem to be in the affirmative. However, there are profound and conclusive reasons why Christian education should be a permanent factor in the life not only of this nation but of all nations. Christian education is needed everywhere to supply what education that is sustained by public taxation can not supply. Moreover, in Japan, contrary to what might be supposed to be the case, Christian education is welcomed and encouraged by both governmental authorities and the public. Never have Christian schools in Japan been given so many privileges and encouragements as now.

Presuming then that Christian education is to be permanent in this land, two main questions arise, namely, that of its mission and that of its scope.

The Mission of Christian Education

What is the mission of Christian education in Japan? There are two views, and, though they are not always clearly defined, one or the other of them always predominates in every school. One of these views or presumptions is that a Christian school ought to exist because it affords a splendid opportunity to evangelize. A large number of young people at the most religiously impressible period in their lives are gathered together,

and while being given a proper education they can very easily be influenced also spiritually. The other view is that religious teaching is an integral part of a true education. It takes the position that man needs to be educated by means of three contacts, namely, in relation to nature below him, to humanity around him, and to God above him; and that without this higher contact the sphere of his existence is limited, depressed and fundamentally unsatisfying; that Christian schools exist not merely to make Christian converts, but also to send them out with an adequate and satisfying view of God, of the world, and of human life and society.

It is on the basis of this second view of its mission only that the permanent continuance of Christian education in a country like Japan can be justified. If the former view is taken, then gradually other less costly methods, like the establishment of chaplaincies and hostels, can be used to accomplish the same ends. But on the basis of this latter ideal the mission of Christian education is great and permanent. The mission of Christian education in this sense is to Christianize the thought, the ideals and the purposes of life; to struggle for the maintenance of idealism in the national consciousness as over against the tremendous modern tendency toward practical materialism; to create a Christian social ideal and impart enthusiasm for it; and to instill a spirit of international brotherhood. As such Christian education becomes a factor in the civilization of a country, and a factor of inestimable value. Indeed, as a factor making for true human welfare nothing else equals it.

However, in addition to this broad, central and lasting mission of Christian education, there are also more directly practical missions that are of much importance, and that all contribute to the one great mission. One of these is the raising up of the forces needed for direct Christian work. Another is the supplying of the church with laymen who are trained in Christian principles and ideals. Still another is to produce leaders for social service and reform movements. Again, Christian educa-

tion supplies many Christian teachers for the government schools; and it furnishes some men for the higher stations in official life. It trains a new kind of journalist and diplomatist. Again, Christian schools break down anti-Christian prejudices and make possible the increasing penetration of Christian influence into the national life. Finally, Christian education has a special mission in the fostering of friendly international relations. How important and far-reaching these functions are is evidenced by a glance at what Christian education has already accomplished along these lines. The Christian schools everywhere have stood as a living apologetic for Christianity; they have influenced the course of national education, most markedly in stimulating higher education for girls; they have furnished practically all the pastors, evangelists, and other workers, both men and women, that have been carrying on the Christian work of this land. Moreover, the leaders of Christian education itself are mostly its own fine product. Again, outside of the immediately Christian circle, Christian education has shown its influence in every walk and position in life. In official life, in diplomacy, in political life, in education, in literature, in the professions, in business, in social and philanthropic work, and in every other useful sphere of life, men and women who have been in Christian schools are found, and everywhere they are an influence that is new and uplifting.

The fact that Christian education reaches but a small fraction of the school population of Japan need not be a great discouragement. Young people who have been educated well in the sense above outlined, if, in addition to having experienced God in their hearts, they have the Christian view of God, of the world, and of human life and society, will inevitably tend to become leaders in the spiritual life of the nation. And if an adequate spiritual leadership can be developed for the church and for society in general, the mission of Christian education will be measurably fulfilled. By doing this alone Christian education could render to the present and the future of the spiritual life of Japan a great service; but, as outlined

above, its true mission is vastly broader and more far-reaching even than this.

The Scope of Christian Education

The second main question is as to the scope of Christian education in Japan. One question to ask is, what percentage of the work should Christian education endeavor to do? According to the 1921 issue of the *Christian Movement* there are 9,190 Christian kindergarten pupils, which is about 19 per cent of the total kindergarten attendance in the country. There are 1,450 Christian primary school pupils, which is less than two one-hundredths of one per cent of the total number. Of Christian middle schools students there are 10,033 (boys), or about 6 per cent of the total number. Of Christian higher girls' school students there are 11,935, or over 11 per cent of the total. There are also 2,535 students in college and university grade institutions for men, which is about 4 per cent of the total; and 843 students in institutions of the same grade for women. These percentages are strikingly uneven, though not necessarily wrongly so. It would be manifestly unwise to endeavor to make them even. Nor is it worth while to endeavor to determine abstractly what an ideal percentage would be in each grade. Education has become so costly in Japan, the Christian constituency in Japan is still so weak financially, and the available aid from abroad so limited, that the most that can be done is to determine where the emphasis should be placed in further development.

Kindergarten education shows the best percentage, but this fact furnishes no reason why further increase should not be made. Kindergartens can be carried on with little expense, and the Christian influence exerted through them is great and far-reaching.

The lowest percentage is shown in primary education. But this is due to the fact that the government has had a system of primary education in successful operation, with compulsory attendance, for fifty years. There has been practically no call for private effort in this grade of education hitherto, nor is this very greatly to be regretted from the Christian standpoint. However, the time has come

when, especially in cities where Christian influence is comparatively strong, a small number of Christian primary schools would be welcomed, and would do excellent service.

There is a very loud call for more Christian middle schools. In every important region of the country one ought to be found. The general need for more middle schools throughout the country is urgent, and the opportunity for Christian effort here is great. Schools of this grade take boys during their most impressible years, and the influence that can be exerted through them is almost unlimited. The expense involved is comparatively moderate.

Higher Education

In girls' education it is a time to stress the higher departments. The rapidly growing demand for an education of a few years above higher girls' school grade creates a fine opportunity for fruitful service. Work of about junior college grade, whether in domestic science, or English, or music, or general culture, will find an increasing appreciation and welcome, and the girls' schools should at least double or treble their efforts along this line within the next few years.

Education for young men above middle school grade, that is, college or university grade, furnishes a wide field for study. Three things can be said with confidence.

First, the percentage of work of this grade should be increased. There is not enough of it now to make a proper impress upon the national life. However, this increase will take place naturally, if the number of Christian middle schools is increased.

Secondly, the kind of work done should be carefully selected with a view to its serviceableness to the Christian cause. Not all lines of higher education need be attempted by the Christian schools. A guiding principle should be to give preference to preparation for those vocations through which the Christian ideal can best express itself. On the basis of this principle theological education of course stands first. Next to it comes preparation for teaching—not only of English but of a wide range of

other subjects; next for the various forms of social work; next for journalism; next for business; next for political life; next for diplomacy.

Thirdly, Christian education must reach to the top. Never will Christianity be able to exert its due influence upon the thought and life of the nation without university education that ranks with that of the imperial universities. The work need not be so broad as that of the imperial institutions, but it must go just as high. In theological and philosophical thought; in all subjects pertaining to humanity in its historic, social, political and international aspects; in principles of education; and in the knowledge of the higher forms of the world's literature, it must rank with the highest. Scholars must be assembled that will command the respect of the nation. The striking features of modern knowledge are its enormous expansion and its hopeless disconnectedness. Its field is like the Russia of to-day. It is the mission of education based upon Christian faith to furnish a unifying principle for this state of chaos; a world-view to be as a guiding star to perplexed humanity; a divine spirit to "move upon the face of the waters" and bring out of them form and order. This is a high challenge, but Christian education in Japan should set before itself no lower ideal.

It is only wise to give some consideration to the means that must be employed in order that Christian education may attain to the scope and fulfill the mission thus outlined. The pushing forward of Christian education in Japan is a task of the most arduous kind. While on the one hand Christian education enjoys a remarkable degree of freedom in carrying out its ideals, and is more and more welcomed and appreciated by government and people, yet on the other hand there are great difficulties to be overcome.

Financial and Property Matters

First is the financial difficulty. The majority of the Christian schools are not in a position to pay proper salaries to their teaching staffs. This is specially true in the college and university grades of education. Hence on their staffs there is everywhere to be found a large proportion of

teachers who come in from government schools for part time service. This is disadvantageous in many ways, but especially from the standpoint of the Christian purpose of a school. Nor are the Christian schools as a rule properly equipped in land, buildings and other forms of equipment. Almost everywhere there is cramping, inconvenience, and consequent suffering in morale and efficiency. Moreover, the sustaining agencies of this work in America and England are not awake to the vast importance now existing of throwing all possible force into educational work in Japan, in view of the recent enormous expansion in government education and in view of the white ripeness of the opportunity in Japan. Hence they are unwilling to do the large things that are necessary at this time. The Christian constituency in Japan is as yet, as stated before, too weak financially to be greatly helpful. The amount of tuition charged by the Christian schools is already generally in excess of government school tuition, and hence there is little prospect of financial betterment along this line. The whole situation presents a problem of very great practical difficulty. To overcome the difficulty it is necessary first of all to make a determined and, so far as possible, a united drive for greatly increased help from America and England during a comparatively brief period of time, say the next decade. This will make possible the proper equipment of the existing institutions and the addition of a considerable number of new ones. Then from this time on there should be a steady and systematic effort among the graduates of the existing institutions to secure ever-growing endowment funds. So far as possible appeals to them for other objects should be avoided so that there may be concentration on this one object alone. Methods of enlisting the interest and help of graduates should be studied, both among private schools in Japan and institutions abroad. There should also be competent persons connected with every important institution who give its financial and property interests their constant attention. In ways like this it is likely that Christian education can be saved from the condition of crippledness which stares it in the

face and is even already upon it especially in the higher grades.

Securing and Holding Competent Teachers

A second difficulty in Christian education in Japan is that of securing and holding competent teaching staffs. From the ordinary point of view the attractions of government service in the teaching profession are very many. There is first of all the financial advantage. In addition to the regular salary there are the allowances for length of service, the year-end bonuses, various other allowances, and liberal pensions available after fifteen years of service. But more attractive than the financial advantage is the chance of promotion in the large government system. Every able, diligent and faithful teacher is in line for almost unlimited promotion. He may become head teacher in his subject; next he may become a dean; next president of a middle school or girls' high school; or he may qualifyto become a professor in a Higher School (*Kōtō Gakkō*), and there again there is chance for steady promotion. He may be called freely from one school to another, and positions the whole country over are open to him. Then there are the several ranks of *hannin*, *sōnin* and *chokunin*, all of which carry with them their special emoluments and their social standing. Still further there is the general social prestige which attaches to service in the government institutions.

Contrasted with this situation the position of a teacher in a Christian school is not enviable. His regular salary is not high. There may not even be a pension to look forward to if he becomes disabled or super-annuated, nor anything for his family, if he dies. The desire for promotion and for a larger sphere of achievement and influence is a legitimate desire of the heart; it is what the tendency to grow is in the world of nature. But the teacher in a Christian school generally has nothing but the opportunities for promotion that may occur in his own school. These are few and uncertain. The chances are that he may have to spend his whole life in teaching the same subject to the same grade of students. Especially young men of ability are not content to do this. If they are,

they are apt to become commonplace and perfunctory in their work. The price therefore that a promising Christian young man has to pay for remaining loyal to Christian education is very great. Of course if he has fulness of faith and vision he will see that even so it is all worth while; but even very good teachers do not always have these supports. The Christian schools can not afford to be less liberal in the matter of salaries and allowances than the government schools are; they should have a union pension system, so that teachers could pass from one school to another without losing their pension privileges; and in making their pension calculations they should take at least some account of years that may have been spent in government service. Moreover, it is essential that there be a broader spirit of liberality between Christian schools in the matter of allowing teachers to pass from one school to another, in order that there may be at least some improvement in chances for promotion. This will eventually and surely redound to the welfare of the whole work of Christian education in Japan.

Moral and Religious Instruction

A third matter that calls for serious effort, if Christian education is not only to prosper but really fulfil its highest mission to Japan, is the quality of its moral and religious instruction. The China Educational Commission last year pronounced that the least satisfactory feature of Christian education in China was its religious instruction. Where it ought to be strongest it is weakest. Would a similar commission on Japan have a different finding? Perhaps so, but to say the least there is very great room for improvement. What should be done best is often done indifferently, without any plan or system, and by teachers who have no special preparation for the important task.

The most important desideratum is the unification of the religious and moral instruction. The Bible instruction should be throughly and wisely planned. The instruction in morals should be looked upon, not as mere conformity to government requirement but as offering a magnificent opportunity for the fulfilment of the purpose of Christian education. It is important for each school to work

out its own syllabus for the whole course of instruction in morals, embodying the school's ideals of life and character, and then have this syllabus known not only by the instructors in the subject, but by all the teachers, so that all may cooperate in working out the school's ideals and purposes; not only in the classroom, but also in the chapel, in the literary meetings, in the dormitories, on the play field, and in private contacts. There is a mighty call for such improvement here as will give our Christian institutions a strong distinctive spirit similar to that which has enabled great schools in western lands to make such splendid contributions to the civilization of their respective countries.

Unity and Momentum

Fourthly, stands the task of unifying the spirit and increasing the momentum of the whole Christian educational work in Japan. An important event of the past year was the union, effected in Kyōto, of the men's and the women's Christian educational associations. This is a goal that had been worked toward for many years, and was finally reached. But this is only the first step toward a great end. What is needed is the full development of this union association so that it may include, if possible, all the Christian schools in Japan from kindergarten to university. The association then will need a central office properly staffed for the collection of information, for correspondence and for the editing of a magazine. A work so extensive as that of Christian education in Japan now imperatively needs its own organ of discussion and information. Moreover, the association will need several educational specialists, whose function will be to study the needs of the field as a whole; to keep abreast with educational progress both in Japan and abroad; to keep in close and sympathetic touch with the Department of Education; to keep the schools in touch with each other through visits, and aiding each to learn from the others; to make tours of inspection in other lands; and to keep the needs of the work before the Christian public both in Japan and abroad. Such specialists could guide and stimulate and give vision to the whole work, and thus render a service of incalcul-

able value. Finally, the association will need a standing committee or board to study and decide upon important practical questions and to be responsible for the executive functions of the association.

The Securing of Superior Personalities

But finally after all these things are mentioned there still remains one great lack to be overcome. It is the lack of superior personalities for this superior work of Christian education. This is the highest mountain to climb, but its top affords the exhilarating view of a Fuji. How and where can these personalities be secured? There are various ways in which by effort and watchfulness a limited number may be secured now; our existing institutions are raising up some; some can be secured from government institutions; some may be educated abroad. And yet when all these ways are taken into account, valuable as they are, they impress one as inadequate. The conclusion to which all careful thought on this subject leads is that of the need of a strong central union institution to which all eyes can look for the personalities and for the guidance and the inspiration needed for the great and growing Christian educational movement in this land. Such an institution should first of all raise up a large proportion of the teachers needed for all branches of instruction, and especially those pertaining to the spiritual purpose of the schools. It should in the second place furnish educational leaders—men of high ideals and broad vision as to the future of Christian education in Japan and the Orient. Thirdly, it should furnish the guidance in educational principles, ideals and methods that is now so greatly needed. Fourthly, the institution should furnish a leadership in thought that will command wide attention and confidence on the part of the nation generally.

With these several outstanding difficulties overcome and these ends achieved Christian education in Japan will be on a good basis to fulfil its great and beneficent mission. We ought to be standing at the beginning of a new epoch in the history of Christian education in Japan. Larger vision, wiser planning, greater efficiency, more success in raising up leaders, a stronger inter-

nationalizing influence, increased manifestation of power in the regeneration of men and the establishment of God's Kingdom of righteousness and love in the world—these should characterize the Christian education of the future in this land. If they do not, Christian education will fall short of its high mission in Japan, very far short, and Christianity itself will fall short. But by the grace of God this must not be. The greatest, the most significant, the most glorious task in all its history lies before Christian education in Japan today.

CHAPTER X

FIFTY YEARS OF MODERN EDUCATION IN JAPAN

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On the 30th of October, in the year 1922, the Department of Education celebrated the fiftieth anniversary of the founding of the modern educational system of Japan, in the presence of the Prince Regent himself and a large number of the leading educationists of the land.

The occasion was the more significant, in face of the fact that, of all the many changes which followed upon the Restoration, the change in the educational system may be looked upon as the most important factor in creating and constructing the general fabric of modern Japanese civilization.

The Educational Code of 1872

It was in 1869, that an Imperial ordinance relating to modern universities, middle schools and elementary schools was first issued. Three years later, the Department of Education was established, with Count Takatō Ōki as the first Minister of Education; and at the same time, a more comprehensive and unified system of education was promulgated. This is what is known as the Educational Code of 1872, which forms the basis of the educational system, as we have it at the present time.

The system formulated in the Code of 1872 was a new creation, as far as its organization and method were concerned, but the spirit which inspired it may be regarded as a direct evolution from the influences of the past.

Since the middle of the Tokugawa period, the science and thought of the West had been filtering slowly into Japan, through the medium of Dutch commerce, but only to a

very limited degree, owing to the "closed door" policy of those days.

Under the new régime adopted by the government of the Restoration, Western ideas began to flow in more freely and with greater force, not only from Holland but also through the channels of America, England, Germany and France. New political and social conceptions rapidly grew, and the nation, as a whole, was soon wide awake to the superiority of Western civilization. As a consequence, educational reform became absolutely necessary to meet the progressive spirit of the times.

The oath which the late Emperor Meiji took before the court nobles and feudal princes, when he became an actual ruler at the age of sixteen, was the real expression of the psychology of the men of those days, and gave a strong impetus to the development of all phases of the national life. The oath ran as follows:—

"A deliberative assembly shall be formed, all measures shall be decided by public opinion, uncivilized customs of former times shall be broken through, and the impartiality and justice displayed in the workings of nature be adopted as a basis of action, and intellect and learning shall be sought for throughout the world, in order to establish the foundation of the empire."

The last clause in particular struck the keynote of his aspiration and desire for world-wide education for his people. Educational systems in the West were carefully studied and the result was the issue of the Educational Code of 1872.

According to this Code, the country was divided into eight university provinces, each of which was subdivided into 32 middle school districts, and each of these into 210 elementary school sub-districts.

Revisions

The system was more like the French "Law of Education" than any other, requiring the whole population, irrespective of position or circumstances, to be educated under the same system throughout the country. It was a bold attempt. However admirable the order and plan of the

code were, there were found many difficulties in putting it into practice and a certain modification of it was soon felt to be necessary. Consequently in 1879 it was revised in such a way as to insure that only those methods of education should be adopted, which would be appropriate to local conditions.

In those early days, many American professors were employed either in teaching or in government service. Among them one might mention such well known names as Prof. David Murray, Prof. M. M. Scott and Dr. Guido F. Verbeck. Many American books also, on the subject of education, were translated. In the revised code, therefore, we naturally find the adoption of many American ideas and methods.

Another seven years passed, and the code was revised for the third time; the reforms now made being said to be almost as important as those of the Educational Code of 1872.

In the new code, universities, normal schools and middle schools each benefited by more appropriate regulations. The Minister of Education at that time was Viscount Mori. It is stated that when he was staying in Washington he wrote letters to leading American educationists, asking for their views on educational matters. He received answers from such men as Theodore Welsey, James McCosh, Mark Hopkins and other well known educationists, in which the importance of education was fully explained, together with their opinions concerning the educational system they considered that Japan should adopt.

These opinions had much weight with the revisers of the Code of 1886. American influence continued to be strongly and solely felt in the system and methods of education, until such time as steps were taken to set on foot the proper training of teachers and professors. For this end, Prof. Hausknecht was invited from Germany to serve in the Imperial University and to train teachers for higher grades. This step marked the introduction of German influence in educational matters. About this time, too, military drill was introduced into all schools in

Japan, as a useful addition to moral and intellectual culture.

America from the very beginning of her intercourse with Japan had always shown great interest in establishing private scholastic institutions. This interest now received an added impetus, when German influence began to find its way into government education. America has sent more men and women, has contributed more money and built more schools than any other nation for the educational benefit of Japan.

Alterations and Improvements

During the past fifty years of experience, many alterations and improvements in the educational system have been made. In 1899, the ordinance relating to technical schools and to high schools for girls was issued, followed four years later by the ordinance which dealt with the subject of special schools. These again were revised more than once, as time went on. New laws governing the establishment of *Kōtō Gakkō* (higher schools) and universities were also made and published in the Government Gazette, on December 5, 1918, by which private individuals were granted the right of establishing such schools if they registered themselves as *Zaidan Hōjin* (viz. foundational juridical persons). This was a marked advance in the higher educational system of Japan. Step by step this system of education has gone on improving, ever keeping pace with the general advance of national life, and never neglecting to take into account the latest educational improvements of the western world. The system, as we have it to-day, is by no means perfect, but may be fairly compared with that of any other nation in the world.

A few statistics will reveal the present status of education in Japan.

Statistics: Present Status

From the educational statistics of 1920, we find that 99.01 per cent of the boys of the country and 98.18 per cent of the girls from 6 to 12 years old were then receiving primary school education. This percentage may be lowered to a certain extent, if we allow, as is more

than possible, that in remote parts of the country no accurate registration of the children of school-going age could adequately be made. But even taking this fact into consideration, we are surely justified in saying that the children of Japan, as a whole, are as well educated as those of any other country in the civilized world. From the very beginning of modern educational methods, the government has laid the greatest stress on the necessity of the universality of primary education, and has held local government boards responsible for seeing that all children in their respective districts attend school from the age of six, for at least a four years course of education; this four years course being later extended to six years.

In 1920, town and village offices spent 43.91 per cent of their total expenditure on educational work; of this, a large part or nearly all, in fact, was devoted to primary school work. This was too heavy a burden for local offices to bear. Recently, therefore, a united movement throughout the country has been set on foot by the local authorities, for the purpose of making an appeal to the central governing body of the nation with a view to the increase of the grant towards the maintenance of primary schools, in order to lighten local burdens and to bring into proper effect the principle of compulsory education.

In 1922 there were 422 middle schools, of which eighty-one were private, and 514 girls' high schools, including *Jikkwa* (practical science) high schools, of which ninety-four were private. There were far more applicants than could be accommodated. It is well within the bounds of truth to say that one hundred more of each of these classes of schools would not be too many to satisfy the eager desires of the many boys and girls who seek a middle grade education.

During the last few years rapid progress has been made in the establishment of *Kōtō Gakkō* (higher schools). At the time of the Terauchi Cabinet, seven were added; during the Hara Cabinet, seven more. In 1924 there will be twenty-five *Kōtō Gakkō*, all told. Even when all

these are built and equipped, the number will still be insufficient to take in all who wish to enter.

There are two kinds of universities at the present time —universities which devote themselves to the study of a single subject, and universities which have a varied curriculum.

The five Imperial Universities of Tōkyō, Kyōto, Tōhoku, Kyūshū and Hokkaidō are all of this latter nature, while of the former are the Tōkyō Commercial, the Niigata and Okayama Medical, as also the medical universities of Aichi, Ōsaka and Kumamoto.

There are today, besides, sixteen private universities, of which two are Buddhist, two Christian, one Shintoist and the rest non-religious. These private universities cannot at present be said to be as good in their equipment, nor as strong in their faculties as the government universities. Much improvement will have to be made in the quality of their equipment and in the numbers on their staffs before they reach the level of the government institutions. There are, besides, special schools and technical schools of every conceivable description in all parts of the land.

Needs

As far as the actual system of education is concerned, there is nothing lacking, with the exception of materialized schemes for the higher education of women, for which no adequate provision has as yet been made. Broadly speaking, however, what is needed today is not so much new kinds of schools, as greater increase in the numbers and a strengthening of the existing schools, in order that the ideals of the system, as it is, may be perfected, and the longings and aspirations of the countless young men and women, who are yearning for education and culture of the highest and best kind, may be satisfied.

So far we have been considering chiefly the system of education, but if we cast our eyes back again in imagination over the events of the past fifty years, we must not overlook the fact that side by side with the practical development of the educational system, another, and in its way as powerful an influence on the education of the

nation, has been silently recording its expansion and growth.

National Thought and Education

We mean the history of national thought in regard to education. In the early days after the Restoration we find at first many widely different ideas and theories introduced by leading men, sometimes conflicting the one with the other, but each enlisting its followers, and all having permanent influence upon the future development of educational life in Japan.

Yukichi Fukuzawa was the apostle of the gospel of utilitarianism. In 1868 he wrote his *Sekai Kuni Zukushi* (The Nations of the World), also his *Seiyō Jijō* (The Conditions of the West). In 1872 he published the first part of his famous work, *Gakumon no Susume* (Advice on Education), which was a candid exposition of his utilitarian theories. He founded a language school in Teppōsu, Tōkyō, in 1858, which was the cradle of the later Keiō Gijuku.

The German idea of nationalism was represented by Dr. Hiroyuki Katō, a pronounced opponent of Christianity. As early as 1868, he translated Bluntschli's work on the state, and in 1871, Biedelmann's on constitutionalism. He was the author of many books, in most of which he bitterly attacked Christianity from a scientific and nationalistic point of view. Because of his connection with the Imperial University (at one time he was President) all his books were widely read and much admired by some.

Such men as Tetsurō Takahashi and Tadaichi Suzuki were the earliest disciples of the French doctrine of political liberty. Numerous books on the subject were translated by them. Rousseau and Montesquieu were particularly popular among the young men of that time.

Christian Influence

Christian influence also was by no means backward in the reconstruction of Japanese thought and ideals. Seichoku Nakamura was a Christian man. He founded the *Dōnin Sha* in Tōkyō, a rival institution to the Keiō Gijuku. His translation of Smiles' "Self Help" was one of the

most popular books of the time and is even now widely read.

Dr. W. S. Clark was another Christian teacher. His influence upon the students of Sapporo College was so great that many of the graduates who received instruction from him became strong Christian educators, instead of going into the agricultural profession, for which they had been specially trained. Captain L. L. Janes also was an earnest Christian. He was invited in 1871 to found a military school in Kumamoto. Afterwards the school plans were changed from a military to a civil basis. During his stay of five years Captain Janes was actively helpful in many ways educational, industrial and religious. The "Kumamoto band" of Christian leaders, as it was called, was really the offspring of his religious influence.

In 1874, Dr. S. R. Brown opened in Yokohama the first theological class, composed of some of the present leaders of the *Nihon Kirisuto Kyōkwai* (Presbyterian Church in Japan).

Dr. Verbeck, Prof. Murray, Prof. Scott and others, who were trusted government teachers during the formative period of the new educational system, were all strong Christian men. Viscount Mori, too, the Minister of Education in early days, was a man of outstanding Christian character.

As a matter of course, Christian principles influenced the whole scheme of education. In some middle schools, such books as Wayland and Haven on Ethics were used as text books for moral science. Both of these authors, as is well known, have a strongly Christian tone. With this we must contrast the very different attitude of the government towards Christianity in 1891, when Mr. Ryōhei Okada translated Paul Janet's *Elements of Morals*, omitting chapter XV on Religious Morality, and this curtailed translation received government sanction to be used as the text book on Ethics for all middle schools.

As an illustration of the definite Christian theistic principles that found their way into the text-books of the

earlier days, I remember that when I was a primary school boy, I used to repeat in the Japanese readers such sentences as "God is the Governor of heaven and earth, and man is the head of all creatures."

As Christian principles and teaching, irrespective of government institutions and text books, began to find a footing in the land, various Christian schools and colleges were founded, notably the Rikkyō Gakuin by Bishop Williams in 1874, the Dōshisha by Joseph Niijima in 1875, the Meiji Gakuin in 1877, and the Aoyama Gakuin in 1879.

Many mission schools for girls, too, were established, at a time when both the government and the general public showed very little interest in the question of education for women. All these schools and colleges flourished and enjoyed the confidence of the people.

Christian books, too, left their mark on the public mind. Dr. Uemura's *Shinri Ippan* (General Truth), published in 1884, and Dr. Kozaki's *Seikyō Shinron* (New Treatise on Politics and Religion) published in 1880 were widely sold.

As this great tide of Christian thought and influence swept over the land, Buddhism and its adherents awoke to a realization of the danger that was imminent, and began at that time of crisis to stand on their self-defence. In definite opposition to Christianity they established schools and published books of their own. In 1871 the Shinshū school was opened in Mie Ken, in 1873 the Tendaishū College in Tokyō; in 1878 a Buddhist College was founded in Kyōto, the original of the present Tatsuya College, while 1882 saw the appearance of both the Sōdōshū and the Ōtani Colleges.

Other Influences

The following books and treatises also were issued: in 1883 Mokukei Tokaji's *Haja Ron* (A Criticism of Heterodoxy) and Sakai Megata's *Yōkyō Fujōri* (The Unreasonableness of Western Religion); in 1883 Rissetsu Hanabusa's *Nippon Tamashii* (The Soul of Japan) and Enryō Inoue's *Jaha Shinron* (New Criticism of Heresy); and in 1887 Genshū Watanabe's *Yakyō Jūjōkai Hyōha Ron* (Criticism

of the Ten Commandments) and Koyata Torio's *Mushinron* (Atheism).

Confucianists, materialists, agnostics, extreme nationalists, non-religionists all were clamouring for their theories to be heard. As a natural consequence the government began to fear lest all these conflicting ideas should mislead the minds of the young, and therefore decided on a uniform basis for moral teaching for all schools. The Imperial Rescript on Education, issued in 1890, was the result of their deliberations.

The Imperial Rescript on Education

The Rescript is translated as follows:

"Know ye, Our subjects:

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue: Our subjects, ever united in loyalty and filial piety, have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters: as husbands and wives be harmonious, as friends true: bear yourselves in modesty and moderation: extend your benevolence to all: pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers: furthermore, advance public good and promote common interests: always respect the Constitution and observe the laws: should emergency arise, offer yourselves courageously to the State: and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects but render illustrious the best traditions of your forefathers.

The way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and Their subjects, infallible for all ages and true in all places.

It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue.

The 30th day of the 10th month of the 23rd year of Meiji.
(Imperial Sign Manual. Imperial Seal)."

When this rescript was first sent to all schools throughout the country, to be strictly observed as the basis of moral training, it gave no small concern to some of the mission schools where till this time, the Bible had been recognized as the supreme authority in the moral training of their students. But they soon realized that there was nothing written in the Rescript that would conflict with Christian ideas, and that the Rescript itself could be reasonably explained from the Christian point of view.

Nationalism and Christianity

In the meantime, the new ideas on nationalism, which had already been expressed in the early days of New Japan, allied with traditional anti-Christian prejudices, were combining forces to form a powerful opposition to the spread of Christian principles. Indeed, some of the extreme nationalists openly stated that in their opinion certain Christian principles and observances were definitely opposed to their views of loyal citizenship. An open attack was made by Dr. Tetsujirō Inoue in an interview with a reporter of the *Kyōiku Jiron*. This interview was published in that paper in 1892, and called forth open discussion. The Christian section of the public, led by Mr. Gorō Takahashi, made as strong a case for their position as did the anti-Christians for their side. Dr. Inoue contributed an article to the *Kyōiku Jiron* and about twenty other magazines on "The Conflict between Education and Religion." Later this appeared in book form. Scholars, educationists, newspaper editors, magazine writers, all took part in the discussion.

The whole controversy appears to have arisen from a want of comprehension of the Christian attitude on the part of the Nationalists, and perhaps also from a failure to enter into and understand the true national spirit on the part of the Christians. When this apparent conflict of ideas was cleared up and explained, the discussion gradually died away.

Religious Instruction in the Schools

But no sooner was one difficult situation happily settled than another followed swiftly on its heels. This time it had reference to the issue of the instruction of the Department of Education in 1899, forbidding religious instruction or worship to be held on school premises.

The actual wording of the instruction ran as follows:

"It is deemed necessary for the administration of education, that education in general should be kept separate from religion. Therefore, in all government and public schools, and also in any school whose curriculum is regulated by law, there should be no religious teaching nor religious worship allowed, even outside the regular curriculum."

This instruction came as a thunderbolt to the mission school authorities. They immediately set on foot a movement to try and obtain a repeal of the law, or at least to secure exemption from the law for their particular schools; but all in vain.

Some of the mission schools, which had already received middle school licenses, were obliged to forfeit them, while others were only allowed to retain them on condition that an assurance was given that religious instruction should not be carried on on school premises as part of the school course, but only as individual work.

Those schools which forfeited their licenses afterwards received the same privileges as the ordinary middle schools; that is to say, they were allowed to be affiliated with higher schools, and were also granted exemption from military service and ordinary civil service examinations.

The only difference between the government and middle schools at the present time, is that a government middle school is called a *Chūgakkō*, and is graded as such in the scale of education, with all the privileges attached to such rank; whereas a mission middle school, though considered as equal to the *Chūgakkō*, is not treated as such in the graded classification of schools.

The extent to which religious instruction is actually permitted in the schools at present should be noted. We

may take the case of middle schools. Mission schools not having regular middle school licenses—technically called the *Shitei* middle schools—in addition to the regular course, equivalent to that of regular middle schools, are permitted to have Bible instruction as part of the curriculum, to make chapel attendance compulsory, and to hold religious exercises on all occasions conducted in the name of the school.

In middle schools with regular *Chūgakkō* licenses—the so-called *Nintei* middle schools—no religious instruction or religious worship is allowed as part of the curriculum or in the name of the school, but teachers, as individuals, can do Christian work for the students, and the students can form any religious organization or do any religious work among themselves, in the school building, with the permission of the principal, in the same way and to the same degree that all other student organizations or meetings are allowed. In all cases, however, the work must be entirely voluntary.

With regard to typical forms of religious instruction in the existing mission schools, only the *Nintei* class calls for special mention, since in the *Shitei* schools Christian instruction is given very much as in all Christian schools in the world.

In the case of the *Nintei* class of mission schools, the method of instruction varies according to the conditions in each school, and also more or less to the spirit of the local government of the district. Most, or probably all, of these schools have dormitories near them, not legally attached to the schools, but owned and managed by the missions, where religious instruction and religious worship can be and are freely conducted, the attendance at which, is generally made compulsory. In some schools teachers conduct Bible classes for students once a week in free hours in the school building. Churches or chapels which as in the case of the dormitories, are not legally a part of the schools, but in practice are for the schools, are found close to the school buildings, where the dormitory students are required, and day students are invited, to attend. Young Men's Christian Associations or other

similar student organizations are formed in all schools, while religious papers are often distributed among the students.

Many of the above remarks apply to schools of still higher grade than the middle schools.

CHAPTER XI

THE MORAL PROBLEMS OF JAPANESE STUDENTS

PROF. MOTOE KURIHARA, M.A.

A Time of Transition

In their broader aspects the problems of morality concern themselves with the nature of the adjustments that the individual makes to the social life of which he is a part. Where social life is fairly rigid in its sanctions and forms of organization, these adjustments are relatively simple and society is united in compelling adherence to its standards. But on the other hand, where society is undergoing transition and its occupations, its habits of thought and of living and even its ideals are changing, the problems of adjustment become bafflingly difficult, and the highway of life becomes a maze in which many go astray. In view of the fact that life in Japan is to-day in the midst of a transition that is profoundly affecting every phase of its interests and activities, the task of outlining the moral problems of its youth assumes far larger dimensions than are allowed by the limits of this article, for to be comprehensive it ought to include a discussion of the trends of Japanese life which carry it forward, so that conduct that to-day is regarded as moral, may be seen to-morrow in a different light.

Since dealing adequately with one phase of this subject is certainly preferable to mere wandering about all over it, I am writing on behalf of the student group, a relatively small but exceedingly important part of the youth of the nation. Their problems hinge upon several elements in Japanese life, some which are an inheritance from feudal times and others which are an outgrowth of contacts with the West.

The Moral Effects of National Transition

Fifty years ago the word "civilization" was a fascination to all Japanese, and it was considered an urgent duty to usher this splendid stranger into the midst of society. But after she had entered she proved to be a rather harsh and cold miser, always thinking of money and of labor, at least to the great mass of the people, to whom she brought only toil and poverty. The fact that the so-called civilization has provided the means whereby a few may grow powerful by draining away the strength of the many has aroused wide-spread suspicion and fear that this gift of the West cannot give to life the peace and security it desires. This has brought disenchantment and a shattering of ideals to many a youthful mind and heart. The consciousness that material civilization tends to subordinate human to material values, even to such a degree of human degradation as slavery to a mere wage system, has led to an effort to find some other means whereby happiness and a measure of personal dignity can be secured.

The present day ideal in the minds of thoughtful young men is expressed in the term *Bunkwa Seikwatsu*, or cultured life, by which is meant a life furnished with the best of intellectual, moral and aesthetic equipment, such as a social order marked by democracy and equality of opportunity can afford. An enlightened life, a life that brings satisfaction and contentment to human consciousness, is the pillar of cloud that has become the guide of the present younger generation. This conception brings with it a marked change of attitude towards the conventions of the past.

For instance, the ideal of a brilliant military career has ceased to be an attraction. No longer do the age-old stimulants to the emotions of youth, martial music, flourishing banners, glistening arms and serried ranks attract the desires of young men. To them the reign of the fighting man is over and the trappings of war are but an unworthy reminder of murder and predatory purpose. Many other venerable ideals that seemed as stable as the hills are passing away like the mists before the morning

sun, and conceptions that had almost the sacredness of altars are crumbling to dust in the crucible of modern life and thought. Even patriotism and national glory, in their old sense, are becoming a memory.

In the face of these profound changes, it is no wonder that the orthodox standards of morality are uprooted and many young people are at a loss to know what guides to follow in the ordering of their lives, while in the meantime the ubiquitous demands of the instincts of sex and of ego find freer expression because of the breakdown of the old sanctions and restraints. Under these circumstances, various fads and fancies are taken up and there is much following of foreign ways, but the outward imitation always misses the spirit of that which it follows and no satisfaction is gained. Iconoclastic tendencies are also evident, and they are apt to be quite as destructive of that which has value as otherwise. Such words as Reconstruction and Emancipation are much in vogue, but as to the materials with which to build and the plans to be followed, there is no unanimity of opinion. The situation is complicated by the attitude of the government, which can tolerate no expression of disapproval of its system, and frequently exercises its authority in the suppression of "dangerous thoughts." Emotionalism and sentimentalism also appear as concomitants of this transition period.

Fity years ago the changes that occurred in Japanese life were largely outward and material, but at present they are taking place in the inward thought and life of the nation. During this period of exceedingly fundamental readjustment there is much that is out of joint and unsatisfactory in the generation that is stepping to the fore.

Moral effects of the Existing Educational Situation

Surely no students in the whole world are faced with greater difficulties in making a normal adjustment to life than are those of Japan! Their first problem in attempting to continue their education beyond the elementary schools is an examination system which pursues them relentlessly until they reach the university.

Because of the comparatively small number of higher schools and the large numbers of students applying for entrance, competition in the examinations is simply desperate. A boy feels that his whole future is at stake, for positions of preference in the world about him go to those with diplomas. But though many apply only a few can be chosen.

The insufficient number of schools is to be accounted for partly by the fact that the government has been inclined to legislate against private institutions of learning, in order to prevent too large a number of students getting out from under its tutelage where ideas related to national unity and patriotic tradition are assiduously inculcated. On the other hand, there has been a shortage of national funds with which to keep pace with the ever increasing number of students wishing to obtain the advantage of higher education. Whether the starving of thousands of minds through lack of funds for providing educational facilities has been necessary or not, the fact remains that in recent years expenditure for military purposes has mounted by hundreds of millions of yen. On behalf of multitudes seeking intellectual culture and development, "no one has gone to prepare a place for them and in the house of learning there are not many mansions."

The following statistics for the year 1921, regarding the situation in Tōkyō Fu, are worth restating in this connection. The total number of applications for entrance into the thirty-eight middle schools was 23,435, made by 12,122 different applicants. This means that about half the total number of applicants applied in more than two schools, in hopes of thereby increasing their chances of getting in somewhere. The following figures indicate how far these students were willing to go with the difficult task of writing examinations in order to enter some middle school.

Applicants for	one	school	68
„	two	schools...	2,845
„	three	„	1,693
„	four	„	912
„	five	„	312

Applicants for six	„	...	...	...	116
„ seven	„	...	...	...	32
„ eight	„	...	...	...	2
„ nine	„	...	...	...	1

Less than half the number of the applicants, 5,207, were rewarded for their efforts, which, with most of the boys, were nothing short of a real struggle.

The following figures indicate the situation last year, 1922, in the twenty *Kōtō Gakkō* (Government University Preparatory Schools):

Total number of applicants for entrance	...			28,466
Absentees from examinations (mainly those who had applied at more schools than they could write examinations)	...	...		7,027
Number of students examined	...	...	...	21,439
Number of students admitted	...	...	...	4,289

In other words, less than one student in five was able to meet the competition in which he found himself in attempting to get what should be the right of every ambitious young man. Failure was not necessarily due to lack of ability to meet the requirements of schools, but to the severity of competition for place. This struggle with the examinations is aggravated by the fact that much of the material upon which they must be prepared bears little or no relation to life as it must be lived outside the school. This makes study, to a large extent, a senseless grind that takes away much zest for learning that might otherwise exist. This merely academic nature of so large a share of the student's work creates in his life two streams of interest that divide his energy, which not only detracts from the satisfaction which he finds in his studies, but actually weakens his character. Many students complain of the hollowness and uselessness of much of their school work, and an attitude of decided pessimism marks the feelings of many of them. There is little of the wholesomeness of meaning found in the German word "arbeit" in the work of Japanese students. Nor does the college life outside of study and class room work offer much that is constructive in character-building. Till lately, physical training and all the stimulating activities

and contacts of organized athletics have been given scant consideration, and of social life there is little that is worthy of the name.

Education in Japan, at least as officially conducted, has not yet taken cognizance of personality, and this supremely important element in the life of every individual suffers violence under the existing system.

The Moral Effect of the General Social Atmosphere

Social life in Japan may well be compared to the atmosphere of the Japanese house in winter time, which receives little protection from the weather without and but little heat to warm it within. Society is an impersonal existence that is cold and unsympathetic and stands aloof from personal interests and individual welfare. In some senses, present day society has not greatly changed from that of feudal times, from which it is less than two generations removed. The following proverbs indicate how people thought in those days regarding society in general: "There are seven foes outside the gate." "If you see a man, do not fail to regard him as a thief." The Japanese are amiable enough and exceedingly polite within a small circle which includes their own family, their relations and friends, but beyond these boundaries ordinary breadth of sympathy and social imagination do not extend. Thus society as a whole takes but little interest in the conduct and welfare of young men. There is no record, for example, of any action ever having been taken successfully against the building of drinking or disorderly houses in cities where higher schools were to be established. In cases where immoral conduct on the part of the students has affected the reputation of the school, the authorities take action, but conditions that threaten the character of the students remain undisturbed. Such being the case, it is not surprising to note that many students grow coarser in conduct and manners during their school life, especially when they are away from home. The deplorable aspect of the situation is that not only do these young men suffer in character, but the nature of the influence which they will exert upon society

when they come to take positions of responsibility in later years is degraded.

In this connection it is only fair to point out that among students themselves there is genuine concern about their condition. One of its many manifestations is the following that they accord to Mr. Tenkō Nishida, a former rather successful business man who has renounced this type of life and is carrying on a "mendicant" form of social service, and even contemplated attacking the present industrial system. In some respects his movement resembles that of the orders of mediaeval times, especially as a protest against the harshness and limitations of present day life. The main appeal of Mr. Nishida seems to lie in the fact that he is vitally expressing spiritual aspirations and values in terms of life and service, and is thereby attaching to social work the enormous driving power of religion. At any rate, the larger the number of educated young people who "are not ashamed to scour and scrub," the better for society.

The Position of Woman and its Effect on Society

The indifferent attitude of society to the spiritual and moral welfare of young men is due, in some measure at least, to the weak and impotent social influence of women. The misleading conception, that it is possible for men to advance physically, intellectually and socially, while at the same time womanhood remains stationary in a position of inferiority, has for many generations dominated the social thought of Japan. The domination of men has been so complete that very little of the beauty and charm and purifying restraint of woman's influence has been brought to bear upon social life. The sweetening ennobling expressions of the tender emotions and the maternal instincts of women, whose function has been to attend to strictly domestic affairs, have been repressed, and Japan is inexpressibly poorer because of this loss. If the statement of a recent writer on psychology is true, namely, that civilization has been made possible because of sex inhibition on the part of men, then the loss has not called for any particular fortitude on the part of its male members in withstanding the impulse to sex expression.

Due to the family system, under which group interests and the propagation of the genealogical line are paramount, sociability between the sexes hardly existed. Japanese thought in this respect has followed that of China, and it was an axiom of Confucius that "a boy and a girl do not sit together at seven." The splitting of the social order into halves produces no end of false conceptions and a negative moral teaching supplies no means by which the tremendous demands of sex during adolescence can be coped with. With no respect for girls, or for *a* girl, and no practical restraints supplied by social ideas or religions, at least by the native religions, the mind of the adolescent is a fertile field for sex imaginings, and these are naturally followed by overt sex acts that bring in their train sorrows and tragedies to many.

This lack of respect for the personality of woman and her relegation to the position of head servant in the house, with special responsibility for propagating the family line, has wrought its retribution in a poverty of life within the home. The fact is not absolutely denied that there does exist, in many cases, that spirit of comradeship between husband and wife that implies a complete sharing of aspirations, pleasures, and intellectual and social fellowship, as well as of family difficulties, that can make married life so rich and splendid, but pity it is that they are so few. The lack of true love and devotion in the home is a great burden for the Japanese wife; and the husband gets such satisfaction as he can find elsewhere. The moral effect of this condition of affairs on the children can better be imagined than described. Such instances may more easily be found in the higher ranks of society.

But dissatisfaction with the existing situation is rife, and many women are now speaking out boldly, demanding the rights that they believe are theirs. The conviction is abroad that there can be no permanent human progress without such relations between the sexes as will permit courtship and equality in home and social life, thus making possible the establishing of marital relations on a higher plane than that of mere sensual gratification and indifference. The bookstalls are flooded these days with

literature on the subject of sex, such rather scientific books as those by H. Ellis, Bloch, Ellen Key and others being much in demand. On the other hand, a great deal of the stuff that comes out in serial form is of exceedingly questionable material. There has developed a sensitiveness of the public mind regarding love affairs and much attention is given to the matrimonial difficulties of people, especially those of popular writers, when there has been a break with conventional morality. Even free love comes in for serious consideration. The rebuilding of the sex foundations of our social order cannot but be marked by many mistakes and failures, but this does not mean that higher levels of moral and social life cannot be reached.

Some Trends of Thought among Young Men

Dark as is the picture that has been drawn of the moral situation among students as they wrestle with an artificial educational system that squeezes them almost dry with its terrible examinations, as they seek for a way to nobility of character in the midst of a social order that has little to give them in the way of vision or guidance, there is still hope and encouragement for the future. Youth carries within itself the energy to win against great odds, and by nature it is hopeful. The intellectual enthusiasm on the part of young men today is simply tremendous. The desire to follow out this road to emanicipation is surprisingly feverish and not a few students suffer from actual nervous disorders. The search for knowledge is limited to no particular section of life or thought. All writers of note get some measure of attention here in Japan. Accordingly there are fads and fancies in reading just as there are in dress, and to be out of fashion intellectually is quite as calamitous as to appear improperly dressed. In the autumn of 1922, when Dr. Einstein delivered a series of lectures throughout this counrry on his theory of relativity, he was astonished at the large crowds that came out to hear him.

It is worthy of note, at this point, that a new interest in religion is beginning to appear. Religious formalism is more clealy recognized for what it is and professional

religious teachers are frankly regarded as mouldy. While the educational authorities and academic circles have discarded religious beliefs wholesale, there is a clearly defined desire in the groping of the younger generation through this transition stage for contacts with the more ultimate nature of things. Of late years, there has appeared a remarkable number of novels, dramas and essays dealing with religious experience and these have widely attracted the attention of young people. A few years ago social and industrial problems were the centre of their interest and the material conception of history as advocated by the adherents of Karl Marx was greatly emphasized. There is nothing extraordinary about this present interest in religion, as it coincides with the economic depression that followed the Great War, but it is marked by its stress upon the value of human experience and relationships.

The writings of Tolstoi, Tagore and Ghandi happily accord with the new idealism of Bergson and Eucken in supplying a spiritual impetus to this present day religious interest, which is marked by a decidedly humanistic touch. One of the most popular books of the day, "The Priest and his Disciples", by Mr. Kurata, is a literary attempt at the solution of the problem of love from the standpoint of humanistic religion, and it may be that the classical old priest would smile at the rather too affable character with which he is endowed. Mr. Ebara's "New Testament" and "Old Testament" are another attempt at revolt against fossil forms of accepted religion, by employing vital religious materials.

Mr. Kagawa "awoke one morning and found himself famous". His story of his life in the slums, entitled "Crossing the Deathline", in which a social service inspired by a pure religious motive is depicted with some coloring of romantic elements, has proved an unexampled success in late years. But his unique work among the slum people and laboring classes are also a cause of attraction to the young men. "The House of a Certain Farmer", written by Mr. Ewatari, who left college before graduation, to realize an ideal life after Tolstoi, gives

many readers a fresh appreciation of the sincerity of life and labor.

These things and many others that are not mentioned here may be sufficient to tell in which direction the wind of social life has begun to turn, as youth is a weathercock of the trend of social movements, and many will be wise enough to read herein the signs of the times.

PART III

THE GENERAL SOCIAL, INDUSTRIAL AND POLITICAL ENVIRONMENT OF THE CHURCH

CHAPTER XII

RURAL ECONOMIC CONDITIONS

D. H. Buchanan, M. A.

Japan is primarily a rural nation. This is due to historical rather than to physical influences. The country became agricultural before the age of modern manufacture and trade, and because of her policy of exclusion remained agricultural until modern industrialism with its accompanying commercialism had well nigh transformed Europe and America. If one is to appreciate the rural life of to-day, it is necessary to know something of what it was throughout the 250 years of the preceding exclusion period.

Situation in the Tokugawa Period

During that time the country was divided into between 250 and 300 territories. The lords of these fiefs were subject to the rule of one of the feudal families, the Tokugawa, the rulers of the country with headquarters in Tōkyō. During the 250 years of the Tokugawa rule the country enjoyed its longest period of almost unbroken peace and the people advanced as they had never advanced before. Not only agriculture but various handicrafts, especially those requiring artistic skill, flourished remarkably.

But the Tokugawa rule was strictly military. The people were sharply divided into rulers and ruled, or privileged and unprivileged. The former constituted only five or six per cent, the latter, the balance of the population. In every district there were some wealthy farmers whose power and service were such as to secure for them positions of respect. The rule was personal and the two-

sworded members of the hereditary military fraternity, who made up all the upper class except the Royal Family and the small group of nobles, were commissioned to see that the regulations were obeyed. Every relation was most strictly regulated and the ninety-five per cent were forced to give evidence of their submission at all times. For example, they were not allowed to have surnames, to wear silk or to ride on horseback. When notables passed along the roads (and a great deal of the produce of the country was spent in the making of processions to the Shōgun's court in Tōkyō) the common people were obliged to give them assistance of a very material sort and those who were not helping were not allowed to show themselves. Last summer the writer met an old lady, living on the great Nakasendō road, who was rejoicing in the fact that she could now sit on her floor and watch any and all who passed by. Stories are told of commoners being cut down for merely standing and looking at some of these great people.

During this time agriculture was the country's chief support. The mass of the people lived and worked on the land. Nevertheless there were other kinds of economic activity. Tōkyō and Ōsaka were great cities and considerable internal trade was centered there. There were artizans who produced mainly for the privileged classes. Many of these were really artists and produced the swords, the lacquer ware, silk, porcelain, silver, bronze, gold, etc., which have become the admiration of the world. There was considerable work for masons and carpenters about the courts and among the more well-to-do farmers. A small host of commoners was employed as servants, coachmen and for general service about the courts. A few were engaged in mining gold, silver and copper and still others gave their main attention to fishing, but the life of the country depended upon agriculture. Probably not much less than 75 per cent of the families of the country carried on some agriculture and the bulk of the remaining 25 per cent lived in rural communities. The farms appear to have been larger than at present but surely did not average above three or four

acres. They were farmed with the tools and after the system of ancient China, mainly or wholly by hand labor.

Low Economic Standards

But in spite of the smallness of the farms the families were not allowed to consume their entire produce. The land was not recognized as the property of the farmer but was held in fee from the feudal lord and was ultimately the property of the Emperor. Very heavy taxes, better called rents, were paid to the lord. There were various practices as to these rent charges. In some cases the peasants paid as much as seven-tenths, in others as little as three-tenths of their total produce to the lord. During the last 150 years of the period, the farmers on the estates of the Shōgun paid one half. This is supposed to represent about the average for the entire country. Payments were made in kind and were evaluated in *koku* (about five bushels) of rice, this crop being the main product. At the end of the period some 65 per cent of the cultivated land was rice land and one acre of it was counted as producing 2.6 times as much as an acre of dry land. The total rice production of the country was reckoned at about 30,000,000 *koku* when the population was also about 30,000,000. This would indicate that there was thus produced for use in the country only about five bushels of rice per person. There were additions to this income in the way of vegetables, cereals, cotton, silk, etc. But their values were small since they came from only 35 per cent of the land area, and it produced only what 14 per cent of the land area would have produced in rice. There were further additions to the national income from the work of artisans, miners, etc. But these were not very great and they were directed mainly towards the satisfaction of the luxurious desires of the privileged classes. That is, in exchange value those extras might add a further amount of one or two bushels per person. If we value the entire produce of the country as equal to seven bushels of rice per person, we are putting it above the figures of the evaluators at the time. Rice has approximately the same food value as wheat and the people of the United States now consume in an average year fully six bushels of wheat

per person. It thus appears that the incomes of all but a few of the Japanese, probably of 90 per cent of the population, was equivalent to little more than bread and water. The best of everything went to the privileged classes and the remainder was not only poor in quality; it was scant. Furthermore, the people had to do much more than merely produce these things. They had to help their respective lords in making frequent processions to Tōkyō and in maintaing elaborate residences there; for it appears to have been one of the policies of the Shōgun's government to force every feudal lord thus to dissipate the wealth of his district in order to avoid his becoming too strong and therefore dangerous.

The lords were able to maintain a show of respectability, but of prosperity, none. But the masses, most of the 95 per cent without privileges, must have been poor indeed. Food, clothing and housing were of the plainest kind and very often far from sufficient. Even to-day the difference in physique between rich and poor shows unmistakably the undernourishment of the latter. Undernourishment was very common then. Actual death by starvation was not infrequent.

Virtual Serfdom

Not only was the economic condition of the people low, their social position and opportunities in life were equally so. They could not change their occupations nor their residences, and they remained attached to the soil in case of a change of masters, which occasionally took place. They could not sell their right to the land, although this prohibition was negatived for a part of the time by permission to mortage it and thus to exchange it for money. They were virtually serfs and no such principle as a right to education or a desire that their personalities should be cultivated was recognized.

This was the condition of affairs at the opening of the country in 1853 and the abolition of feudalism twenty years later. At that time the privileged class, with the exception of a small group of nobles, had their privileges reduced and soon after completely removed. The feudal lords surrendered their fiefs to the Emperor, and the

farmers came into full possession of the lands they tilled. Theoretically, the land is still the property of the Emperor, but the farmer is the virtual owner and is, moreover, given entire freedom to sell or buy, to engage in whatever occupation he wishes and to come and go as he will. He has become master of his own destiny.

It may be well to remember that all this happened about ten years after the emancipation of the negroes in the United States. The position of the farmers before that time was surely more nearly like that of slaves than of free men. They were kept in submission and for the most part were allowed only enough of their produce to keep soul and body together. Nevertheless there were certain very important differences between their position and that of the American negroes. They belonged to the same race and the same civilization with their masters. While it was extremely difficult for an individual to pass out of his inherited obscurity, it was not impossible. Hideyoshi, one of the greatest men the nation has produced, was of peasant origin.

Rural Japan to-day is the land of these people so lately set free from virtual serfdom. They are not yet free from the bondage of ignorance and poverty.

The New Régime

The new régime has brought Western science and an industrial and commercial revolution different only in degree and details from that of Europe and America. Factories, railways, steamships, banking, foreign trade, army, navy and a new government organization have furnished occupations for the organizing and other abilities of most of the former privileged classes, and have drawn off a considerable number of the farmers. Nevertheless, agriculture is still the occupation of the mass of Japanese engaged in gainful pursuits. Something like two-thirds of the population may still be classified as "rural," as against a little less than half the population of the United States so classified. The United States has about 6,500,000 farms, while Japan has about 5,000,000. That is, with about 50,000,000 more people the United States has only

1,000,000 more farms than Japan. These figures are not strictly comparable but they give an indication.

General Conditions

The plane of production and consumption is very low when measured by Western standards. There has been some increase in the cultivated area, but it has been to less productive soils, and the country population has advanced in similar proportion. In spite of the rapid development of cities the country districts are more and more crowded. During the four years of the European War, while Japan was undergoing the greatest industrial and commercial boom of her history, the agricultural households increased by about 20,000. The size of the average farm has not materially changed; if anything, it has become smaller. Western science and the opportunity for foreign trade have brought some considerable advantages. Scientific treatment of the soils and better selection of seed and fertilizer have improved the yields. The development of manufacture and commerce has improved the home market, and touch with foreign countries, together with government activity, has brought a considerable boon to the people through the development of some articles of export, especially of silk. The newly granted personal independence, the establishing of schools of all grades, as well as the contact with Occidental individualism, have brought new hope and are slowly but surely making a great transformation. But because of the lack of natural resources the average farmer still has a very meagre opportunity. The area per farm is so small as to furnish, even with the most elaborate hand culture, no more than a bare subsistence for a family. Then, because of the heavy expenses undertaken by the government and the preference given to manufacturing and commercial enterprises, the taxes, both direct and indirect, are proportionally very high. The farm area, the crops, methods and returns are still much what they were under the old conditions, and are still far too low for the modern world. Improvements have been effected through the application of science and through great reductions in payments to the government. For some time after the Restoration the land tax constituted 80 per cent of the

government's income. These latter obligations remain at something like one-fourth or one-fifth of the total produce as against the former average of about one half. The tax payment is often as much as $20.00 gold per acre and is perhaps the highest tax on purely agricultural land paid in the world to-day. The farm people are still very poor. The few who have been successful must practise rigid economy in order to retain their gains, while others must do the same in order to get along at all. Besides, the freedom to come and go and to compete freely for the ownership of land has resulted in a large number becoming landless. The very serious tenant question now before the country is the most important aspect of this situation. This rural proverty and its hindrance to the attainment of those standards of comfort and personal development which the people now know to obtain in foreign countries, and which they see among the more successful in industry and trade, seems to be one of the most serious aspects of the situation developed by the opening of Japan. Let us now attempt to describe somewhat more in detail the labor and life of the rural people.

Some Comparisons

The area of Japan Proper is about 100,000,000 acres. The population is 56,000,000, or 375 per square mile. This is about ten times the density of the population of the United States. These figures need still further correction, for much of the territory of Japan is utterly useless. In addition to the fact that much of the land "under the hoe" would be entirely unusable in America, and that most of the land is of poor quality, only about one-sixth of the total is arable. In the United States about one-fourth of the total area is improved, which may, without great error, be used in this comparison as arable. Beside Japan's 15,000,000 acres of arable land, the United States has over 500,000,000 acres of improved lands. Yet the United States has only 1,000,000 more farms than Japan. The improved area of the United States increased between 1910 and 1920 by an area two-thirds larger than the total arable area of Japan at the end of the period. The average sized farm in Japan is less than three acres. In

the United States it is 148 acres, or nearly 50 times as much.

The Japanese soil, being mainly volcanic, is poor. Moreover, the nature of the soil and the steepness of much of the country, combined with a heavy rainfall, causes the best elements in it to wash away. Only two factors are strongly in favor of Japan as an agricultural country. One is the abundant rainfall just mentioned and the other is a long hot growing season. These fit admirably with the system of hand culture which the density of population demands. The place is not unlike a hothouse during most of the summer season.

Tenancy and Ownership

Of the 5,000,000 farm families, about 30 per cent own the land they till. Another 30 per cent own none of the land they till, while the remaining 40 per cent combine the cultivation of their own with that of some rented land. But nearly half the total number of farm-land owners have less than one and one quarter acres. A large number, both of those who farm their own land and of those who rent some besides, own very tiny patches. Fortunately, there are comparatively few large estates, and most of these are in outlying places such as Hokkaidō. However, the size of an estate is relative to the conditions of the country. The owner of a quarter section [i.e. half a mile square] may have 75 or more families living on his land. And in spite of there being few large estates, nearly half the arable land is farmed by tenants. There is little absenteeism, most of the owners living on the land and carrying on some small farming operations on their own account.

Crops and Methods of Cultivation.

The crops and the method of growing them are peculiar to the climate, the size of the farms and the Oriental heritage of the people. The mainstay is rice. It occupies about half the cultivated land and its value is usually much more than half that of the total crops. It is grown on the best land, namely, in the valleys and other places which can be flooded. All the rice fields are brought to water level and surrounded by small dikes. About one third of the

rice land produces a winter crop of wheat or barley, the water being then drained off. Growing in the water, the rice plant lends itself to intensive cultivation and fertilization and is thus able to carry over into its grain the maximum amount of food material.

The cultivation of this land is very laborious. Before setting out the plants it must be worked into a thin mud, eight inches to two feet in depth. About half of this working, for the country as a whole, is done by horse or cattle power, but the mixing in of the fertilizer, the work on the dikes, the setting out of the plants and even the working with the horse or cow, necessitates the farmer's working in the mud a great deal. Then the rice must be "cultivated" from three to five times during the hottest weather and generally with the bare hands. In the autumn the crop is harvested with the sickle and threshed by pulling off the heads on a kind of comb and then beating them with a flail. All this is heavy work.

Silk is second in importance among the Japanese farm products. The farmer generally carries the production as far as the cocoon stage, the reeling of these into skeins of thread, or "raw silk," being done by girls in factories. This raw silk is the largest single export from Japan, and the country now furnishes something like 60 per cent of the world's supply. The production of cocoons entails a great deal of very tiring labor. About one-twelth of the arable land grows mulberry trees. These fields are cultivated deeply with hand tools four, five or six times in a season and are fertilized at least twice. The trees are kept cut back so as to produce a crop of shoots once a year. Besides this, the leaves are picked off once or twice. These shoots are cut by hand and usually carried a part or all of the way home on the people's back. If the distance is too great, they are pulled on a small wagon or sometimes carried on a horse. The average yield is at the rate of about ten tons per acre. After reaching the house, the leaves must be stripped from the shoots and fed to the worms. The worms are commonly kept in the house and require, according to season and other factors, usually a little more than a month for their full develop-

ment. For the first part of this period the temperature must be carefully regulated, and fresh leaves, finely cut, must be given every two or three hours. This work falls mainly upon the women. The worms grow to the size of a man's finger and eat ravenously. The enormous growth causes them literally to crowd the family out of house and home. Their demands for food are so great and their feeding times interfere so much with normal sleep that the entire family becomes worn out. In the districts specializing in cocoon production five or six successive hatchings may be reared, so that the summer season is very, very hard on the constitutions of the women.

On the remaining five-twelfths of the arable land is grown wheat or barley in winter and usually some vegetable in summer. This is the poorest land of the country, often extending far up the mountains and including soil that is almost useless. Sweet potatoes or beans are very often grown as a second crop. Especially in the neighborhood of towns or cities, as many as three or even four different crops are grown in succession during the season. This is made possible by the planting of practically all crops in seed-beds and then transplanting them to the field, setting them out separately or in hills, the later crop between the rows as the earlier one begins to mature. As soon, then, as the earlier crop can be harvested, it is cleared from the field and the ground stirred anew. Then, by individual fertilizing and the most careful cultivation, the new crop is rushed to maturity, when it, too, may be followed by another.

These crops and methods indicate that Japanese farming is not much like farming in Western countries. Almost all the work is done by hand. Horses or machinery would be harmful rather than helpful in the tiny rice fields with their dikes and mud and rows of plants nine inches apart. So also on the dry lands second crops would be impossible and therefore the total farm produce too small for the family needs. Horses would consume a large share of the produce.

Both men and women work in the fields and their labor is never economized. Time is of little use otherwise

and if it can be used to increase by ever so little the total return, it will be well spent. Naturally, there are some very busy and some very slack seasons. The busiest are at rice-planting and silk-worm rearing time. Taken as a whole, the farmers have considerable unoccupied time. Their lives tend to be unsatisfactory not so much because of the burden of their labor as because of the smallness of their income and the lack of profitable ways in which to spend their leisure time.

Returns

Let us look at the returns which may be secured. The average farm has a little over two and a half acres of arable land, of which about half, or one and a quarter acres, is planted to rice. The crop in 1922 averaged about 40 bushels per acre; in fact, 55 bushels in all for the average farm. The crop was worth about $2.50 gold per bushel, or $137.50. The average farm would produce, at 1922 prices, about $60 worth of cocoons, $20 worth of wheat and $18 worth of barley, besides some other vegetables for home use, with possibly a little for sale. But on the average farm these additions would be very small. Possibly the total would reach $250. But from this certain deductions must be made. For fertilizer nearly one-fifth must be deducted; $25 would be a conservative estimate. Taxes are nearly $10 per acre, or $25 for the average farm. Deducting these two, we have $200 as the average net return to the farmer, providing that he owns his land. To this must be added the use of his own house, a chance to keep a few chickens for a very low price and to produce some useful garden vegetables which reduce his expense of living. Nevertheless, prices in Japan are still high (nearly double those of July, 1914), and the family that lives on $200 will have only the plain necessities.

This calculation presupposes ownership of the land by the farmer. But about half the land is farmed by tenants; and the tenant has all the expense except the tax and gets only about half of the produce. That is, he would receive $125 worth of produce and would be required to epay for the fertilizer, leaving $100 as the return for th

family's labor. This with prices ruling higher than in America or England. Such a family must furnish its own house, for no house goes with the rented land.

Actual Goods and Satisfactions

If we drop monetary matters and examine the actual goods and satisfactions of the people, we find them similarly low. Of course, there are great differences between the different classes. The landlords frequently maintain fairly high standards of living. The cultivating owners maintain lower standards and the tenants are lower still. In every community there are a few fortunate landlords whose housing, food, clothing and excess for cultural development are all adequate. The houses of the majority of the small owner-cultivators are little better than shacks, while most of those of tenants are no better and many of them are worse. They make no pretence to comfort or art, and in winter are bitterly cold. Tenants' houses are usually little more than dilapidated sheds in which are stored the few family possessions, many of which are old and almost useless.

The main food is rice, to which is added bean soups and a few simple vegetables which may be grown without taking up an appreciable amount of good land. Egg plant, potato, a kind of cabbage, melon and the giant radish are the principal ones. For the most part they are pickled and added to the rice and bean soup merely as relishes. Among the poorer people the rice is mixed with barley, which is much cheaper. Eggs and chickens are commonly sent to the cities, and fish of the poorer qualities are only occasionally tasted. Beef and pork are unknown on the tables. In country hotels horse meat is accompanied by heavy charges rather than apologies, and it is reported that dogs stay indoors after nightfall. An investigation in Hokkaidō showed that among tenants an adult averaged half a cent per day for animal food. And this in spite of the fact that 60 per cent of the total family expenditure was for food.

There is little need to talk of clothes. High temperature and extreme humidity requiring the maximum of evaporation cause most of them to be laid aside in summer. The

coarsest of cottons, often manufactured on antiquated hand-looms in the home, are generally used. The spare time of the women is mostly spent in patching them. They are worn as long as time, skill and patches can hold them together.

Cultural and Moral Conditions

It will be evident that this economic plane does not allow much in the way of cultural development. In fact, it scarcely allows for the ordinary physical needs of a normally healthy person. It does not allow for the attention of properly skilled physicians, dentists, oculists, etc. If those elementary necessities are neglected, the higher ones cannot be well supplied. The size of the average family in Japan is just under five persons, or only slightly less than in the United States. Among the wealthier landlords the families are frequently larger, but among the smaller and poorer farmers the families do not seem to be larger than this. Grandparents usually live with the families, so the typical family is likely to have not only children but one or more old persons who produce little. Among only a very few, probably not more than five or ten per cent, of the farming families, is it economically possible to allow the children to secure anything more than very meagre primary education.

Of books and newspapers there are only a few of the cheap sort, and most of the people could not appreciate better. The public schools usually offer compulsory training for six years. Scholarship is much respected in Japan, as in China, and the poorly paid teachers are often very admirable persons. The most serious weaknesses of the schools appear to be due to lack of resources and a tendency to think of knowledge as necessarily unpractical. They have their shortcomings, but in the face of their problems their work is much to be admired.

The country towns offer nothing which is inspiring. A few playhouses offer cheap and coarse amusement. Prostitutes are either licensed or tolerated in almost all the rural towns. The festivals of the shrines and temples offer the best opportunities for fellowship. Buddhism seems to concern itself with the dead rather than the living.

However, its teachings somehow appear to add very much to the people's abilities in meeting a discouraging situation hopefully. The shrines are centers of patriotism and appear to encourage a spirit of self-sacrifice for the Emperor and a feeling of gratitude for the sacrifices of others.

There seems to be comparatively little serious crime. The old family system and customs of control that go back to the old five-family group are still pretty effective as restraining influences. Licentiousness and intoxication appear to remain the worst forms of evil. Poverty and even ignorance may be respected, but when combined with these things they are not pleasing. Nevertheless, considering the poverty and lack of amusements, the country people are not a bad lot. Even the intoxicated Japanese man is almost invariably good-natured. Whether it be in the rice brew or in his underlying nature, his friendliness is almost the opposite of the bellicose attitude so often assumed by American drunkards.

A Fundamental Problem

Naturally there is a strong tendency for young people to leave for the cities. The difficulty is the lack of opportunity there. But they are willing to do any kind of unskilled labor, and wherever factory or public work is available the farmers and their families desert the land and take it up. Unfortunately, industrial and mining conditions are also very bad, and offer little improvement. But there is some relief from rural monotony and there are better chances for the following generation. There is a chance to have a part in the making of "New Japan." This movement was much hastened during the war. Unfortunately, most of the laborers who came in during that period have been forced to return to the native communities. And this has had much to do with stirring up the rural unrest now so evident among the tenant farmers. In the districts about Ōsaka and other industrial cities there have been many outbreaks against landowners. Tenants have formed a union and are discussing the ownership of land by farmers' guilds. There are determined movements among a wider circle of farmers aiming at shifting a

larger share of the national burdens to the town and city populations. But even if all these movements should be successful, the problem would not be finally solved. There is a fundamental shortage of agricultural resources for the support of so large a population on anything like the plane of living which the people are coming, in many cases, to desire passionately. What the outcome will be of this acquaintance with the blessings of Western science and culture, which are, at the same time, forbidden, cannot be stated. It is surely one of the serious problems connected with contemporary Japan, not only within the country, but in her relations with her neighbours.

The way out of the difficulty is not obvious. Agricultural resources are practically occupied and mineral resources offer little assistance. Manufacture and commerce seem the only possible escapes. But with meagre resources, little capital, lack of experience, and competition from the older, richer and highly developed industrial and commercial countries of the West, these are not easy. The home market is poor because the people are poor. The best foreign markets are closed by tariff walls, and the neutral markets are open to the strong competition of the adult industries of the Occidental countries. When to all these economic difficulties we add the forces of race and nationalism, some of which may be called bad but most of which are only a legitimate desire to remain masters of their own destinies and to appropriate the possibilities of modern life, the agricultural question is seen to be an excessively difficult one. And with all its complications it is the fundamental situation which must be taken into account in the discussion of every considerable problem touching Japan.

CHAPTER XIII

REVIEW OF THE LABOR SITUATION DURING 1922

PROF. ISŌ ABE

Effect of Industrial Depression

When our industry and commerce were prosperous during, and even after, the Great War, working men had no difficulty in forcing their employers to accede to their claims. From the summer of 1919, in particular, working men were active in organizing themselves and in threatening the employers with strikes. But in 1920 our industrial prosperity suddenly came to an end. The blow was no more severe to capitalists than to working men. This industrial depression continued and no sign of restoration was visible during 1922. From this it may easily be imagined how far the progress of the labor movement was checked during last year. Certainly there were labor disputes going on all the time in different places, but nearly all ended in failure on the part of the working men. Mr. K. Akamatsu, one of the labor leaders, gives a summary of the labor disputes during 1922 in the New Year number of *Kaihō* (Emancipation), from which we can get a general view of the labor situation. Let me quote from him the following:—

Labor Disputes

In the end of February a dispute broke out in the Yokohama Dockyard Company. The employees there, being apprehensive of unemployment, which might come to them as the necessary consequence of Armament Limitation, demanded an increase in the discharge allowance to be given to those who might be dismissed. When their demand had been flatly rejected they resorted to striking. But as the oppression of the employers, supported by the government authorities, was too much for

them, they finally surrendered.

Nearly at the same time there broke out a dispute in the Ōsaka Railway Car Manufacturing Company. The cause was the opposition of the employees to the decrease in wages and the arbitrarily determined rate of extra wages. As the employees were well organized under strict discipline, they came out successful in the dispute. In the middle of March, the Ōsaka Electric Lighting Company dismissed nearly 300 men from all grades of employees. As it was found that all of them were union men, the union responded to the challenge, resorting first to sabotage and then to striking. But they were defeated at last by the combined forces of the employers and the government authorities. The union, which has 1500 members on its roll, thus received a fatal blow.

In April, the Ōsaka Arsenal had also some labor trouble. While a portion of the employees organized themselves in an association called *Kōjō Kai* (Aspiration Society), some employees gathered in an opposite camp under the name of *Aikoku Dōshi Kai* (Association of Compatriots). As the former had taken a counteracting attitude toward the latter, two of them were dismissed from the Arsenal. Thus a dispute broke out, but that the working men could not fight against the government can easily be imagined.

Another instance of workmen's failure in a labor dispute took place in the Sumitomo Copper Factory, Ōsaka, when the employees there rose up against the employer on account of some printed matter which was distributed among them, urging them in a roundabout way to resign their positions. In the first part of July, the Kōbe Steel Factory, owned by Suzuki Shōten, a well-known firm in Kōbe, had tried to persuade eighty employees to leave the factory in peace, and finally dismissed them when they refused the request. Their representatives demanded that the firm should give each of them a proper discharge allowance. All the workmen in the factory rose up as a body in sympathy with the dismissed and on Aug. 10 presented a demand to the directors requesting them to

give notice a certain time beforehand if an employee was to be dismissed and to increase the amount of the discharge allowance. When it became clear that the firm was not in earnest in dealing with this question, the workmen resorted at last to sabotage and the firm retorted by a lock-out. The employees were finally compelled to surrender unconditionally.

In the first part of September, the Kitagawa Electric Machine Manufacturing Company in Ōsaka had a dispute on account of several demands presented by the employees. When these demands were rejected, the result was a strike on the part of the employees and a lock-out on the part of the employers. After a severe struggle a compromise was agreed upon and thus the dispute was brought to an end. The labor dispute in the Ōshima Steel Factory in Tōkyō, which broke out in October, was perhaps the most violent one which occured in 1922. The factory was finally closed on October 11, when the employer thought that the demand of the employees was too much for him to grant. About one hundred of the employees, being exasperated by this drastic measure, went to the factory on November 2 in order to obtain a portion of their wages that was due them. But the policemen guarding the main gate did not let them in. Then a terrible clash began and everything within reach of the workmen was smashed. The result was the arrest and imprisonment of 63 employees.

The labor disputes mentioned above are only a few instances chosen from a large number. According to the investigation made by the Furukawa Partnership Company, there were 316 labor disputes in 1922, and the number of the employees involved was 199,213. But when this is compared with the labor statistics of the preceding year, we find that the number is somewhat reduced in 1922, namely, by sixteen in the number of disputes and by 45,704 in the number of employees. It is a plain fact that labor disputes do not generally turn out advantageously for the workmen in times of industrial depression.

Unemployment

In 1922, working men not only suffered from failure in labor disputes, but had constantly to face the danger of losing their employment. Again let me quote some figures from the statistics obtained by the Furukawa Partnership Company. The number of business enterprises which discontinued work partially in 1922 was 95, while those which stopped work entirely were 39. And the number of workmen who were consequently out of work amounted to 58,179. It must be mentioned, however, that the statistics here concern only those cases in which more than fifty workmen were dismissed at one time. Therefore we may assume that the real number of the unemployed was larger than this. But compared with the preceding year, the number was 16,439 less in 1922. Although we may say that the labor situation improved a little in 1922, we must remember that working men as a whole faced great adversity during the year.

Tenant Farmers

In one sense rural problems may be said to have had more significance than labor problems in 1922. On the whole the tenant farmer class was more stubborn in insisting on their claims than the labor class in cities. While any sort of demonstration by working men in cities may be suppressed by police force without much difficulty, this cannot be done in country places where only a small number of police is located. In addition, tenant farmers have the city to look to as their refuge where they may get employment if they are deprived of land tenure. From these circumstances we can easily see why the tenants fought so obstinately against the proprietors that rural problems came to attract the attention of the government, as well as the people, more than labor problems. Reports show that there were 1,680 cases of disputes between proprietors and tenants during the twelve months beginning with May 1,1921 ; and 34,180 proprietors and 145,898 tenants were involved in these disputes. Although the exact figures for 1922 are not yet available, we may presume that they are somewhat increased. A remarkable fact which we saw last year was an increased

number of farms and rice fields abandoned by tenants as the last means of resistance. Landowners do not know how to deal with the tenants and it is said that not a few of them, despairing of present conditions, have been driven to entertain the idea of "land nationalization." Both the government and the political parties seem to be much concerned about the problem.

Labor and Socialism

There is one important fact which we cannot pass by when we sum up what occurred in our labor world in 1922. I mean the relations of the labor movement and socialism in this country. None can deny that the labor movement in every country has acquired more or less a socialistic color. This tendency has been evident for many years in this land. The Japan Federation of Labor (*Nippon Rōdō Sōdōmei*) is the largest association of working men, including forty unions and 40,000 members. The history of the Federation may be traced back to the Friendly Society (*Yuaikai*) organized by Mr. Bunji Suzuki with only fifteen members, Aug. 1, 1912. The Society grew so rapidly that 53 unions and 30,000 members were reported in 1919. Consequently in the annual conference of October, 1921, the present name, "The Japan Federation of Labor," was adopted. The platforms published by the Federation last year include many items which are well worth mention here. The Federation emphasized the importance of class consciousness and class struggle; and demanded the immediate withdrawal of the Japanese force from Siberia, as well as the recognition of the Soviet government. The special conference of working men held in Ōsaka, Sept. 30, 1922, with the purpose of securing a still larger federation of labor, which should include all unions in Japan, failed, because the anarchist element, representing a minority, and the socialistic element, representing a majority, could not reach a compromise on the question whether the self-government of each union or the central governing power should be emphasized. It may be suspected that the working men as a rule are coming to entertain more radical ideas. Mayday was celebrated last year with much enthusiasm in large cities

like Tōkyō and Ōsaka, but it is a significant fact that working men did not take much interest in the universal suffrage movement, as they did several years ago. It is expressly said by them that political agitation as a means of attaining their aim is futile, and the only effective method open to them is economic, namely, the general strike.

Another phenomenon worth mentioning is the increase in the number of labor and socialist papers during 1922. Including a dozen which appeared in preceding years, there are now thirty or more. Most of them are very small, having only four or eight pages, published either weekly or monthly, but the fact that laborers and socialists have so many organs shows, on the one hand, that they are eager in propagating their cause, and, on the other, that the government is more lenient toward them now than it was several years ago.

Health Insurance Bill

Finally, I must mention that the government did much good work in the line of improving the conditions of the laboring class in 1922. The most important matter was the completion of the draft of the Health Insurance Bill, which is to be presented to the Diet this year. According to the bill, there are four forms of insurance, covering sickness, accident, death and child-birth. Employees whose income does not exceed 1,200 yen a year are to be compulsorily insured. The allowance in case of sickness, accident or child-birth, is sixty per cent of the daily wage. A woman, out of work on account of child-birth, receives a grant of twenty yen in addition to this daily allowance. The insured pays three per cent of his wages toward the premium and the remainder is carried jointly by the employer and the government. There is no doubt that this bill, when it is passed by the Diet, will do much for the welfare of working men.

The elevation, in 1922, of the Social Welfare Office to the rank of a regular Government Bureau may be regarded as showing how much importance the government is coming to attach to social and labor problems.

CHAPTER XIV

THE HISTORY OF THE OBSERVANCE OF SUNDAY IN JAPAN

Rev. J. Edgar Knipp

Before the Restoration

To appreciate the extent to which Sunday is observed as a day of rest and as a day of worship in Japan, it is well to recall the situation existing before the Restoration in 1868.

At that time the lunar calendar was used. The week was not known nor was there any popular division of time roughly corresponding to it.

The first and fifteenth days of the month were rest days for carpenters and other such workingmen, but the shops did not close and the farmers were as busy as usual. On those days, however, the samurai were accustomed to put on their ceremonial clothes and pay homage to their daimyō or feudal lord. It was customary for them to visit also the local shrines. Students in clan schools had holiday on those days.

Until the Restoration the genuine universal rest days were only the New Year holidays, January 1, 3, and 5, the Buddhist spring and autumn equinoctial festivals on March 21 and September 23, and the great Buddhist festival of "Bon", July 13 to 16, all shops being closed on July 15. Then in addition to these there were the local Shintō *o-matsuri* or festivals, occurring in each locality.

Among the Buddhists each temple decided for itself the days of special services in each month. On *meinichi* or the anniversary of the death of one's parents, grand parents, or feudal lord, it was customary for the children, especially the oldest son, and for samurai, in the case of

the lord, to visit the grave. Temples observed also the anniversaries of their founders.

Such was the situation at the beginning of the Restoration in 1868, when the government adopted the old popular holidays, the first and fifteenth days of the month, as official rest days. These seemed too far apart so a change was made on September 18, 1868, to the *ichiroku* or the first, sixth, eleventh, sixteenth, twenty-first and twenty-sixth days of the month.

During the early years of the Restoration many Europeans and Americans were employed by the government to drill the army, open mines and establish new industries. Others became teachers of language and science. These foreigners as a rule insisted on having Sunday as a day of rest. For instance, through their influence Sunday became the rest day in the military and medical schools in May of 1872.

The dissatisfaction of the foreigners in the other departments with the *ichiroku* plan continued, and since the convenience of the government offices demanded that both Japanese and foreigners should rest upon the same day, a striking change was made.

Sunday Adopted as Official Rest Day

On March 12, 1876, Imperial Decree, No. 27, was issued, reading in part as follows: "*Jūzen ichirokunichi kyūka no tokoro kitaru shigatsu yori nichiyōnichi wo motte kyūka to sadamerare-sōrō jō kono mune aitasshi sōrō koto*" or "Be it known that, as regards the *ichirōku* (one-six) holidays heretofore observed, it is decreed that, from the coming fourth month, the *nichiyōnichi* (Sundays) shall be observed as holidays".

The solar calendar had been adopted in 1873. When this new decree was issued, it was the occasion again of much protest, many thinking that in this way the government was giving its endorsement to Christianity. Dr. Verbeck in his "History of Protestant Missions in Japan" writes that "at one stage of its progress the measure was imperilled by the officiousness of a hot-headed foreigner who had rushed to headquarters with the startling announcement that the government, in adopting Sunday

as the official holiday would be bound to adopt together with the day the Christian system in its entirety. But more sensible counsels prevailed and the measure was passed and published."

This reform, although simply a civil measure on the part of the government, was an inestimable blessing to the missionary work. In addition to the government offices, all the public schools and the banks, as well as some business houses, closed on Sundays.

The postscript to the decree ("*Tadashi doyōnichi wa gogo jūniji yori kyūka tarubeki koto*"), making Saturday afternoon likewise a half-holiday, shows that Sundays were regarded, not as holidays, but simply as official days of rest. This official half-holiday on Saturday continued until July 4, 1922, when by official enactment (*Kampō* No. 2976, *Kakurei* No. 6) the time for closing the government offices on Saturday was extended to three o'clock in the afternoon, except during the summer months (July 11 to September 10) when they close at twelve o'clock.

Upon the adoption of Sunday as an official rest day, the term *Dontaku* from the Dutch *Zantag* was often given to Sunday, and Saturday was called *Handon* or "Half-holiday". For non-Christian officials the Sunday holiday was nothing but a day of rest and pleasure, and in a number of instances, a day of dissipation. The majority of the people took little note of it in any way.

The development regarding the use of Sunday as holiday in the public schools illustrates well the confusion that prevailed in Japan during the early days of the Meiji era. For instance, the public school system was established August 2, 1872. The next month, on September 8, the Department of Education issued the following regulation: "Every grade shall continue six months, and shall have lessons five hours every day in the week except Sunday, and in a week thirty hours" (*Mombusho, Futatsu, Bangai, Shōgaku-Kyōsoku, Dainishō*).

The next year on March 2, 1873, this regulation was revised and in the place of Sunday as a holiday, the old *ichiroku* was readopted (Department of Education, Enactment No. 21).

On May 21, 1876 the above enactment was abolished (Department of Education, Enactment, No. 3) and following Imperial Decree, No. 27, in which Sunday was adopted as a holiday for government offices, the public schools also rested on that day.

Introduction of Sunday as a Day of Worship

With the entrance of Protestant missionaries into Japan in 1859 came the idea of Sunday as a day of worship. Even before that date, Commodore Perry and his crew had joined in worship on the first Sunday they spent in Uraga harbor in 1853, and several persons of high rank coming for an official visit were told that no visitors would be received that day. Although Commodore Perry did not always observe this plan, yet later Mr. Townsend Harris did, and after a short time the officials ceased to ask him to attend to any business on Sunday.

During the sixties and early in the seventies when the first Christians were baptized, the observance of Sunday as a day of worship was especially emphasized. Not *dontaku* but *ansokunichi* or "sabbath" was the word used by them to describe this day of rest and worship. Not only the missionaries, but many of the government foreign teachers were strict in the observance of the day. At mission schools the students were taught to purchase on Saturday the food needed on Sunday or to go without. One elderly Christian remembers how one Sunday they had no *shōyu* or salt, only a little sugar for seasoning. They were also not permitted to study their school-books or use their scissors on Sundays.

Often when a person applied for baptism, one of the questions that he was asked was, "Will you observe the Sabbath?" If he could not answer affirmatively, he was put off until later.

One old Christian, in telling what a blessing the observance of the Sabbath had proved to be for him, although he began it when very poor and heavily in debt, mentioned that it was the reading of Dr. DeForest's pamphlet on "The Duty and Benefits of Sabbath Observance" in 1880 which had convinced him that he should observe it.

At first almost a Puritanic interpretation of the Sabbath was emphasized. In time of flood, Christian farmers were urged not to go out and gather in their grain on Sunday, even though it was cut. Those who cultivated silk-worms were told by pastors and missionaries who held strict views not to feed them on Sundays. The liberal-minded pastor who took the opposite view was regarded by some as a sabbath-breaker. But gradually more sane ideas began to prevail. A strict missionary who stopped on Saturday night before reaching his appointment for Sunday was asked why, if he intended to carry out literally the old Testament standards of sabbath-keeping, he did not sanction the stoning of sabbath-breakers. This was as late as 1889.

Sunday Begins to be Used for Religious Education

The history of Sunday school work among the Japanese goes back to 1871, when on March 10 the first school was started in Yamashita-chō, Yokohama. The teachers were Mrs. J. S. Hepburn and Mrs. J. H. Ballagh. Among those taught were some who afterwards became prominent Christian leaders like Dr. M. Uemura, Dr. K. Ibuka and the late Bishop Honda. Later they opened three branch Sunday schools.

Sunday Bible classes for students were sometimes carried on in the early seventies by foreign teachers who were teaching in government schools, although Christianity was then still strictly prohibited. One such class was conducted by Mr. E.W. Clark in Shizuoka from 1871 to 1874. The contract he was asked to sign included a clause forbidding him to say anything about Christianity. Some of his friends urged him to accept the condition, while the Japanese interpreter advised him to sign the agreement and then disregard it. Mr. Clark, feeling that a principle was at stake, refused to sign unless the objectionable clause was struck out. His firmness triumphed and his Sunday Bible class was carried on all the time he was in Shizuoka.

In 1873 a Sunday school was opened in the residence of Rev. Julius Soper in Tsukiji, Tōkyō, with four pupils. This number gradually increased until the attendance

ranged from forty to sixty. Here and there other Sunday schools were opened, special emphasis being placed upon this form of work in a number of mission girls' schools.

In April of 1883, the translation of the New Testament into Japanese was completed and the same year the international Sunday school lessons were first prepared in Japanese. In 1888 *Kirisutokyō Shimbun*, or the "Christian Newspaper", opened its columns for the Sunday school lessons and continued to publish them for several years.

Developments from 1889 to 1907

The promulgation of the National Constitution of Japan in 1889, granting religious liberty, gave a permanent basis for the spread of Christianity in Japan that could not but have a great effect upon the larger use of Sunday as a day of worship.

This period saw also a further incorporation of Sunday as an official rest day in the customs of the country. For instance, on August 25, 1890, in the Bank Regulations issued in Article No. 72, Section 7, the following appears: "Bank holidays shall include the great national holidays, *Shukujitsu* or fête-days like Sundays, and established holidays which are observed in the local community". This regulation went into effect on January 1, 1891. Up to this time the majority of the banks, following the custom of the government offices, had observed Sundays as rest days. Now that custom was made a definite bank regulation.

On August 21, 1900, in the regulations issued by the National Department of Education regarding holidays for the primary and grammar schools, Sunday is put on the same basis as the great national holidays. The regulation reads: "Holidays for the Public Schools shall be as follows: 1. *Shukujitsu* or Fête-days and the great national holidays. 2. Sunday. 3. Summer vacations. 4. Winter vacations. 5. Spring vacations. 6. In addition, holidays that are determined by the governor of the province."

The regulations for middle schools and other schools of the same grade such as the normal schools and higher girls' schools are under the control of the prefectural offices. A regulation similar to the above-mentioned one from the Department of Education for the primary and grammar schools was adopted by the Kyōto District Office, January 24, 1902. In it also Sunday was put on the same basis as the great national holidays. (Kyōto District, Notifications, No. 23, Chapter 2, Holidays, Section No. 3.)

At the General Conference of Protestant Missionaries held in Tōkyō, in 1900, in the discussion of the topic, "Religion in the Home and Work among Children", a paper was read upon the subject, "The Sabbath, Its Practical Observance in Relation to the Home and Religion" An interesting discussion followed and a resolution was passed, requesting the Japanese Evangelical Alliance to appoint seven members to serve with seven missionaries as a Board of Managers of a Japan Sabbath Union, the purpose of which was to bring about a better observance of the Sabbath. This plan for such a union seems never to have been realized. The attitude of the Tōkyō Conference towards the Sabbath may be summarized in the words of the chairman, Dr. J.D. Davis, who in his opening address said: "Without such a day, one which is observed in common, the same day, by the whole church and by the Japanese people, there is no hope that Japan will become a Christian nation".

The Period from 1907 to the Present Time

With the opening of the twentieth century and the adoption of more aggressive evangelistic plans on the part of the churches, Christianity entered upon a new era. During the Russo-Japanese war, in order to combat the argument that Russia stood for Christianity while Japan was a Buddhist nation, the Prime Minister, Katsura, among others, emphasized the fact that Japan stood for religious freedom. He said, "That is a principle embodied in her Constitution, and her practice is in accordance with that principle. There are Christian churches in every large city and in almost every large

town in Japan. There are numerous Christian newspapers and magazines . . . and Christian schools are found everywhere. Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the universities, the editors of leading secular papers, and the officers of the army and navy. Therefore, to say that Japan stands for religious freedom is simply to say what is patent to all."

A gift of ten thousand yen by the Emperor and Empress to the work of the Young Men's Christian Association in behalf of the soldiers had called the nation's attention to the fact that Christianity was indeed one of the religions of Japan. The victory of Japan against Russia had secured for her new recognition from the powers of the West.

This new religious and political situation caused her to come into closer touch with all things Western. Travelers to America and Europe increased in number. Upon their return some of them reported how Sunday was generally observed as a day of rest. From the time when the large Kanegafuchi Spinning Company was organized in 1907, Sunday was observed as a holiday in its factories. Some companies had adopted the same rule before this time and, with the passage of the years, many others have done the same. Today in the Nishijin district of Kyōto the majority of the large companies observe every Sunday, others close on the first and third Sundays of the month, while still others (these include most of the small weaving factories in private homes) rest on the first and fifteenth of the month.

An interesting illustration of how Japan's attitude towards Sunday as a holiday is now, as it has been in the past, greatly influenced by its relation to the West, is the fact that the thread shops or companies in the Nishijin district of Kyōto, which sell their material to the weavers, close on Sunday because on that day they cannot learn the market prices or quotations from Yokohama where the stock exchange is closed on Sunday. As a result, many of the large weaving establishments have begun to

close on the first and third Sundays of the month, because that is the day on which they cannot buy thread.

With the wider spread of Christianity during this period, there has been a gradual increase in the observance of Sunday as a day of worship throughout Japan. The fact that many Christians, in the midst of their busy lives, find it difficult to be strict in oberving the day, is shown by a brief extract from the findings of the Japan National Christian Conference of the Continuation Committee that met in Tōkyō in the spring of 1913. Under the heading "Common Worship" appears the statement, "The importance of the observance of the Lord's Day and the assembling of Christians together on that day and at other times for common worship and for frequent and reverent observance of the Holy Communion cannot be given too great emphasis".

In former days many Buddhist temples used *ichiroku*, *ni-shichi*, *san-pachi* or the days with one-six, two-seven, and three-eight in them as days for preaching. Now some of the Buddhists are using Sundays for that purpose.

In 1915 the Shinshū, the strongest of all the Buddhist sects in Japan, decided to open one thousand Buddhist Sunday schools during the year throughout the country. Since then the Buddhists have been active in Sunday school work, a circumstance which cannot but call the attention of multitudes to the use of Sunday as a day of worship and religious training.

One encouraging fact during the past decade has been the gradual development of the idea among an increasingly large number of persons, that the present way of using Sunday by those who do not work on that day should be changed. For instance, in an editorial of the *Hōchi Shimbun*, one of Tōkyō's leading newspapers, on January 4, 1914, attention was called to the bad results on Monday in factories and shops from *saké* drinking on Sunday.

In the *Tōkyō Asahi*, another leading newspaper, in July of 1915 a warning was given in their editorial to the Department of Education and to educators in general that

unless Sunday was observed differently the nation would suffer.

In 1918 the Christian Literature Society issued a pamphlet on "Sabbath Observance". Here, too, the wide-spread dissipation on Sunday is emphasized by the three Japanese writers and at the same time the economic motive becomes prominent. Now that Japan has entered an industrial era and her people are more and more living a strenuous life, it becomes absolutely necessary for them to have a weekly rest-day in order to recuperate. At the same time, there must be a spiritual recuperation if the nation is to be saved from being drowned in the depths of materialism.

The late Honorable Ebara Sōroku struck the same note in a strong article in the 1922 June number of the "Kaitakusha", the organ of the Japan Young Men's Christian Association, upon the subject "Sunday as a Day of Rest and the Spiritual Progress of the Nation". From many different angles, including the long experience of England, he pleaded for a wider recognition of the spiritual claims of Sunday.

A Hard Crusade Ahead

To the masses in Japan, Sunday is still very much the same as the other days in the week. It is true, of course, as indicated in the above paragraphs, that government offices, banks and schools close on Sunday, but practically speaking all stores and shops are open, the large majority by far of factories work as usual, and the farmers do not know when Sunday comes. In the West the week with Sunday as its first day is the centre around which time revolves. In Japan the month, not the week, determines time calculations and the majority of the people think, "Which day of the month is today?" not, "Which day of the week is it?" That is, Sunday is not yet in their thoughts as a day of rest, to say nothing of it as a day of worship.

To change this situation will require a tremendous effort on the part of the Christian Church. At present most Japanese Christians themselves have no clear, definite convictions regarding the best way to observe

Sunday and few of them realize its great importance as a day of rest and of worship essential to the spiritual development of their nation.

We should bear in mind that it was not from religious conviction, that Sunday was officially recognized as a government holiday in 1876, but simply from a desire to follow the West.

How far Japan still has to go before she approaches the West in the observance of Sunday is suggested by the situation in her labor world. In the government factory law promulgated March 28, 1911, and which went into effect September 1, 1916, working hours were limited to a certain extent but no reference whatever was made to rest days. Since that time Japan has sent official delegates to each of the three International Labor Conferences held after the Great War. One of the standards set up in those conferences was that of a weekly day of rest for all working men. And yet in the Revised Factory Law passed in the Diet of 1923 (Official Gazette, Extra Number, March 16, 1923) there are only two references to rest-days. First in the section which refers to the number of working-hours allowed, where the statement is made that there must be at least two rest days each month. The other reference is in the section regarding factories which work in two or more shifts. The regulations say that in such factories "children under fifteen and women must have at least four rest-days a month".

At present Sunday is for the most part simply a day of recreation for teachers, government officials, students, clerks and working men whose factories or companies happen to close on that day. Field days, boat races, school concerts and other such events are often held on Sundays. Excursions, walking trips, and musical entertainments attract multitudes who have holiday on that day. In many cases the day is given up to feasting and drinking and other dissipation.

The battle for the observance of Sunday as a day of rest and of worship will be long and hard, but with Sunday incorporated in the laws of Japan as the official rest

day, with growing recognition on the part of some leaders that in the stress and strain of modern civilized life both man's body and spirit need a fixed time for upbuilding, and with the increasing influence of Christianity, there is not a little to encourage the Christian forces.

CHAPTER XV

THE GROWTH OF INTERNATIONALISM IN JAPAN

BARON YOSHIRŌ SAKATANI

Situation Prior to the Restoration

Japan during her 300 years of isolation was steadily losing knowledge of other lands. But even during those years, the Japanese people could not be altogether oblivious of other lands, for they met with foreign ships on the seas, and sometime these ships even came to their own shores. Yet ignorance was sufficient to develop strong national self-satisfaction, since nothing worthy of respect was known of other countries, and foreigners coming to Japan's shores were thought of as intruders. Only at Nagasaki was intercourse with foreigners permitted.

Yet some patriotic Japanese even at that time began to feel a desire to know more of the foreigners than was possible through the limited contacts at Nagasaki. It was not mere idle curiosity that aroused this desire within them. Nor was it simple fear of the foreigners, but rather a clear realization of the fact that Japan could not permanently keep herself closed to the outer world. This realization came to the minds of the Japanese people almost unconsciously. Japan was sleeping during 300 years, we say, but it was not the sleep of an old man worn out and ready to give up the race; it was rather the sleep of a child who wakes to the new day keen and alive and ready to be up and doing.

It was a difficult problem which met the newly awakened Japan. Many thought this way, and many that. And so strong was the feeling on the question of the foreigner and the relation with other lands, that men were put to death for their opinions on the subject, and in the stress of feeling, hatred of the foreigners themselves, who seemed

the occasion of the trouble, arose naturally. This was the situation in Japan sixty or seventy years ago when Commodore Perry demanded of Japan the opening of her doors.

Situation at the Beginning of the Modern Period

There were two main parties in Japan at that time, the one loyal to the Emperor and hating the foreigner, the other loyal to the Tokugawa Shōguns and in favor of the open door. The two parties were radically opposed and irreconcilable. But another force was at work, stronger than either. That was the force of awakening public opinion, the opinion of the people. It was the struggle between the two parties which invited the bombardment of Shimonoseki (Sept. 5, 1864) and the battle of Kagoshima (Sept. 14, 1862). Public opinion was then really aroused; the faults of both extreme parties were realized; and it was understood that Japan's whole attitude was defective, and that the open door was inevitable. Any government which could at all sense the situation, must have opened the door to the outer world. And when the Tokugawa Shogunate decayed through mismanagement, and the two parties united in restoring a strong government under the Emperor, they thereby practically opened the door of Japan. Even during the 300 years of isolation there had been more than mere curiosity to know more of other lands. Now by a famous Imperial Edict, advocating in its five articles association with other countries, this attitude was established as right, and the long enjoyed isolation was at an end. A new era was begun. The more wideawake Japanese, as if suddenly emancipated, became as eager in seeking knowledge of and intercourse with foreigners as they had formerly been antagonistic. Everything foreign was blindly approved; and everything belonging to the old civilization of Japan condemned. The people wanted to learn foreign things so fast that they had no time to value them.

Tendencies Leading to Modern Wars

The movement for the preservation of national characteristics was a natural reaction against this blind haste in adopting everything foreign. It was of course taken advantage of by the old extremists who had opposed the open door,

and it therefore contained anti-foreign elements ; but it was also a kind of Japanese Renaissance, and turned the thoughts of the Japanese people to the history of their country, and made them consider in a new light the treaties they had made with other nations. So all through these changes and struggles between opposite and interrelated ideas and movements, Japan was steadily gaining in strength, which she had her first opportunity of testing in the Sino-Japanese war (1894-5). Japan's victory in the Sino-Japanese war resulted in a growth in the influence of the military men and a development of Japanese nationalism. The situation at that time in the Far East was one of chaos. The Powers were about to begin their secret struggles for the lion's share of the Chinese spoils. This was revealed in the so-called three countries interference with Japan's share as victor in the Sino-Japan war. The only policy for Japan to pursue was to endure and wait. This situation in the Far East caused Japan to become very open to German culture. Not only in the military sphere but in business and professional life, German culture was very popular. German political economy was taught in the Japanese universities. The culture of the Tokugawa period had suddenly shown all its weaknesses as well as its strength ; and the Japanese turned with great enthusiasm to the science of the West. To Japan at this time science seemed the supreme thing which the West had to give, not science harmonized with the rest of life and made part of a much broader, profounder culture, but science used for material advancement, expansion of the country and national defence. As science was at the same time in Europe appearing to some as the enemy of religion, so in Japan science was thought to be over and above religion, and this attitude of accepting the culture of the West in the realm of science only, divorced from religion and morality, had a strange influence on Japanese civilization. It was the age of reason, of science, and of nationalism in Europe ; and Japan at her awakening absorbed the ideas of the time. In Russia Japan met the same nationalism, the same interest in scientific expansion of the nation, that was developing in Japan. These similar tendencies in the

two countries culminated in the Russo-Japanese War. These same world tendencies at last brought forth the World War.

Japan and the Hague Conference

In 1907 the Hague Coference was called by the United States Government to see what could be done to avoid the natural consequences of the tendencies then apparent in all nations. The propositions for world peace at that time seemed to Japan mere extravagance. The Japanese could not believe that any nation of the world would take such proposals seriously. The Japanese attitude was one of incredulous waiting to see what the Conference would accomplish, and how the European nations would take its proposals. Japan's incredulity was not without reason. In spite of the high aims of the Hague Conference, and the sincere and earnest efforts of the workers for peace, the Conference was not able to carry out its aims because of the strong spirit of nationalism with which every country was imbued. Though it is true that the Hague Conference was not able to prevent the World War, yet the spirit of internationalism was at least proclaimed there and some important steps were taken toward the prevention of war. Though Japan did nothing to make the Conference a success, but followed as the other nations led, yet it was at least an experience in cooperation with the nations of the world, the first that Japan had known. Whatever the Conference accomplished or did not accomplish, it did introduce into Japan the idea of peace, which has been sincerely studied since that time. It was treated as an idea only, as indeed it was in Europe. Feeble and faint though it was, the light had come. The seed was sown, even then.

Influence of Christianity

At this same time, the Christian missionaries in Japan began to influence political ideas. Among the missionaries who have done much to develop ideas of peace and goodwill and Christian justice among nations are Dr. Clay MacCauley, Mr. Gilbert Bowles and the late Dr. D. C. Green. Christianity has influenced Japanese life in many ways. In this particular way it entered into the very heart of the

nation, and met a response from such statesmen as Marquis Ōkuma and Mr. Sōroku Ebara and from many Christian men in business and public life. The idea of peace in its full significance was not generally understood, but the light had begun to shine. And so Japan was ready to appreciate America's proposal in 1911 for a comprehensive International Arbitration Act without exception of "honour and vital interest" to take the place of the agreements existing between specific countries only. This time ths proposal did not seem to the Japanese statesmen so extravagant. It was treated as a serious problem, even though Japan's response was feeble.

The Berne Conference

At about this time the Carnegie Peace Foundation invited delegates from Japan to attend a conference at Berne, Switzerland, to discuss peace from an economic standpoint. The writer went to this conference from Japan, but he went quite uninstructed as to the policy of Japan in the matter. Even such statesmen as Prince Katsura, the Prime Minister at the time, and Marquis Komura had no concrete suggestions to offer. It was decided that all that could be done was for me to go, hear the discussions, report to the Japanese government, and then some policy could perhaps be thought out. Through the Berne Conference and through America's proposition for International Arbitration, even though it was not approved by the U.S. Senate, a new idea of peace came into Japan, based not on religion, but on economics.

The World War

The development of means of communications, bringing all nations nearer together, and the parallel growth of nationalism in each country, made the problems of international relations constantly more serious. One of the outstanding examples of an increasing strain in the relation between two nations, was the example of Germany and England. In Germany militarism, nationalism, and all that is known as Kultur was reaching a climax; and in England there was an ever-increasing desire to prepare against threatening aggressions from Germany. Between the two France could do nothing. No negotiation or agreement

between Germany and England seemed possible, and at last the difficulty ended in the Great War in 1914.

Leaving aside the influence of the World War on the Japanese mind, one consequence of the struggle was to lay upon Japan actual responsibility for the peace of the Orient. By her soldiers at Tsingtau and her fleet in the Pacific, Japan undertook this responsibility for maintaining peace.

The Growing Spirit of Internationalism

Thus from a policy of the closed door Japan changed to the policy of the open door and an enthusiasm for everything foreign. Japan grew from the state of childhood to manhood in a very short period, and was at last able to cooperate with other nations in maintaining the peace of the world. The growing spirit of internationalism which is noticeable everywhere in the world has impressed also the mind of the Japanese people. Especially since the birth of the League of Nations, as an experiment in international co-operation, Japan has had to cooperate with the other nations of the world as a member of the League, and this has had much influence on Japan. The League of Nations Association which was organized in Japan in 1920, sent a delegate to an international council in Europe. This Association has also helped to develop internationalism in Japan by lecture meetings, a summer school, and a magazine. It is doing work which at first had to be included in the work of the Japan Peace Society.

Effect of the Washington Conference

With such preparation Japan responded to the call for the Washington Conference for the Limitation of Armaments. There was some opposition to Japan's sending delegates to the Conference at Washington, but it was too weak to have any effect. And it is well known that the Japanese contribution was one of the chief causes of the success of the Washington Conference. Such a large undertaking as disarming the nations of the world requires long preparation and much thought; otherwise its success is difficult, if not impossible. That limitation in competitive battleship building would lighten the burdens of the people, had been realized in Japan for some time, especially since the World War. But the method of

bringing this about was not apparent. The Washington Conference was called at just the right point in the development of internationalism in Japan.

There were many criticisms of Baron Katō, Japan's delegate to the Washington Conference; but no one can justly criticise what he has done and what the Conference has done. The Washington Conference has not only relieved economic burdens by limitating armaments, but it has brought into the world at large a new ideal of international morality, involving the sacrifice of one's own national interests for the sake of the world. The old sense of national insecurity, resting on ignorance and suspicion of other nations, has yielded to a new idea and a new spirit. Japan has discovered that true safety does not lie in armaments, but in cooperation. This new spirit, evident in all nations, is clearly seen in Japan. It is revealed in the return of Shantung, and in other international dealings, especially with China. It is beginning to influence the appropriations for army and navy. Especially interesting is the new attitude of scholars toward science and learning. These are no longer held to be mere means toward an end, helps toward national expansion and national glory; but have been pursued, since the World War, in a simple desire for truth without ulterior motives. This new openness to truth in all its phases involves a moral and religious awakening. The scientists in Japan are working unconsciously in the attitude of the Latin phrase, *Laborare est orare.* Their new disinterested earnestness is almost a prayer for light and truth. The change in educational tendencies is very marked.

Conflict between New and Old Forces

This does not mean that old forces against internationalism—militarism and the narrow nationalism of the former age are dead. Old ideas never seem so active as when a new idea is alive in the world for them to oppose. Thus to the superficial observer, it may not seem that Japan has advanced on the path of peace. Indeed, the whole world seems in chaos—France, Germany, Russia, China and Turkey are in constant disorder. In all these countries the old tendencies still exist, even as the new

spirit of internationnlism is growing. The new spirit is the only thing that can conquer the old selfish tendencies; but the old ideas are strong, and interfere with the development of internationalism. After all it is only seventy years since Japan leapt from isolation into an extreme nationalism modeled after Germany; and the change to-day is no small one. In cooperation with like-minded people in other lands who seek world peace, we must strive against the reactionary ideas and push forward hopefully. The old ideas will die away at last, not only in Japan, but in the world.

CHAPTER XVI

THE OFFICIAL ATTITUDE OF THE JAPANESE GOVERNMENT TOWARD CHRISTIANITY

REV. E. T IGLEHART, S.T.D.

The present study covers the period of fifty-five years known as Modern Japan, beginning with the restoration to power of the Japanese Emperor in 1868, and comprising the reign of the Emperor Meiji, 1868–1912, and that to the present day of his son and successor, the Emperor Yoshihito.

Situation at the Beginning of the Modern Period

When this period began Christianity was still proscribed as a belief foreign to the Japanese people and inimical to the national interests of Japan. The old Christian movement of the early seventeenth century had been repressed with such severity, and the edict boards throughout the country had so perpetuated the proscription that the common people generally feared the very name, and the people of higher class hated it.

The first Protestant missionaries had arrived in 1859, six in number. One came four years later, and these seven constituted the missionary force at the time of the Restoration. One more came that year, and five the next. The very first obstacle to surmount was the general suspicion against them. Verbeck, in one of his earliest letters, declared that the first missionaries soon discovered that the two pre-requisites to the success of their work were to gain the confidence of the people and to master the native tongue. Neither of these could be accomplished in a day or a year. Legally Christianity was absolutely forbidden. Actually the government knew what the missionaries had come for, and what they were doing. They were beset with spies, and their every act was known. And yet there was no

persecution of them, and but sporadic attempts to persecute the few Japanese who were coming under their influence. It is true that about this time many Roman Catholic Christians in Kyūshū were deported and persecuted, whereas, in Yokohama, before the edict boards had been taken down, a Christian church had been organized, with the full knowledge of the government. And this suggests two points which should be borne in mind in any such matter as the one under review, first that the Japanese government sometimes winks at the non observance of an objectionable law instead of repealing the law itself, and the other is that in different parts of the empire local officials interpret laws in different ways.

Removal of the Edict Boards

In 1871 Prince Iwakura was sent abroad at the head of a mission to effect a revision of treaties with America and European countries. President Grant and the Secretary of State urged them to assume full powers and immediately undertake revision negotiations, but they did not have such powers, so Itō and Ōkubo were sent back to Japan for the purpose. In order to strengthen their position before the world the following was made one of their recommendations to their own government, "Although the Japanese criminal code does not punish Christian converts, yet as long as there is the article prohibiting Christianity in *Kōsatsu* (tablet of laws put up in public places), Japan would look like a barbarous country, not recognizing freedom of worship, and therefore unworthy of being placed on the footing of equality with other nations. Hence the said article should be struck out." This advice was followed, and on February 19, 1873, an order was issued by the government that the edict boards against Christianity should be taken down. This finally removed official check upon Christian activity. Of course the laws regarding residence only in treaty ports and foreign concessions, the difficulties of travel, the prejudice in many places against foreigners or against Christianity produced hindrances of many kinds, but the official attitude of the government from this time was one of tolerance.

The Constitution

The years following the removal of the edict boards saw a steady increase in the number and effectiveness of the missionaries, the establishment of many mission schools, the development of Chritian churches in many parts, and the exercise of an influence by the Christian community upon society in general far beyond anything that comparative statistics would indicate. But the land was still without constitutional guarantees. Prince Itō and other statesmen, in close conference with the Emperor and after many years of patient investigation, framed a constitution, which was granted by the Emperor on February 11, 1889. Article XXVIII reads as follows: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." Prince Itō's own commentary on this is as follows; and may perhaps be taken as an official interpretation of the meaning of religious freedom in Japan. "Belief and conviction are operations of the mind. As to forms of worship, to religious discourses, to the mode of propagating a religion, and to the formation of religious associations and meetings, some general legal or police restrictions must be observed for the maintenance of public peace and order. No believer in this or that religion has a right to place himself outside the pale of the law of the empire, on the ground of serving his god, and to free himself from his duties to the state, which as a subject he is bound to discharge. Thus, although freedom of religious belief is complete, and is exempt from all restrictions, so long as manifestations of it are confined to the mind; yet with regard to external matters, such as forms of worship and the mode of propagandism, certain necessary restrictions of law or regulations must be provided for, and besides, the general duties of subjects must be observed. This is what the Constitution decrees, and it shows the relation in which political and religious rights stand toward each other." Obviously the extent of actual religious freedom depends upon the interpretation of this article by the government in power. The succeeding article in the constitution gives almost similar guarantees

concerning liberty of speech, writing, publication, public meetings and associations. If the government had been as repressive of religious liberty as it has been of liberty of speech and association, the Christian forces would have had just cause for complaint. But we must feel that the article granting religious liberty has for the most part been given an interpretation that compares favorably with that of other great nations. It may be noted that the American Constitution contained no article as to religious liberty, it being one clause of the first amendment.

Although Buddhism was the national religion until the modern period of Japan's history, and is very deeply imbedded in the history and life of the people, it may be questioned whether the Christian forces could raise a cry of favoritism against the Japanese government. In the two matters of special concern to the Christian movement, in the field of religious liberty, namely the banishment of religion from the national educational system, and the official encouragement of Shintō on the plea that it is a patriotic cult and not a religion, in both of these, Buddhism, as well as Christianity, has worked under disadvantage.

The Educational System and Religion

Christian missions in Japan have from the very beginning put much of their strength into educational work, as a means of developing Christian character. Last year's figures indicate that in Japan Proper there were 266 so-called evangelistic and 98 educational men in the Protestant missionary force, the corresponding numbers among the women being 218 and 182. No one would care to undertake a comparison of the value of the work done. But perhaps in the educational field more than in the evangelistic the question of religious liberty has been to the fore. Most missions would not care to sustain schools unless they could make them avenues for Christian instruction. It goes without saying that in a land where educational ideals are high, and standards are fixed, mission schools could not continue unless they reached a standard of quality recognized by the government. The govern-

ment has acted on the theory that morals is an essential element in education, but that religion must be kept altogether separate. At the time of the promulgation of the constitution it was agreed that moral teaching must have a prominent place in education, but there was uncertainty as to just what that teaching should be. Fukuzawa, the father of modern education in Japan, founder of the great private university, Keiō Gijiku, now presided over by his son, proposed the adoption of Christianity, though he himself was not a Christian, thinking that it would serve as a good basis for moral teaching. But in 1890 an Imperial Rescript was issued, said to have been penned by Viscount Enomoto, Minister of Education, and an ardent Confucianist. This rescript sets forth high moral duties, and breathes an intensely national spirit. This immediately became, as it is today, the basis of moral teaching in the schools of the empire. It is read on formal occasions before the pupils, in most, if not all Christian schools, as well as all others in the educational system. The teaching of morals in the class room by text books, prepared and approved by the Department of Education, in regular government schools, also, is based on this rescript. It is regarded with very great veneration by all Japanese.

But in addition to this, Christian schools were in the habit of using the Bible as a text book, and of having daily chapel exercises, and perhaps other forms of Christian teaching. The Christian educational world was therefore dealt a heavy blow when on August 3, 1899, Count Kabayama, Minister of Education, issued over his own name the following order, known as Instruction No. 12 :— "It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given or religious ceremonies performed, at government schools, or schools whose curricula are regulated by provision of law, even outside the regular course of instruction." Just what were the antecedents of this action, we cannot tell. The divorce of church and state in France is said to have had some influence. It was popularly thought that

Viscount Torio, a member of the Privy Council, was anti-Christian, and therefore urged this. But it acted woefully against Christian and Buddhist schools alike. Several of the latter, some of which had been famous in educational circles in Tōkyō and Kyōto, closed their doors. Christian schools were thrown into confusion. There were three ways from which to choose; give up the school, as was done in the case of the Canadian Methodist School in Tōkyō; give up the religious instruction and worship in school hours, as was done in the case of Nagoya Middle School and some others; or give up the government privileges, such as easy entrance of their graduates into higher schools, and the postponement of military conscription, as was done by Meiji Gakuin, Dōshisha and Aoyama Gakuin. Organized protests were unavailing. Instruction No. 12 has never been withdrawn. But by perseverance and patience and winning the confidence of the educational authorities, practically all of the privileges withdrawn at that time have been restored. The writer has been for many years a teacher in one of these schools. Its student body was reduced to forty as a result of the withdrawal of government recognition. It has never surrendered any of its Christian character. The Bible is used as the textbook of morals in every class in the institution. There is a chapel exercise in the midst of the morning of every school day, with every student present. There is a great deal of voluntary Christian activity in addition to this required work. The school has more than 1700 pupils, and turns away hundreds every year, who cannot be admitted. It enjoys high government recognition. This is not an isolated case. It is one illustration of the fact that while theoretically the government does not permit religious instruction, actually there are schools, which, with the full knowledge and consent of the Department of Education, are giving class room instruction in Christian truth. My own final examinations in Bible in the Normal College are sometimes visited by a government educational inspector, and the papers all have to be sent to the Department of Education, along with all the other final examination papers in that department.

The New University Ordinance

It is a fact of more than usual interest that the recent Imperial ordinance (effective April 1, 1919) making possible the establishment of private universities, seems to confront the new universities with the same dilemma which the colleges and academies had to meet in 1890. The law states, "The university shall have for its object the theoretical and practical teaching of sciences necessary to the nation, and the investigation of their principles; special attention must be paid to the cultivation of character and the fostering of national ideals." Dr. Motoda, principal of one of the first of the Christian universities, St. Paul's, explains that the government authorities declare that Christianity can be taught as a science, but not for the cultivation of Christian faith. It must not be a religious institution, but an institution for scientific research. There can be no religious service in the buildings and no chapel built for religious worship. It may be that the erection of a chapel building may be accomplished in the same way as has been done by Momoyama Middle School, which had given up its religious privileges. The local officials have permitted their drawing a boundary line within their school compound. Beyond this line is called *Kōgwai* (outside the grounds) and they may erect a chapel building upon it. It may be necessary for the universities now to exercise patience and perseverance; and they may in time overcome the reactionary spirits that seem to control the educational system of the empire. As a matter of fact, there is a theological school a few steps away from St. Paul's University, conducted by the same church. The students of this school are also registered as students of the Course of Religion in the University Department of Philosophy. They take some work in each simultaneously and graduate from both.

The Shintō Shrines

How is Japan's constitutional guarantee of religious liberty consistent with her obvious alliance with Shintō, and her encouragement and practical requirement of shrine visitation on the part of her school children? The answer is obvious. The only way to obtain consistency is to assert

that Shintō is not a religion. Early in 1910 the nation was greatly moved by the revelation of an anarchistic plot against the person of the Emperor. It was almost beyond belief. Officialdom felt that something must be done to check the inroads of socialism, and to reinforce loyalty to the ancestors and to the Imperial House. School teachers were thereupon (September, 1911) officially urged to help in the repair of neglected Shintō shrines, and to conduct their pupils to the shrines on festival days, to encourage in them a spirit of reverence, and either before or after these visits, to give instructions to the pupils concerning reverence No effort can be made here to give the matter of Shintō a fraction of the treatment it deserves. It is sufficient to remind the reader that officially the Japanese government does not classify Shintō as a religion. Its supervision is in a Bureau under the Department of Home Affairs, while the Bureau of Religions is in the Department of Education. The fact that the Christian forces were up in arms immediately against the shrine order of 1911, indicates their interpretation of the government's action. The year after the order was issued, the *Nippon Kirisuto Kyōkwai* sent a committee to interview the Home Department on the matter, and was assured that the policy of the former Minister of Education in instructing teachers to take their pupils to the shrines was an error, and that the Saionji government had ordered the practice to be discontinued. A denial of a false report never quite succeeds in overtaking the original. Similarly even if this order was revoked, as some deny, the impression has certainly held ground that the government favors such visits to shrines. The Bureau of Shrines, the following year, gave out a statement declaring that the government does not look upon the shrines as being religious in nature. "The government simply encourages respect for shrines and believes that shrines may be reverenced and supported by those who have faith in any religion without conflict or inconvenience." For a few years after this, Christian work was doubtless somewhat affected by this order, but it is an open question whether it is offering much opposition to Christian pro-

gress. There is a kind of Shintō revival going on, but there is also a strong movement toward international thinking.

Christianity and other Religions

It is an interesting fact that Buddhism and Shintō were long loth to have Christianity recognized by the Japanese government as a religion at all. At best, if it must be classed as a religion, it must be as a foreign religion. Its first semi-official recognition occurred in 1912. The late Premier Hara was then Home Minister, and Mr. Tokonami Vice Minister in the same Department. Mr. Tokonami sent a circular to the press declaring that moral teaching should have more religious backing, and he proposed to call a conference of representatives of the three religions, Shintō, Buddhism and Christianity with a view to securing a better mutual acquaintance, and an interchange of opinions regarding the moral and religious questions of the day. There were no great evident results from the conference, excepting that it gave public recognition to the importance of religious instruction. Dr. Kozaki, who was present, wrote, "As to the status of Christianity, it will receive public recognition, which heretofore has been denied, and it will no longer be treated as the religion of a foreign country." Two years later a second similar conference was called, and the three religions were represented. The Christian group took the lead in offering practical suggestions for moral improvement. But the Shintoists and Buddhists showed some reluctance to enter openheartedly into consideration of these questions under the lead of the Christian members.

One indirect result of these conferences was the claim of Christians to be recognized as a legal body for the holding of church property. Hitherto the Buddhists had opposed and prevented this. No individual Christian church had been able to obtain recognition as a legal body capable of holding property. So that church property had been held by individual trustees. It may be that concerted effort would have gained this right. Neither had any denomination obtained recognition as a legal body. But after the Three Religions Conference, such discrimination became

impossible, and Christian denominations as such, and individual Christian churches, obtained the right of forming themselves into legal holding bodies.

Police Regulations

Christian workers are subject to local laws and police regulations everywhere. But their position is not a peculiar one, except perhaps in some communities where Buddhist influence may be strong and aggressive, or where there may be some prejudice against Christianity. It is necessary to obtain proper permits for holding street meetings, or giving picture shows, still or moving, or opening regular preaching services, or putting up buildings. Sometimes there seems to be burdensome red tape in these things, but one accustomed to the ways of officialdom will readily fall in with this as the generally accepted way of doing things, and will not regard it as ordinarily directed against Christian work, as such.

Final Estimate

Viewed historically, the Japanese government may seem to have given tardy and reluctant recognition to Christianity, but account must be taken of the earlier chapters in the story, at the beginning of the Tokugawa period, and of the intense nationalistic spirit that has been so carefully fostered since the Imperial Restoration, as well as the fact that Christianity has been so largely in its identification and in its personnel a foreign religion. Viewed with this background, Christian workers in Japan have reason to be grateful for the great liberty they enjoy, and for the usual courteous treatment they receive from individuals and officials alike.

CHAPTER XVII

THE JAPANESE FAMILY SYSTEM AND ITS RELATION TO THE CHRISTIAN MOVEMENT

MRS. GILBERT BOWLES

This subject seems at once to reach out and incorporate most that is vital to Japanese life as it exists to-day and has existed from ancient times.

The House

In Japan in the olden days, a "house" was a corporation and a legal unit of the state. Although the house has lost its corporate existence in the eyes of the law, it still maintains its character as the unit of society. The new Civil Code, which came into operation in 1898, allows members to secede from a household and establish a new branch house, with the consent of the head of the family. (Art. 743, Civil Code) The law recognizes the tendency of social progress towards individualism. At the same time it makes careful provision for the continuity of the house.

Mr. Gubbins, in his latest book, *The Making of Modern Japan* (1922), says, "The connection of the family system with the system of government opens an almost unexplored field." The term "house," in the sense in which it is employed in the Japanese law, does not mean a household. It means a group of persons, usually, but not necessarily, bearing the same surname, and subject to the authority of the head. A house may consist of the head alone, or of the head and one or more members. Japanese law attaches more weight to the house than to kinship, and a man's rights are usually determined by his position as a member of the house and not by his position as a kinsman of the family.

The Head

It may sometimes happen that a house head is a minor. In such a case he is under the parental authority, while the parents in turn are under the legal authority of the son. A woman must come under the ban of the three "obediences" and is not, therefore, considered eligible to become a house head. Those who have succeeded to the family headship must keep up the ancestor worship, care for the property, take the responsibility of granting or annulling all requests for marriage, keep the register of births and deaths—in brief, must pronounce decision upon every matter that is considered of sufficient importance to make the calling of a family council necessary. "The ownership of records of the genealogy of the house, of the articles used for house-worship and of the family tombs constitute the special right of succession to the headship of a house. These things cannot be bequeathed away nor can they be seized for debts."

Even though a Christian may become the head of his house, he is still expected to be a custodian of the family tablets. In one case, a Christian head of the family resigned in favor of a younger brother, saying he could not have freedom of faith while head of the house. In another case, a Christian minister succeeded to the headship of the family. He was living far from the location of the family house at the time. He delegated his authority to a younger sister, and only once a year returned to the old home to attend to the necessary duties.

The more fair-minded heads of families to-day allow some freedom of choice as to religious belief and succession to business. From ancient times the eldest son was expected to succeed the father in the same business. He might not wish to do so. In one case, the father, who was the head of the family, wished his eldest son to become a farmer. The son weighed the matter long and thoughtfully and decided to take a law course and become a statesman. The father then made the same request to the second son, but this son entered government service. The third son became a business man. It fell to the lot of a cousin to become the farmer. These

sons regard their father as a very wise man since he permitted them each to do the thing he felt best fitted to do. The statesman son has become the head of the family now. Being a Christian, he has helped to lead the whole family to Christ. Now the old home is used as a church for his native village, and the majority of the village people have become Christians. The character of the head of the family largely determines the harmony or discord with which family affairs are carried on.

Filial Piety

We cannot think of the family system without recognizing the exalted place it give to filial piety. This is the virtue that is ever held most sacred in the family. No sacrifice is considered too great if made to honor the parents or the ancestors. It is the first virtue. Loyalty springs from filial piety. Without filial piety we cannot expect true loyalty. Filial piety in times of distress is said to have often been the cause of young girls selling themselves to houses of ill-fame, that they might help to support the family. There are cases of young girls sacrificing their chastity to help put their brothers through higher schools of learning. In many cases the parents sell the girls, believing they have the right to do so and that the daughters must prove their true filial piety by yielding to their parents' wishes in the matter.

Woman

The status of woman plays no small part in the unrest of the present generation. "If only she satisfactorily performs her duties as a human being, she may let prayer alone without ceasing to enjoy the divine protection." "The five worst maladies that afflict the female mind are indocility, discontent, slander, jealousy and silliness." "A woman has no lord." "Her husband is her lord." "The only qualities that befit a woman are gentle obedience, chastity, mercy and quietness." The above quotations are from Kaibara Ekken, a writer of the seventeenth century, the author of the sixteen volumes of *The Higher Learning for Woman.* Fragments of this doctrine still form the basic principles of the ethical teaching of most of the young girls of Japan

even to-day. The present-day text-books of ethics used in higher girls' schools teach a somewhat modified form of the above. "Obedience to the husband is what is expected of a wife, of course, but in case he should behave himself in a way derogatory to his own reputation or disgraceful to the good name of the family, he should be remonstrated with calmly and with gentle words. Jealousy or angry words should be avoided. A wife who passes over her husband's faults for fear of incurring his displeasure is an unkind wife."

Christian workers claim that much emphasis should be given to the evangelizing of women. If the wife becomes a Christian she will put the teaching in practice in the home. She will enthrone it in the minds and hearts of the children. She herself will cease to care for clothes and the theatre, and, instead of being a victim of hysteria, will be a power for Christ in the home. Win the wife and you have won the family. There are many cases where the man was a Christian but lost his faith because of the opposition of the wife. Women are difficult to win. They are more entrenched in the old doctrines and forms, more conservative and, generally speaking, come less in touch with outside broadening interests.

Marriage

Marriage must be protected by the state, as it is a means of perpetuating the worship of ancestors. More regard is often paid to the dead than to the living. It is because of this regard for the dead that the family line is not allowed to become extinct. Mencius says, "There are three things which are unfilial, and to have no posterity is the greatest of them." This accounts for the universal practice of adoption, as well as for some of the cases of concubinage and for frequent divorce.

The reasons for abandoning a wife are given in the Code as:

(1) Sterility, which at once points to the preservation of the family line for the sake of ancestor worship.

(2) Adultery. In this it was not so much that the act was regarded as immoral as that the "confusion of blood" would destroy the purity of posterity.

(3) Disobedience to father-in-law or mother-in-law.
(4) Loquacity.
(5) Larceny.
(6) Jealousy.
(7) Bad disease.

The latter also seems to refer to keeping the posterity pure lest the worship of the ancestor be affected.

Ancestor Worship

The following quotations from Dr. N. Hozumi should be regarded as the more nationalistic and conservative interpretation of ancestral worship in relation to the family system. On the other hand it is important to bear in mind that many forces are already tending to change the system in the direction of individual responsiblity and the smaller family unit.

Dr. Hozumi maintains that ancestor worship is not only the foundation of the Japanese government but that the house is the seat of ancestor worship, and therefore if the house should be discontinued its worship would come to an end. "The Civil Code thus takes every precaution to preserve the continuance of the family." "Ancestor worship was the primeval religion of Japan from the earliest time of our history,* and it is universally practised by the people at the present moment." "The three kinds of ancestor worship in vogue are: the worship of the First Imperial Ancestor [the Sun-Goddess, *Amaterasu-ō-mikami*], the worship of the patron god of the locality, and the worship of the family ancestors by the members of the household."

As ancestor worship traces the relationship to the male line only, and as custom recognizes that children generally inherit their qualities from the father instead of the mother, in case of a divorce the law gives him the children whose name they bear.

The calendar for the observation of the many anniversaries of the dead occupies much of the time of the women of the house. A priest is often called in to perform the

* Note:—This statement is by no means generally accepted by scholars.

ceremonies. Many family gatherings are also held on these occasions.

Those who for any reason establish a new house have no house ancestor to worship, and therefore they are at liberty, if so disposed, to do many things that could not be sanctioned by the head of a traditional family.

Advantages of the Family System

Some advantages of the family system may be enumerated as :

(1) The provision it makes for caring for any members who may be in financial or other distress.

(2) Unity and the ability to pull together in any movement which takes concerted effort.

(3) Respect for the memory of one's ancestry.

(4) Respect for one's elders.

(5) Love of children.

(6) Effort to live up to the good name of one's family.

(7) Unselfishness, because the family takes precedence over the individual.

Disadvantages of the Family System

On the other hand certain disadvantages are :

(1) The family system tends to keep the religious belief hereditary, but such religious belief is usually formal only.

(2) It cultivates autocracy rather than democracy.

(3) The powers of initiative, of invention, of individuality and of personality are dwarfed, and independent development discouraged by the interdependence of the members.

(4) It binds to many customs that are not conducive to the best living.

(5) It does not recognize the equality of the sexes, thus withholding from woman her true place.

(6) It encourages idleness where the family is wealthy.

(7) Where the family is poor there is a tendency to sell the daughters in order to meet family obligations.

Change of Religion

It is not difficult for a Shintō believer to become a Buddhist. They are sometimes called " brother faiths ". In many families they are so blended that it is not possible to tell

which has precedence. It is very much more difficult to become a Christian. A not uncommon course is for the individual to go ahead without consulting the head of the family, and when all is finished to report what has been done and then suffer the consequences. When reported to the family, it is sometimes considered a great offence against the ancestors and a family council is called to try to induce the new Christian to recant. The most difficult situation that a new Christian is called upon to confront in Japan is the family council, when the change of his faith comes up for registration on the family book. To disinherit a child, to cause him to disappear, to banish him, even to slay him, have in the past been considered small sins as compared with putting the name of Christian on the family records. Fear of incurring the displeasure of the ancestors is sufficient reason for using any means to force a new believer to give up his faith.

Some relatives object to Christianity, saying it is a foreign or Western religion. Others call it shallow in its philosophy as compared with "the profound philosophy of Buddhism." If, however, the family affection is strong, the matter of conversion does not break the family relation. I know of one case where an only and much beloved son, the head in succession to the family, confessed his faith in Christ, was cast out, could not retract, stood firm and after a short time was allowed to return home, and through prayer won his father and mother and other opposing relatives to Christ. But the cases are many of those who believe in their hearts but are not allowed to confess their faith openly. Most Christian workers advise living an exemplary life of patience and courage, waiting until the time ripens for open confession of Christ. Around the fire, when story-telling time comes, is a natural time to give one's experience. In some instances open confession with a willingness to endure the consequences wins the day.

To become a minister of the Gospel of Christ requires a still greater struggle and helps to account for the small number offering themselves for the Christian ministry. An incident is told of a young man who was adopted into

a wealthy family. He was to marry the daughter and become the heir and head of the family. Before the wedding day arrived he became a Christian. At the time of the wedding he refused to touch the wine. When the ceremony was half completed the father became so angry that he cast him out. The young man was temped to commit suicide, but being a Christian, he resorted to prayer. After that he could not take his own life, but dedicated himself to the service of the spread of the Gospel in Japan. He is now an active Christian minister.

Education

There is pronounced opposition to the present family system in the thought of the students in the secondary schools. Ever since the time of the Amakusa Revolt in 1637–8, many teachers and family heads have believed, through false impressions, gained at that time and still taught, that Christianity is treacherous and unpatriotic and destructive of the family system. Teachers who are not favorable to Christianity often give instruction in such a way as to create bitter hatred of Christianity. As an indication of the present spirit of some middle school students, the case is cited of a teacher, who in the autumn of 1922 tried to create resentment against Christianity, but who was refuted in every statement by a student. The other students were in sympathy with their comrade and the teacher was silenced.

Changes

Prof. Fukuoka says, "The family system, so strict and so important, began to die away with the collapse of the social classes, and now few would listen with reverence to any boast of heraldry or the exalted names of ancestors. People have been converted to the new notion that man should create his own station by his own capacity." Some think that "the Japanese can never cut loose from history and the accumulated force of past habits of thought and actions; but that individualism tinged with the vestiges of the system will in the not distant future take the place of the house as now constituted." But another authority says, "Among the intellectuals we see change, but the mass of the people have changed very little as

yet." These contradictory statements show how difficult it is to generalize. Ideas and customs vary greatly in different localities and in the many islands of the empire.

The principles on which the family system is based have not changed in form, but in spirit there is great change. It is not likely that a campaign of propaganda will take place against the family system as constituted, but rather by a slow process of disintegration, which has already begun, the old will be forced to give up to the new. We cannot put the new wine into old wine-skins. In the minds of the young people the old family customs are changing rapidly, but in the legal sense there is no apparent change. No doubt some time a modified form of individual right and freedom will take the place of the family system as now constituted.

Among the less educated and more submerged classes there is much less recognition of the family and more individual independence. "Poverty makes for equality the world over." But peasants, artisans, and merchants observe family rites often, that they may succeed in business, through a fear that something disastrous may happen if they do not keep up the traditional customs.

The great increase of social welfare work is one of the strongest indications of the weakening of the family system. The state is now caring for many who were once looked after by the family. The high cost of living has no doubt had something to do with this fact. After all, the greatest force tending to weaken the old family system is the change taking place in the whole economic situation.

A Help or a Hindrance?

I have many letters replying to the question, "Has the family system been a help or a hindrance in the spread of Christianity in Japan?" Some Christians feel it has been a "lamentable hindrance," others that the test of faith implied in having to come before the family council has served to deepen and strengthen their faith in God. Young women who are not supposed to have any religious rights or opinions often meet greater opposition than they

are able to stand up against when they confess their faith in Christ. There are many pitifully sad records to illustrate this. It is sometimes objected that they will not be able to marry well if they become Christians.

Individualism

The present day brings in the era of the recognition of the individual as above the family. But rank individualism without the leavening of Christianity would make a red Japan. It is the opinion of an influential university professor that "in some twenty or thirty years some democratic plan will be established upon the basis of individual recognition." He adds, "The younger generation *ought* to adopt individualism." The value of the individual is emphasized by Christianity. Individualism does not mean necessarily egoism; Christian individualism cannot exist apart from a truly humble, helpful spirit, a truly new family, a truly new home.

The Ideal Family Life

A communication from Dr. S. H. Wainright supplies a very good concluding summary for this article. He says: "Under the influence of the Christian religion, family life will be strengthened by a common fellowship in which all members of the family will unite at meals, at family prayer and in the entertainment of guests. Thus the family will become a training-ground for the larger fellowship in society. The family life will become founded on reality, not on convention, through the doing away with adoption and concubinage. Christianity tends to establish social institutions on the basis of reality and to do away with fictions. In the next place the creation of a vital relation between each member of the family and the living Christ will have the effect of restricting the arbitrary power of the family over its individual members, over the wife, for example, and the children. The family life, without losing its importance to society and to the state, will give a larger place to individual liberty and itself will be strengthened thereby. Again, family life will be purified and strengthened by a truer conception of marriage, through a recognition of the equality of the sexes in the matter of mutual obligation and rights, and through the independent

and individual choice of each other on the basis of personal affection as well as of reason. Once more, the family will become, on the basis of a truer conception of marriage, a more independent social unit and less beholden to fathers-in-law and mothers-in-law and to the family council. Finally, through the recognition of the individual as the ultimate social unit, there will take place, under Christian influence, a transformation of the internal life of the home, so as to do greater justice to the personal growth and self-improvement of each member of the family by making provision for a privacy of life that does not now exist."

CHAPTER XVIII

THE PRESENT STATUS OF SOCIAL WORK IN JAPAN

MISS ISABELLE MCCAUSLAND

The present status of social service in Japan is extremely difficult to estimate, because its growth has been so rapid and some of its ramifications are so unexpected. The great need for its development is so pressing and the number of problems still practically untouched is so appalling that any appraisal of its actual functioning today is a delicate task. The following small survey, gleaned from government statistics, from Japanese and foreign friendly sources as well as from the compiler's own experiences, attempts but to exhibit a few of the "straws which show which way the wind is blowing."

Before we look at accomplishments, let us first consider some of the looming needs which lean above our small efforts with towering demands for attention. Surely no Christian, no group of citizens, no government could afford to slight or to neglect to see the importance of these. We state the conditions first and later what steps are being taken toward the ultimate solving of some of these titanic problems.

Social Conditions: Poverty

It has been stated on reliable authority that ninety-two per cent of the people of this country are trying to exist on less than ¥500 per year and that eighty per cent of the crime here is due to this poverty. The principals of two of the largest reformatories for boys told me that almost without exception their children came from homes so poor that they were constantly being tempted to steal food, and to go on from this to the theft of other things. Seventy per cent of the population of Japan still lives in rural districts

where the farmer's problems are difficult and pressing. Ōsaka Prefecture found the average monthly income of its farmers to be only twenty-two yen per month.

Woman and Child Labor

Labor conditions for women and little children are past credence to one who has not visited mines and factory dormitories. Over 80,000 women are employed at mining, more than half of these being actually engaged in underground work. Such employment for women has been forbidden in France since 1813 and in England since 1843. In one coal-mine in Kyūshū, recently visited by me, where the heat and damp were almost unbearably oppressive, where the men were at work stark-naked, where even the horses only last an average of three years, 15,000 women and children were confessedly employed—and we were told that conditions in this mine are probably the best in Japan. In an investigation made by the Home Department, in 1921, only nine out of 316 factories in Tōkyō were found to be considering or making provision for the health and comfort of women employees. In and about Kōbe and Ōsaka seventy per cent of the factory girls live in dormitories owed by their companies, and sleeping accomodations, used in alternate day and night shifts, average one and a half mats, or six feet by four feet six inches per girl. Can we wonder that an Ōsaka employer complains that there is a complete turn over among his employees in less than one year; and that not more than eighty nine out of 1000 women stay at work in one place for five years?

Mental and Moral

Insanity is rapidly increasing in Japan. According to the 1922 report of the Bureau for Social Work of the Home Department the numbers now known are between 140,000, and 150,000, with hospital accomodation for only 2,500, counting private hospitals as well as the one public hospital, at Matsuzawa of Tōkyō prefecture. Mental defectives seem to be increasing but there are as yet no reliable statistics as to their probable numbers. Juvenile delinquency is growing rapidly. All court officials, police, social conferences of all faiths, are puzzled as to how to

reduce the number of child incendiaries, juvenile thieves and other offenders against the law. A survey taken in Kōbe during the summer of 1922 revealed the fact that 16,000 little children were in need of public care because of the employment of their mothers. There are no playgrounds in the country supervised by educated directors. There is very inadequate censorship and control of moving-pictures and cheap theaters. Occupational and vocational schools for feeble-minded and delinquent children are few and inadequate.

The National Christian Conference Committee on Social Work reported in the summer of 1922 an investigation made in a group of women workers. Among some 2000 wokers only three and three tenths per cent could read and write. The Home Department reports in the same year 54,734 registered children not in school. The larger proportion, it is true, had been given "postponement of attendance" but 5,721 "disabled" and 20,721 "poor" had been excused from school attendance. Besides this there are of course thousands of house-boat children and many more of the old, so-called *Eta* class who are not resistered, and so are not receiving regular education. About 830,000 *Eta* remain practically untouched by Christian influence.

The Blind

An educated blind pastor (Japanese) states that there are no less than 150,000 blind people in Japan. Something over 5,000 of these are children of school age, but of all these only about 300 are in school and very few of them are young children. Most of the institutions for the blind teach only massage and acupuncture as occupations for their adult pupils, and the apprentice system of after-training for these trades in cities like Ōsaka and Kōbe is especially degrading. Trachoma increases. Statistics vary as to its prevalence. The physician of one great factory stated that the averge afflicted by this disease in his factory was about thirty-two per cent.

Health

The government reports for 1922 say there are 25,000 registered lepers in Japan, and add that not more than one-

twentieth of them were being assisted. The government itself has hospital accommodation for only 1,000. There are also five Christian hospitals and one Buddhist, but these cannot take in any very large numbers and one shudders to think of the lepers at large.

The annual death-rate from tuberculosis in Japan is now the highest of any country publishing statistics—Japan now occupying the place the United States filled in this respect before the campaign of education concerning this disease began there about ten years ago.

Child mortality in Japan is the highest of any country publishing statistics, Ōsaka standing first with twenty-five and four tenths per cent for infants under one year, and Kōbe ranking fourth among the cities of the world. There has been a gradual and steady decrease in the length of life of Japanese men, the average having now descended to thirty years, according to army statistics. There has been an enormous increase in the production and consumption of *saké*. During the year ending with June, 1922, the manufacture of *saké* consumed 1,300,000 *koku* of rice more than in the previous year. During the winter of 1922-23 the nine prefectures under the Ōsaka revenue office reported an increased production of 200,000 gallons of *saké* over the previous year. There have been huge increases in the manufacture and importation of foreign liquors.

Public health work is increasing, but standards for maternal care and benefits are more European than American—for instance the standards for mid-wives seem very low. Statistics from Kyōto show that of the many married women teachers in that city, 170 gave birth to babies during 1922, that only forty per cent of them rested before the baby was born, that many of them returned to their teaching five days after the birth and that nine days was the longest resting time. Since 1910 France has given two months' vacation at full salary during confinement to her married women teachers. Throughout Europe the maternity benefit laws give three weeks as the minimum absence from employment allowable at the time of child birth.

Such are some of the distressing conditions which challenge our attention and urge on our efforts.

Government Social Work

It is impossible, in this brief survey, to mention all the good achievements and attempts, or even to enumerate all types of work known to exist. Let us note chiefly those showing interesting trends, latent possibilities or particularly original developments. We begin with the government. Many have not realized that for the past twenty years in Japan, National Social Worker's Conferences have been held under government auspices. Delegates to these in earlier days were chiefly police officials, reformatory workers, etc. The last one, held in Ōsaka in 1921, has been reported somewhat fully in the English press, but the compiler of this article, present at those three-day sessions, attended by 1500 delegates from all over the country, was much disconcerted by the absence of foreign workers interested in social welfare. Three of four foreign women, perhaps five or six foreign men and very few Japanese women, from all the numbers who are attempting Christian service along these lines, were present.

The government has recently become especially active in social service. In August 1920 a new office called the "Office of Social Work" (*Shakai Bu*) was created by the government, although since 1900 more or less relief work had been carried on under the Home Department. Mr. T. Tokonami laid some valuable foundations in this office, establishing a Committee on Investigation, etc. In 1922 the "Office of Social Work" was reorganized and raised to the status of a regular government bureau with the title of "Bureau for Social Work" (*Shakai Kyoku*). This new bureau has asked for an appropriation of ¥6,500,000—a surprisingly large increase in its budget over the previous year.

In March 1923 the government announced an imperial donation of one million yen for the construction of a building to be used in social welfare work, in celebration of the marriage of the Prince Regent. Officials of the Imperial Household Department have been investigating various sorts of welfare institutions with this purpose in view. It

has frequently been noted that His Highness, the Prince Regent, is taking great interest social problems.

At a meeting of influential social workers called together in February, 1923, in Tōkyō, Mr. Namae, of the Home Department said among other significant things, "It must be the duty of the Christians of Japan to see to it that we evolve from our present state of dangerous capitalistic civilization into a condition of more spiritual culture, without revolution." That same evening Mr. Shidachi, of Tōkyō, a leading economist of Japan, remarked forcefully —"Our present industrial conditions here in Japan are like those of England more than one hundred years ago. Any country in Europe today would be ashamed to own our present factory laws. Why do not the Christians of Japan raise their voices against these things? We have got to stop compromising with our evils and begin to work up constructively from the foundations."

Social Work in Ōsaka

Among the prefectures doing outstanding social work, Ōsaka, under the veteran, able and well-informed (Buddhist) Dr. Shigehiro Ogawa, easily stands first. Several other prefectures and cities are now following the example of Ōsaka in its so-called block system of relief. In Ōsaka the members of this Prefectural Committee consist of 520 volunteer residents, nearly all men, giving part time to this work. The committee is divided into groups which report monthly or oftener at the Prefectural Hall. The duties of each sub-committee are as follows: 1. General investigation of the conditions of its section and study of the best methods of reform needed. 2. Personal investigation of the families of the poor and relief for them. 3. Investigation of existing charitable agencies and study of new ones needed in each section. 4. Investigation of markets and costs of food and study of the best methods of reform in this direction.

The plan is excellent and its cooperative possibilities most hopeful, but on account of the size of Ōsaka each committe member has under his personal supervision an average of about 200 families, so it is practically impossible to achieve real efficiency. In the best charity organi-

zations of the United States a family worker giving entire time to his profession is not expected to retain responsibility for more than this number of families. However, the fact remains that 35 subcommittees reporting monthly at the Governor's office, with 520 men giving their services and working together on the great number of human problems daily presenting themselves in a large, new industrial city like Ōsaka, is an encouraging sign of the times. At the monthly meetings of the paid workers and officials Dr. Ogawa presides and many social workers are asked to address them. When the writer addressed this body the officials of Kyōto, Nara and Kōbe were also invited. Speeches made at such assemblies are printed, sometimes both in English and in Japanese, and given wide circulation.

The Need of Women for Social Work

One feature of all such assemblies in Japan which a foreigner notes is the absence of women. How strange it seems that though in the United States we are accustomed to seeing national and other social workers conferences perhaps two thirds feminine, in Japan in a group of 200 there may be only twenty women, most of them matrons from orphanages, day-nurseries and factory-dormitories, with some Buddhist nuns. One of the things the informed leaders, both government officials and up-to-date physicians, are hoping for is more women in social work—women of the educated class, able and willing to shoulder responsibility. Health work in other countries requires many women. Many more nurses, better educated and of higher standards of training, are needed in Japan, especially for district work. Perhaps one reason why even the doctors have not fully appreciated and desired follow-up work from their clinics and hospitals may be that many of the specialists have studied in Germany only, where women's work of this type is not so fully developed as in America.

The progress of the women of Japan, in their interest in public affairs, is most encouraging although it must be admitted that the progress is very uneven. For instance, Miss Azuma Moriya, for the W.C.T.U., petitioned the forty-sixth Diet to punish men as well as women for the

crime of adultery, while a Tōkyō Federation of Women's Societies petitioned merely to have the law concerning punishment of women for adultery revoked. Miss Moriya's petition is significant in that it prepares a draft law for the protection of women, consisting of seven articles, one of which reads, "Any one compelling a woman by means of threats to become a prostitute or *geisha* shall be severely punished, and any one preventing a prostitute or a *geisha* from renouncing her occupation shall be given imprisonment for not less than six months nor more than seven years at hard labor."

Association and Training Courses

Since 1910 there have been two National Buddhist Social Worker's Conventions. The oldest and largest single organization supporting social work in Japan to-day is the Buddhist Charitable Legal Foundation Society with a fund of ¥1,120,000 at its disposal. This organization and another called the *Kyōchō-Kai* are reported by the Home Department as having held since 1919, three institutes for the training of social workers and graduated some 176 workers. A National Philanthropic Association of women, called the *Ai Koku Fujinkai*, which seems to be chiefly a patriotic organization, is said to boast a membership of some 1,117,000. The Home Department of the government and the Y.W.C.A. are each offering short term training courses for definite social work, while the Woman's Christian College in Tōkyō and Kobe College for Women are giving practical courses in connection with their sociology departments, looking toward the preparation of college graduates for social service of many kinds. Kwansai Gakuin, Kōbe, has an interesting required course for its Commercial College seniors, a course following Bible study, which considers current social problems in the light of Christian teaching. One hundred and fifty men were taking it at the close of 1922. But in spite of these several experiments, at a meeting of social workers held in February, 1923, in Tōkyō, a veteran worker of much prominence, declared, "somewhere, somehow we must soon establish a regular school for social workers in Japan."

One of the Home Department officials is quoted as having said to a missionary, "But what is the matter with our social workers? Even those who have been abroad and have seen things. If I give them an office they seem to know how to go to work; they make careful investigations and scientific surveys, and I think they understand the situation. But when I go around about two years later the books representing the investigations lie accumulating dust but the actual work seems to have made no progress!"

Housing Work

In Ōsaka, in 1922, Mr. Amano, in charge of the building department of the Social Bureau of that city, showed me his village of model homes at Chikkō, on the outskirts of the overcrowded district, where he had housed, in one-family houses practically 4000 people at rents varying from ¥10 to ¥35 per month. He had borrowed from the city, he said, at something over four per cent and expected to repay within twenty years.

The city, already convinced by his demonstration of the need and the possibilities of meeting it, had further voted him another ¥3,000,000 to build a like colony in another section of the city. Here were not only houses, but also a public recreation ground, shops, gardens (given the renters for growing vegetables or flowers, as they chose), a school-house, including kindergarden, a day-nursery, barber-shops, a savings-bank, a father's-and-mother's club, started "to give the group a community feeling and responsibility"—everything but a church; no shrine nor temple, nor any form of religion planned for by this clever ex-policeman of no particular faith. He does not, alas, realize that he can never achieve real cooperative amity in his artificial groups without that inspiration which alone can make men truly brothers.

Food

City markets are being managed with a degree of efficiency which might well be copied in other countries; chains of eating-houses in several large cities are well conducted. I have tried them in different cities and have been well pleased with the quality of the food and the cleanly

service of a meal costing from fifteen to thirty sen. Ōsaka continues this experiment at a loss, feeling it a really preventive and constructive work for its laboring classes. It is interesting to note that in at least one of the best patronized restaurants, flowers are placed on the tables, even thongh the city may be losing money on the eating houses. For the past two years there has been a particularly successful people's dining-hall in Nagoya, carried on under the combined auspices of two Buddhist priests, the pastor of a Universalist church and a newspaper editor. With this are associated various other enterprises along settlement lines.

Speaking of settlements, it seems nothing short of tragedy that there has been in Japan so little of this valuable type of work, the best possible foundation for constructive service to whole families, offering untold opportunities for Christian influence. There are a few notable exceptions, but any one of the great cities and several of the second-class ones in Japan offer wide fields for such service as settlement houses could give, without danger of over-lapping.

Newspapers and Literature

We may note a few more signs of an awakening social conscience. The publicity work of the two prominent newspapers of Ōsaka is exceedingly gratifying. The Ōsaka Mainichi editor supports at his own expense a weekly Braille edition for the blind, and at least two Christian editors of the English edition of that paper give opportunity for much constructive propaganda along social service lines.

The annual meetings arranged by the Ōsaka Asahi for representatives of women's organizations all over Japan are full of promise. At two of these meetings attended by the present writer these representatives numbered several hundred and the forum discussions were as vital and interesting as might be heard anywhere. Subjects suggested by delegates varied from reading courses for country women and equal pay for men and women teachers to sex education and how city women might begin to help Korean immigrants. The present low

standard of women's and children's magazines was severely criticized.

There is a great scarcity of Christian literature to attract advanced students in the city libraries, and a pitiful paucity of good books of any kind in the few children's libraries already established. That some children's libraries are in existence is hopeful, though the big, new Nakano Shima Library in Ōsaka has none and when asked why, the official there shrugged his shoulders and answered frankly that they had not thought that branch of work worth while. A Christian woman graduate of Kōbe College is in charge of the new Children's Library in Kōbe. Some primary teachers in Kyūshū have tried to establish small circulating libraries for their pupils in country districts. It is to be hoped that the proportion of women patronizing libraries may be increased. In Ōsaka an average of 1000 men per day are accommodated and only from twenty to thirty women, most of them students studying for examinations.

Temperance

The recent passage of the bill to punish sellers of liquor to minors is encouraging as is also the growing spirit of cooperation between the different societies working toward prohibition. One such organization formed by college men in Tōkyō holds promise. Another sign of the times is that the "wets," excited by so much recent publicity along prohibition lines, recently assembled in protest in Tōkyō, planning organized opposition, which looks as though the "dry" movement were beginning to be taken seriously. Full of significance also are the "safety first" campaigns carried on by some cities and industries, and so also is the sending by the government of a man to study insurance methods in United States.

Juvenile Offenders

We note with special gratitude the passage, after long delay, of the Juvenile Bill. A more modern treatment of child offenders against the law has begun. The appointment of eight juvenile court judges and sixteen reformatory officials has been published. It is gratifying to see that Judge Mitsui, an earnest Christian, is at the head of this

new Department and that Madame Kotoko Watanabe of the Social Bureau of the Tōkyō Municipality has been appointed as official guardian to the court. According to the report of the Home Department there have been twenty men and nine women employed in juvenile work in Tōkyō for some years.

Young Men's Associations

The Young Men's Associations (16,694 of them, boasting a membership of 2,703,000) have recently organized groups in large factories and stores and among various trades. These furnish supplementary education, physical training, and certain kinds of amusements. They also advertise to teach thrift, philanthropy and temperance. The members are expected to accept some public service wherever such can be arranged, such as road-making, cleaning country shrines, supervision of small parks, cemeteries, etc. Their avowed purposes are to teach the principles of good citizenship, loyalty to the Emperor, loyalty to parents, to build character, to give physical training and to teach general efficiency for life.

A very prominent Christian Japanese who recently resigned from the presidency of a large city Y.M.C.A. to take up definite temperance work with a national society has said that in his opinion the biggest lack in church organization and in all our teaching of Christianity in this country is that we give our new converts so little to do, that we plan for them so few definite tasks. He said that most Japanese youths, unless they are second-generation Christians have no background of knowledge as to what Christianity really should mean, except that they shall save their own souls. We ask them to become baptized and then leave them to grow as best they may without exercise. He said that this is like expecting a boy to go into a university who has not yet been through a primary school. He said that he had gone into prohibition work because felt it offered definite field for worth while endeavor and that the church must soon recognize the necessity of planning tasks which would challenge her members to lives of genuine, difficult service.

CHAPTER XIX

WOMEN WORKERS IN JAPANESE FACTORIES AND MINES

MRS. MARGARET WELLS WOOD

Outstanding Characteristics of Industry

The presence of a highly centralized, powerful government whose leaders comprise a small group, well educated in Eastern arts and acquainted with the material development of the West—educated far in advance of the great mass of the people—is a fundamental factor in the phenomenal growth of industry in Japan. In addition, in order to encourage industrial enterprises, government subsidies were and are still made to favored companies, and thus the capital necessary for the formation of commercial and industrial enterprises has been supplied by government aid and promotion. Under these subsidies, therefore, great industries have sprung up, controlled by families and small groups, who owe their great wealth and power to governmental sanction and protection.

The lack of raw material—iron, coal, cotton—and the presence of the handcraft silk manufacture influenced the nature of the industries developed. We therefore find the chief industries to be textiles—both cotton and silk—brush, match, tobacco, glass and mining. Of the 25,000,000 women in Japan over half are gainfully employed at either whole or part-time work. Of these 13,000,000 women workers, 8,000,000 are employed in agricultural pursuits or in home industries followed during the off-seasons, and 1,250,000 are employed in factories. In greatly increasing numbers, young girls and women are entering the factories, and today 60 per cent of all the factory workers are women. In certain industries the percentage is even higher. In the cotton spinning factor-

ies, 80 per cent of the workers are women; in the raw silk, 70 per cent; in the tobacco industry (a government monopoly), 70 per cent; and of all the children under fifteen years of age employed in factories in Japan, 80 per cent are little girls. Japan is the only industrial nation having the majority of her factory workers women. The factory problem in Japan is therefore essentially a woman problem, and, being such, bears a vital relation to the future well-being of the Japanese race.

Due to the fact that in the early days Japan was a country of sparsely populated villages, connected by poor roads or by none at all, having inadequate transportation facilities, the problem of bringing together workers in sufficient numbers to operate the newly formed factories was solved by the inauguration of the so-called "dormitory system," a system but seldom used in Western industry. The labor agent employed by the company goes into the country districts, describes in glowing words the advantages and opportunities of the factory, makes an agreement with the parents of the girl as to wages and the periodic remittance of part of the same, advances money for necessary outfit and transportation, with the result that the innocent girl begins her connection with the company as its debtor and but slowly accumulates the money desired for the marriage dowry.

The fact that most of the factory workers are young women who are working in order to earn money for their marriage dowry and who marry when they are about twenty years of age causes an unusually high labor turnover in Japanese factories, maintains an inexperinced labor group among the women, and makes it impossible for the workers themselves to be conscious of their needs and to seek to remedy them. Added to this, the age-old traditional repression of Japanese women and compulsory subservience to parents and to male members of the family, make them unusually patient, docile, longsuffering —an easy prey for unscrupulous and selfish employers, who are, in addition, protected by labor laws favoring them, under a government that actively discourages any association of labor to protect its own interests.

Rapid Growth of Industry

Forty years ago there were but 200 factories in all Japan, employing 15,000 people. In 1921, according to the report of the Home Office, there were 44,000 factories, while 3,351,407 people were employed in the industrial life of the nation. Of this number, 1,250,000 were women employed in factories, and 300,000 of these women were under twenty years of age. These figures tell graphically the story of the industrial revolution that has taken place in Japan during the last half-century. The old Japan was a quiet agricultural country, made up of thousands of little villages, independent of each other, the needs of each being supplied by the tilling of the surrounding fields and by the home industries. Slowly, hand manufacture in these home industries gave way to machine production. Industrial centres began to grow. Workers left the country villages and gathered around the growing factories. Thus the great industrial cities of Ōsaka, Nagoya and Kōbe have developed, while Tōkyō, formerly noted as the seat of government and the great student center, has so spread out and enclosed outlying industrial districts that it now leads as an industrial city, having 50 per cent more industrial companies, with twice as much invested capital, as its great rival, Ōsaka.

There have been three outstanding effects of this abnormal growth of industry in Japan: overcrowding in the fast-growing cities and the appearance of slum districts, inhabited by a population living below the margin of subsistence, the breeding places of poverty, disease and crime; lack of standards of factory construction, conditions of work, safety and sanitation; and neglect of the human element, especially as affecting women and children.

Women in Factories

With the great inrush of industry, factories have sprung up overnight. Little or no provision for safety against accidents and fire have been made. Overcrowding of heavy machinery in poorly built factories is prevalent. Unguarded, fast revolving belts of closely crowded looms and spinning frames are but an invitation to accidents.

The management is aware of this danger, for in passing through the factory one is generally warned by the guide to take care in passing unprotected moving belts. It is openly admitted that unguarded machinery is dangerous, but nothing is done to avert that danger. The employment manager of a large copper company said that the directors of his company objected in the beginning to the guarding of machinery, giving as their reason the fear that if the machines were guarded the operatives would think the work dangerous and would refuse to do it.

In addition to the overcrowding of machinery and the glaring neglect in guarding it, one also finds in the average factory a total disregard for the health of the worker. In the cotton-spinning factories, where the temperature is kept at a high degree in order to prevent the breaking of the thread, the girls work long hours, by day and night, in noisy, crowded rooms, where the air is laden with cotton fluff.

Equally trying conditions prevail in the silk filatures, where girls sit twelve hours a day, over steaming kettles of putrid-smelling cocoon, their hands parboiled by constant immersion in the boiling water. And when the season is at its height, these hours are lengthened to fourteen and even sixteen daily, and often the two monthly rest-days are omitted.

A visit to a match factory leaves one with the impression of dark, poorly ventilated rooms, where the floor rocks with the vibration of the machines that jiggle matches into grooves in iron plates, preparatory to the dipping into phosphorus. This constant vibration wears on the nerves and bodies, and faces of the operatives quickly show the strain. In the packing department one sees young girls and wrinkle-faced old women sitting side by side on the floor, of the long room. A mother with a baby on her back is carrying trays of matches to those seated on the floor. Dirty-faced, neglected-looking little children hover around the dark rooms, waiting for the closing time when the busy mother may take them home and care for them.

Working Conditions: Hours

Although the normal working hours are fixed by law to be twelve, the exceptions to the law in favor of certain industries are so many and so wide in their application, that it is difficult to speak in terms of averages. The average working day in all Japan during 1920 was 11 hours during 301 days in the year. Generally the working day is divided into two shifts by a half hour rest period at noon. In some of the larger factories further rest periods of from ten to fifteen minutes each are allowed in the forenoon and in the afternoon. However, in the silk filatures of Nagano Ken, the leading silk center of Japan, employing 300,000 workers, mostly young women, the working day is generally from 14 to 16 hours, few of the factories operating 13 hours. The grant of holidays is often made nominal, as are the rest and meal hours at the height of the season. At weaving factories working hours seldom fall below 12, but generally range between 13 and 16 hours. In cotton mills where machines are run both day and night, it is not uncommon, when business is brisk, to put operatives to 18 hours work, and in some cases holidays are only given fortnightly or are entirely withheld.

Wages

The average wage in 1920 for a man ranged from 85 sen to Yen 2.62, and for women from 55 sen to Yen 1.86. The average wage for a woman silk spinner was 73 sen; for a woman silk weaver, 95 sen; for a cotton spinner, Yen 1.24. These wages often include board and dormitory accommodation and thus do not represent the actual amount of money earned. However, most companies charge the operative about 15 sen a day for board and dormitory accommodation and do not deduct this amount in stating the wage earned. This charge does not cover, however, the cost of daily maintenance of the operative and the difference is made up to the company in the lower wage-rate. The food served in the factory dining-rooms is often so coarse and the diet so unvaried that girls are forced to spend part of their little earnings in the

food-shop in the factory compound, thus decreasing their little savings and lowering their net wage.

Night Work

Night work for women is general in cotton spinning mills, where the operatives work by night on alternate weeks, and by law are supposed to have four rest days per month. By examination it has been found that during the week of night work there is an average loss of weight of from three to five pounds, and that only part of this loss is regained in the following week of day work. The application of the law prohibiting night work for women does not become effective for three years. Factory managers all agree that night work is harmful and less productive, but they deplore greatly the 30 per cent increase in factory space, equipment and dormitory accommodation that its abolition will require in order to maintain equal production.

Health

The health of the factory worker is so related to working conditions that this subject has been treated under previous headings. One phase—the alarming prevalence of eye diseases—has not been mentioned. In visiting the spinning and weaving factories, one is immediately struck with the number of girls suffering from some form of infectious eye-trouble, and upon inquiry one learns that unless the disease is in an advanced stage, the girls are allowed to continue at their work. In a factory in Tōkyō employing 5000 girls, so great is the number of these girls afflicted with trachoma that special sinks are provided where, without supervision, they are supposed to wash themselves. These girls mingle freely with the other operatives, work the usual number of hours, and receive but little medical attention. In a spinning factory in Ōsaka, employing 300 girls, 32 per cent were found by the government factory inspector to be suffering from trachoma.

The lack of support for the backs of girls who sit long hours on boxes and stools and who bend over pans of cocoons in the silk filatures, or who roll cigarettes all day in the government factories, or who set up the frames in

the weaving factories, bespeaks a need that has not yet been answered by law.

Dormitory Accommodations

The prevailing dormitory system for housing the workers is convenient for the employer, who can thus keep a more stable labor supply within the very walls of the factory compound, but it is a system that is often deadly for the girls. While the dormitories of the larger companies are scrupulously cleaned and well-aired, the great majority of the workers are not so housed. In the country districts the girls often sleep in the building in which they work, and some even in the corner of the workroom. Generally, men who have seen former service as policemen and soldiers are in charge of these domitories, and they too commonly control the girls in their charge in a harsh militaristic manner.

Child Labor

According to statistics published in 1922, independent researches of the Home Office put the number of child operatives, apprentices, servants, etc., roughly at 1,397,000 (boys, 715,000; girls, 682,000), of whom 187,000 were reported entirely illiterate. Of this number, 31 per cent were employed in factories. According to the Department of Commerce and Agriculture reports, 80 per cent of these child factory workers are little girls. The textile industry leads in the number of child workers employed, having seven times as many as all the other main industries combined. The match and glass factories occupy second and third places, respectively. In the tobacco factories, 63 in number, owned and operated by the government, over 8 per cent of the total workers are under 14 years of age.

Women in the Mines

By far the most heavily burdened of all the women industrial workers in Japan are those employed in the mines—mainly in the coal mines. In 1921, according to a government report, there were 248,803 men and 80,005 women working in the mines. In the coal mines the family system prevails, the men digging the coal in pairs, and the women carrying it in shallow baskets suspended from

a wooden cross-piece, from the coal pockets to the waiting cars.

Hours underground vary from eight for diggers and their partners to twelve for day laborers. Under such intense heat, bent by the lowness of the pocket roof, these carriers can actually work only from three to five hours daily. However, as the coal pockets are often at a distance of over a mile from the shaft, the time consumed in walking through the dark and often dangerous alley ways to and from the shaft, is time lost as far as wages are concerned. The diggers work in three shifts of eight hours each, being paid by the actual amount of coal mined. In a large mine visited, the miners worked on an average of from eighteen to twenty days a month, this being apparently the choice of the miners, and a result of the strain of the work. Here wages for the women averaged about Yen 1.70 daily. Those working outside as coalers earned about 50 sen daily.

Accidents are most frequent in coal mines, and are due to falling pockets and to collisions with cars in the dimly lighted alleys.

The statistics of the number of still-born children and the appalling number of deaths of newly-born children in mining communities are an indication of the waste of life going on because of the employment of women at this dangerous work, a work long since forbidden by law in all the progressive countries of the West.

Factory Laws and their Enforcement

The factory law promulgated in 1911 and amended in 1916 is a step in the right direction, but unfortunately it applies only to factories employing fifteen or more workers and using motive power. In addition, in almost every case, articles in the law are absolutely nullified by the exceptions to them, loopholes by which the employer can avoid the provisions of the law. All these exceptions favor the employer and not the worker. However, in the last session of the Diet (1923), amendments, not yet carried into effect, were passed, making the following improvements :—

Application of the factory law to all factories employing ten or more workers.

Increase in minimum age of employment of juvenile workers from twelve to fourteen years, in conformity with the action taken at the recent International Labor Conference.

The establishment of a health insurance department for workers.

The factory laws are enforced by a corps of 30 divisional superintendents, under whom 300 inspectors work. Some of these men have had medical training but are without special training for factory inspection. Their main interest is often a concern for compliance with building and fire-prevention regulations, and they fail to see the importance of the health of the workers. To meet the need of training, a three months' course for factory inspectors is being given in Tōkyō under the auspices of the *Kyōchō Kai*, a heavily endowed, government-protected organization that aims to coordinate the interests of employer and worker, but which is looked at with suspicion by the latter. This course is very inadequate for the present needs of industry, for the number of factories has increased so fast that the present inspectors are unable to do more than nominally inspect the factories in their districts.

Hopeful Signs

There are hopeful signs even on this dark horizon. One is the growth of large companies who have standardized conditions in their factories, and who, in general, are ahead of the law in many of the provisions for the health and safety of their employees. They have seen that good conditions make for a stronger, more contented working force.

Another hopeful sign is the establishment of national, provincial and local social bureaus, where the study of industrial conditions is being made and where careful statistics are being kept. When these statistics are carefully studied and translated into corrective legislation, these bureaus will begin to be a force for good in the industrial world.

The greatest advance has come in the growing strength of the labor movement. Hampered and frowned upon by government antipathy and suspicion, and unsuccessful in many of its recent strikes, labor in Japan is awake to the need for self-education along economic lines as a means of bettering conditions. A Workers' College has been successfully maintained these past two years at night in Tōkyō, with Mr. Bunji Suzuki as its head. A Training School for a selected group of trade-union members, chosen by their unions, has been conducted in Ōsaka under the direction of Mr. Kagawa. Due to the youth of the women workers and their short time of service in industry, and also due to the natural slowness of women to form associations, women in general have not yet awakened to a realization of their needs. However, a group of women calling themselves the Awakened Women, coming from different trades and professions, and from the home, have organized themselves into an association to study the conditions of working women, and have already had a year of successful growth.

Japan's entrance into the family of nations as a world power has brought her into the limelight, and the searchlight of publicity has been turned on conditions in her industries supplying the materials for her world trade. Pressed by a growing public opinion from within and tested by the standards of more advanced industrial countries from without, it is certain that Japan must soon make radical improvements in the conditions under which a million and a quarter of her women work.

PART IV

THE RELIGIOUS ENVIRONMENT OF THE CHURCH

CHAPTER XX

A CONTEMPORARY BUDDHIST VIEW OF SHINTŌ

PROF. TEITARŌ SUZUKI

Ever since the Restoration of 1868, we have been forced to view the Shintō question in quite a new light. The term "Shintō" has somewhat changed in meaning. In one sense it has become more definite, in another, more confusing. It is necessary to have a clear notion, if possible, as to the modern interpretation of Shintō, especially as to its official, governmental interpretation. Shintō is now so organically mixed up with the government policy of national solidarity that we have to refer to its "official" definition; indeed, it is due to this government policy that we have to cousider Shintō with a different frame of mind from that with which we as Buddhists were once accustomed to regard it.

Earlier Relation of Shintō and Buddhism

Formerly, Shintō, whatever it may mean, had no distinct signification, it was so completely absorbed in the system of Buddhism. The so-called Shintō shrines are now devoid of all vestige of Buddhist influence, or they are purposely endeavoring to hide it from public gaze; but the fact that they were once Buddhist institutions remains largely written in their history. If it had not been for the Buddhist amalgamation, Shintō could not have survived to this day. By this amalgamation not only were its shrines protected from gradual natural decay, but also its all-important documents were probably saved from oblivion. It is true that Buddhism could not ignore the existence of Shintō throughout its long history in this country, but had to

reckon with it in one way or another. But this was partly due to the pantheistic tendency of Buddhism as well as to its unusually tolerant attitude towards other forms of religion. If Buddhism had been militantly monotheistic and ruthless in its dealings with rivals, the outcome as regards Shintō would have been difficult to foretell. Naturally, however universal a religion may be, it adapts itself to the native conditions of a land where it begins to grow, and then it assumes a protective color. Shinto was in this respect vital enough to make Buddhism recognize its existence. Still, one of the Buddist sects is quite inflexible in its attitude towards Shintō and refuses to have anything to do with it. This sect [Jōdo-Shinshū] never resorts to what is known as the doctrine of *Hōben* or "accomodation" as regards the assimilation of Shintō.

Shintō Revival

When Kada, Kamo, Motoori, Hirata, and other scholars of classical Japanese literature tried to resuscitate Shintō, their efforts were more or less literary and philosophical; the scholars were inspired by a patriotic spirit to stand against the Chinese and Indian influences that had been sweeping over the land for so many centuries; perhaps their ideas were also tinged with contemporary politics. But the mere revival of classical study was empty so long as it lacked a spiritual backing and deep individual religious experience. Patriotism and loyalty, however fervent and sincere, cannot satisfy the needs of a hungry soul. Therefore, along with the scholarly attempts to revivify pure classical Shintō against Buddhist metaphysics and Confucian ethics, there arose practical and purely religious Shintoists who tried to gather up all the necessary material from Buddhism as well as from Confucianism in order to turn the old mythological Shintō into something personal and liveable. How far this has succeeded we can see from the actual status of what is now known as "denominational" Shintō. That there was need in the minds of the people generally for such Shintō movements shows a gradual waning of Buddhist influence during the Tokugawa era, especially towards its close.

For then we have besides the various Shintō denominations the rise of the *Shingaku*, which is a popular form of Buddhist idealism made easy to digest. Buddhism economically well supported and socially honoured, grew careless of its spiritual mission; it was now formal, superstitious, and lifeless, and this deficiency had to be supplied by the Shintō sects and the *Shingaku* movements.

Religious Situation at the Time of the Restration

The Restoration thus found Buddhism badly deteriorated. The chief Restoration leaders, partly wishing to overturn all the policies, social, political, and religious, pursued by the Tokugawa government, dispossessed Buddhism of most of its properties and left it to its own fate. Buddhism, already spiritually impoverished, now lost its material support; this was, however, merely reaping what it had sown in the past. Instead of making its roots grow deep in the souls of its followers, it relied too much on the economic protection of the influential nobles. When it came to face the new state of affairs, it did not known what to do. The agents of the Restoration had not time enough to think about religion, or we may say that Buddhism had failed in the past to educate them religiously so as to make them feel its vital importance, not only in the life of an individual but in that of a nation. The politicians, desiring to strengthen the basis of the now restored Imperial regime, made Shintō, or what they understood to be Shintō, a new state religion in which patriotism and loyalty and reverence for the gods or ancestral spirits were the principal tenets. This was apparently in the begining a reactionary policy against the feudal protection of Buddhism, and in a certain measure the policy was justified, seeing that the Satsuma and Chōshū statesmen were bent on dynastic consolidation, which was the main work of the Restoration. They attained the end they desired. If things had gone on without efforts to stimulate the national feeling of patriotism and loyalty, Shintō might never have received the encouragement and manipulation which it underwent.

Effect of Military Success on Shintō

The military successes against China and Russia immensely heightened the international status of the country and added eminently to the glory of the Imperial House. Militarism reigned supreme, and as Shintō and militarism are good friends, the success of the one magnified immeasurably the importance of the other. Riding on this tide the government resumed its Shintō propaganda ever more aggressively and effectively, and even a Buddhist sect began to participate in this patriotic movement. The Nichiren, which is the most militant and in a sense patriotic branch of Mahayana Buddhism, was enthusiastically embraced by the soldiers and sailors. Not only the Shintō shrines but the Buddhist temples were requested by the government to decorate themselves with war booty, and monuments for the dead soldiers were raised everywhere to commemorate their deeds and to incite the coming generations to emulate them in case of national emergencies.

When these military achievements ceased to divert the people from pursuing a peaceful course of culture, the government was once more stirred to anxiety about the condition of Shintō. The inrush of the so-called dangerous thoughts from abroad nearly upset the balance of mind of the paternal government. So much so that officials took refuge once more in the ancestral spirits of Shintō. The gospel of patriotism and loyalty and reverence is now taught by the government in a most thorough-going and systematic manner though the length and breadth of the country.

Political Motives

Thus we can see that Shintō in its modern official interpretation is not necessarily the worship of ancestors at the shrines, for the shrines are not always dedicated to the ancestral spirits or to the war-heroes of the past, but in some cases to gods of unknown origin or even to natural objects. Nor is it a system of teaching based on the personal spiritual experience of some individual Shintoist, for the government officials insist that the "denominational" Shintō sects are not the Shintō of the government.

These may, to be sure, worship the Emperor and the ancestral spirits, but that is their private affair, laudable of course, but unauthorized by the government and therefore quite unofficial. What the government wants is that all Japanese subjects worship the Emperor and the ancestral spirits solely from the principles of loyalty and patriotism and reverence as prescribed in the government programme and not for the sake of any special religions or individual teaching. If some one finds it irreligious to worship the Emperor's photograph or to bow to a shrine of obscure history, he may be permitted to abstain, perhaps, since there is freedom of religion faith; but he will be an undesirable, most likely a "dangerous" subject of the Empire. Why? Because, whatever his religious conscience, he is not living in accordance with the official definition of Shintō, which is to be implicitly obeyed by all the loyal and patriotic descendents of the Yamato race. Therefore, it is evident that the Japanese government is making use of Shintō for its own political purposes. The background of Shintō is thus highly coloured with political and military motives. Let us see how untenable this attitude and determination on the part of the government are and how finally this will undermine the whole system of Shintō itself by making it stand on an absolutely impossible footing.

A New State Religion

One has really to pity the authorities who are compelled to strain their reasoning to reconcile the irreconcilable. Their official declaration is that Shintō is not a religion, and yet all that they are doing for it, that is, encouraging worship at the shrines, and apotheosis of the Imperial spirits, is no less than the creating of a new state religion. If it were indeed a creation in the genuine sense, it would be all right, for we are all creators and would be dead if we could not create; but what the government is attempting is merely concocting or manufacturing. There is something artificial and not creative in the make-up of their official Shintō. The "denominational" Shintō in this respect is a living religion, but the official one is not. Some scholars therefore are trying to make us think that

Shintō is not a religion but a moral doctrine based on the "special" character of the Japanese state. But this historical specialization is such a subjective affair as to allow various interpretations, and it seems to me puerile to feel exalted over a mythology which is virtually the common possession of many nations. The principle of national solidarity must be found somewhere else than in mythology; the principle of national development must lie in something much deeper and grander and more rational; it should be based on the meaning of the ideals fostered by our ancestors which may be shared by other nations universally. Thus the government puts itself in an inconsistent position by trying to make us believe that Shintō is not a religious system but only national morality, and the scholars who, defending the government position, insist on the sanctification of mythology are in a similar predicament.

Official Shinto an Ill-adjusted Structure

In spite of all the reasoning advanced by the government and backed by a certain class of official scholars, the Shintō of bureaucratic imperialism has no sound philosophy to support its ethical ideals of so-called national morality. Granted that many of its ethical teachings are lofty and that the Imperial Edict on Education and those given to the Army and Navy are edifying in moral content, yet affairs relating to our soul-life are beyond government control. Even should we be willing to give up our souls for the sake of national solidarity, we could not do so for we are constitutionally unable to practise this sort of bargain. Logic may be twisted more or less to suit official requirements, but those who are absolutely sincere to themselves, or those who have an adequate sense of logical thoroughness cannot be persuaded to ignore the inner voice. The final judge of the value of all ethical commands—where ever they may originate—is oneself and not some other person who stands outside and is unable to share the inner life. On the face of it the official Shintō of modern Japan is an artificial construction, not very cleverly patched up, but filled with superficialities and contradictions. Scholars are willing to

lend it all their ingenuity gained from comparative religion, Hegelian state absolutism, and pantheistic Buddhism, but their supports, so called, are really mutually destructive. Thus official Shintō never grows but remains an ill-adjusted structure. As it has no inner life, it fails to weave its own seamless garment of perfect fit; the more external decorations it may put on, the more apparent are its disproportions.

Philosophical Weakness of Shintō

Philosophy is the intellectual expression of one's inmost consciousness, and no amount of intellectual cleverness will produce a philosophy worthy of the name. Unless there is a genuine Shintō life, no government authority arming itself with legality can produce a philosophy of Shintō. So far, no one mind has proved to be the possessor of perfect intellect, for all our philosophies are more or less defective and constantly being improved upon; but as long as there is a life at the back of a system, it inspires, it enlightens, it appeals to the soul, and all its shortcomings or contradictions are forgotten. In the case of our bureaucractic Shintō, can we say this? If it is not a religion, as its official exponents insist, it must be a philosophy, upholding the principle of the divine origin of the nation. But is this divine origin theory tenable in the light of modern science? Or is it even a pragmatically workable theory? Is it really the intellectual expression of our national life? Does the nation collapse when the theory is not established? Is it the best theory we as Japanese can contribute to the advancement of our world-civilization and to the general welfare of mankind? When history at the end of the world—supposing there is such a thing—takes account of what each nation has done for the enlightenment of humanity, will Japan have no other contribution than the doctrine of ancestor-worship and the divine character of the national constitution? Will the world enshrine Japan for this in the highest niche of its sacred edifice and burn incense to her? To my mind Shintō philosophers seem not to have any wider range of vision than their old dream of feudalism, and their insight is not penetrating enough to see the far deeper

principles lying under the political philosophy of ancestor-worship.

Defects as a Religion

Again, let me ask, has Shintō any value as religion? Some students of the science of religion attempt to make out that it has and think it of the greatest significance for the Japanese that they have a highly developed form of faith for their state religion (which it is for all practical purposes). When, however, one follows their learned discourse, one feels a certain vacancy within of all their scholarship. What may be called an inner sense of religion is unfortunately conspicuously absent in the Shintō so learnedly interpreted. Why cannot these scholars give us less of their pedantry and more of their inner individual Shintō experience which will appeal alike to Buddhists and Christians? Even a Buddhist can appreciate much of Christian experience as recorded in the writings of pious Christians, and I believe there are many Christians who can say a similar thing concerning Buddhists. But as to scholarly Shintō or official Shintō, its political aims repel us while we vainly seek for its spiritual insight and penetration. Shintō may move pupils of the primary schools and the rural members of the *Seinendan* (Young Men's Societies) organised by the government throughout the country, and the officers, retired or active, of the Army and Navy; but most of the well informed, making up the vanguard of civilization and representing all that is of worth in Japanese culture, will prefer to stand apart from Shintō officially thrust upon them for their moral and spiritual nourishment. At the same time those who compose the intellectual and moral centre of the national life are not so indiscrete, so undiscriminating as to accept everything coming from abroad as a godsend; Japanese with a broad mental outlook will not swallow undigested everything they may come across in their search for enlightenment and in their advance to ever higher realms.

Emphasis on Mechanical Formalism

There is too much coventionalism in the organisation of bureaucratic Shintō, and form is too persistently emphasised. It may be in accord with militaristic dis-

cipline, but when it is applied even to the education of young men, it is ridiculous to say the least. I recall the case of a veteran general who once presided over an important educational institution. When he introduced a new teacher to the students, he told them to obey all the orders of the teacher absolutely as if they came from the Emperor, himself, because it was the latter who appointed him to the station to take charge of the pupils. According to this general, all the government officers above the *Sōnin* grade are delegates of the Emperor, and therefore their orders are those of the Emperor. When this logic, which is, by the way, the method of reasoning prevailing in the Army, is pushed consistently to its legitimate conclusion, all agents of bureaucracy must be said to participate in the divine nature of the Imperial ancestors. This sounds quite preposterous, but it fully accords with the dialectics of the Shintoists, who want to carry out the theory of divine personality in our political and educational practices. This military educationist was thus evidently a good logician and a devoted Shintoist, but he did not understand the existence and value of the personal element so vital to an inner, creative life. Psychologically, there is much in common between militarism and official Shintoism in their both placing too much emphasis upon system, hierarchy, and mechanical formalism. Where militarism prospers, Shintō may thrive well.

What is most unintelligible to outsiders is that if the government is the real organiser of Shintō, and if all the shrines are to be controlled by it, the government officials ought to be by far the most devoted followers of Shintō; the common people may be left to their liberty of worship, but officials ought to be genuine worshippers of the Imperial ancestors, the more so as they are high in rank. It is true that they go to the Grand Shrine of Ise to offer their homage and thanks for the important government offices entrusted to their care; but it is well known that with a very large number of them such practices are purely formal.

Official Support Should Be Removed from Shinto

To escape the consequences which must surely follow the government's policy of upholding a manufactured

religious system, the Japanese government authorities should cease from further meddling with Shintō and let it go its own way. If Shintō can stand without an official prop, all the better; but if it collapses as soon as the prop is taken away, it may be left to its logical end. There was something unnatural when the agents of the Restoration severed Shintō from Buddhism, and this unnaturalness still clings to it and will cling as long as it is kept in the hands of the manufacturers, finally depriving it of all the chances of robust growth. Some Buddhists who are well acquainted with the history of religion in Japan think it best to restore the old state of things when Buddhism and Shintō were harmoniously syncretised, and the Court, officially and privately, recognised Buddhism. In that case most of the Shintō shrines will have to take on their former color, and the god of Hachiman will be the Mahabodhisattva of Hachiman and an incarnation of Amida or Kwannon. Then prayers and vows will have to made again in the names of such gods as Brahmadeva, Sakendra, the Four Guardian Gods of the Compass, all the gods, minor and major, of Heaven and Earth throughout the land, especially the gods of the native land, the Buddha-manifestations of Idzu and Hakone and Kumano, the great bright-god of Mishima, the Heaven-illuminating-goddess of Ise, the Mahabodhisattva of Hachiman, including all their families and retainers. To invoke this universal assemblage of gods in the name of religion may not be a very bad idea, and in time some of the Christian saints may be asked to come into the congregation (even as the Christians themselves once added Josephat, that is, Bodhisattva, to their list of saints) in order to protect humanity from all evils and make it advance towards further enlightenment. But unfortunately the breach created by the government between Buddhism and Shintō has already widened too far and has lasted too long for any natural, satisfactory reparation to be possible. History cannot be made to go back half a century to the times before the Restoration. Besides, science has unravelled many a secret that was formerly hidden from our intellectual scrutiny. Studies of psy-

chology, philosophy, anthropology, archaeology, comparative religion, and other sciences have rearranged our knowledge of the world, and a revaluation of everything is taking place all around us, not only concerning our social and political life but concerning things divine, sacred, and spiritual. We can no more hoard our primitive treasures, we can no more persuade our imagination and reasoning faculty to retrace the steps of civilization towards our prehistoric days. Buddhists would not ask us to look backward, but forward and, therefore, they have no desire to set back the wheel of time; they would rather see all the existing religions thrive happily and harmoniously with one another in this land of many gods. Only let the government not interfere with them unless they disturb the political tranquility of the nation. Religion means virtue, love, holiness, and ought not to be confused with power, force, or militarism. It has also its own objects to attain, and ought not to be made a cat's paw for something else. If Christianity absorbs Buddhism, it is well; if Buddhism absorbs Christianity, it is also well. But they do object to having Shintō forced upon them—Shintō founded upon mythology, poor in content, made a tool of political theory, supported by pedantry, and devoid of inner life.

CHAPTER XXI

SOME IDEAS AND PRACTICES RELATING TO SALVATION IN JAPAN

Rev. W. H. Erskine, M. A.

Idea of Salvation Widespread

The ideas of salvation and the need of salvation are very ancient and also very general among all classes and races of people. The fact that the Japanese have no sense of sinning against the Christian God should not lead us to suppose that there is no idea of sin nor sense of the need of salvation. This would be a premature conclusion because in all forms of religious life in Japan there is some notion of salvation. Ninomiya Sontoku says, "Even if you study all the books of Shintoism, Confucianism and Buddhism and go to the extreme and become a hermit, you can never exceed the purpose for which these three religions exist; viz., to bring salvation to men. If you put any other object before you, you are led by false teaching. The true teaching of these religions is intended to save the world. Therefore, even if you become a scholar you must remember that the object of your scholarship must be to save the world." Dr. Harada says, "A belief in immortality and in a heaven of conscious happiness prevails among by far the majority of Buddhists in Japan." A Shintoist has his heaven organized like the Japanese Empire, and maintains that the sacrifice of sons in war guarantees entrance into this home of the souls of ancestors both for themselves and for their relatives. He feels not only the need of an intermediator but also the sense of failure in some phase of life which must be made right. Shinran says, "Even when you have a good man explain salvation (attainment) you find to your surprise

that he, too, needs salvation, for he also is conscious of shortcoming."

Mere ceremonial rightness is the highest ambition of many Shintoists but the earnest Shintoist wants to be saved from:

1. Disrespect to ancestors.
2. Unpatriotic thought or act.
3. Disrespect to heaven or the will of heaven.
4. Disrespect to parents.
5. Unfaithfulness to duty.
6. Unfaithfulness to the Emperor and his edicts.

Fundamental Notions

The proper obedience to the *giri* of the five relationships and the attainment of the five human virtues is the salvation which the Confucianist aims to achieve. The five relations are those of ruler and subject, father and son, husband and wife, elder brother and younger brother, and friend and friend. The five virtues which signify attainment to the Confucianist are love or humanity (*jin*), justice or righteousness (*gi*), propriety (*reigi*), knowledge or understanding (*ryōkai*), and faith or truthfulness (*shin*). The proverb, "He reads the Analects but he does not know them," was a challenge to self-examination. A good Confucianist asks himself at night, "Have I been unfaithful in business or to my friends?" "Have I followed the instructions of my teachers?" The dread of numberless rebirths is the nightmare of the oridinary Buddhist from which many seek salvation by trusting in the merit of Amida.

Before the days of Buddhist propaganda in Japan and even long after, national salvation only was empasized but about the 12th century individual salvation began to appear in the teachings of all the religions in Japan, so that today, we have both national and individual salvation taught in various forms. Christianity as a synthetic religion must seek to blend these two ideas, of the salvation of the individual as well as the salvation of society, for he that loses his life in service saves it.

Two Types

The Japanese idea of salvation has been developed under Buddhist influence, along two lines: *jiriki*, i. e. self-dependence and *tariki*, i. e. dependence-on-another. Indeed the Japanese *jiriki* type of salvation is much the same as the Hellenistic "attainment-religions," and the *tariki* type presents similarities to the Hellenistic "redemption-religions." In fact a study of the Hellenistic ideas of salvation previous to the coming of Christ would be a fine preparation for preaching Christian salvation to non-Christian people.

In Japan both of these types may be divided into two smaller groups, the experiencing of salvation in this life and salvation from punishment in the world to come. The *jiriki* type of salvation had almost everything to itself until the 12th century, when Hōnen introduced the redemption type. It is to be kept in mind that the intellectuals of Japan still adhere to the *jiriki* type and that the *tariki* type is the most popular, and is the religion of the masses. The *jiriki* type seeks by contemplation to become free from misery and ignorance. At best it seeks to escape the delusion that spiritual enlightenment is possible without the cooperation of the will of man with the will of heaven. This type tends in its emphasis to train the head to guide the heart and seeks to enjoy the effects of deliverance in the present world as the best way to prepare oneself for the next world.

The *tariki* type arose in opposition to this so-called philosophical or intellectual type of religion and demanded an emotional thrill or heart type of experience. They key of the emotional type is found in the primal vow of Hōzō Biku, wherein Amida prays and makes the vow that he will be reborn as a man to suffer until all men are saved.

Salvation through Amida

"Amida saves us by the exercise of his two great attributes of Mercy and Wisdom. By Wisdom, when he allows a part of himself to become incarnate as a spiritual teacher for suffering humanity. By Mercy, by virtue of the vow of his incarnation as Hōzō Biku, his sufferings, his exaltation, his enthronment in Paradise after he had reconquered

as man all that he had voluntarily surrendered as the supreme Buddha." "His object is to save his poor children from sin and its attendant miseries which bind men so fast that they can not get out of the prison house of sin without the help of Amida." To his followers Amida provides the substitution, the satisfaction, the God-substance, the God-essence, the moral impact, the scheme, and the way for the redemption of the sins of men.

"From the moment that the believer puts his whole trust and confidence in Amida, the roots of his sins are cut, the past karma destroyed and if he does not enter Paradise at once, yet he enters into the merciful and all-wise heart of Amida." I quote a part of the Shinshū creed: "Rejecting all religious austerities and other acts on man's part, giving up all ideas of self-power, we rely upon Amida with the whole heart for our salvation in the future life which is the most important thing; believing that at the moment of putting our faith in Amida our fate is settled." Hōnen says, "Though our sins be as heavy as giant boulders and so many as to cause our life to sink to the bottom of the sea, the saving grace of Amida and the repetition of the name, Amida, is sufficient to carry any man across into the best land." Shinran detected influences of *jiriki* in the reformed Buddhism of his day and as a remedy, therefore, introduced a way of salvation for laymen which became known as Shinshū salvation.

The Shinshū form of salvation received a measure of inspiration for the salvation of laymen and their whole families, as against mere monk saving, from the influential Fujiwara Kanezane. His request of the celibate priest was: "I desire from among your disciples a husband for my daughter. I wish him to be a priest as well as a house-holder, to retain his sacred character whilst yet living the life of an ordinary layman and mixing with the world. I desire him by means of concrete example to demonstrate that the religion of salvation by faith in Amida is one which concerns the layman as well as the monk. It will be for the good of the country if we can show that the family and not the monastery is the true focus of religion."

Shinran in his poem on his teachings says, "I put all my trust in the great Amida of infinite Life and Boundless Light." "Our teachers have taught us that attainment-salvation (*jiriki*, by one's own effort) is like a toilsome journey by land but redemption-salvatiou (*tariki*, by faith in another) is an easy voyage in a fair ship over smooth waters." "Hōnen Shōnin (Genkū) has taught us that the reason men keep constantly failing and returning to the Home of Error (bodily life) is entirely due to their being fast bound with their doubts. We think we must do something and doubt the power of Amida, when all we need is the believing heart which will lead us into the peaceful and eternal abode of Nirvana." He closes his poem with these words, "Monks and laymen of this present age, let us unitedly, with one heart, trust only in the vow of Amida."

Shinran taught that there is no such thing as merit; only grace, i. e. absolute dependence on Amida as the All in All, can save us; there is no salvation in any other name or in any kind of merit, save in that of Amida. This is well set forth in Kurata's book, *The Priest and His Disciples*, wherein Shinran's own son because of doubt is unable to accept the grace and salvation in Amida.

The late M. Kiyozawa felt that there was not so much power in the name of Amida as in "faith in Amida." He would make it not the repetition of the name of Amida but the psychological effect of faith. He says, "It is the saving power of faith in Amida which takes away my trouble and suffering." Again Kiyozawa says, "Because of the weakness of man and because of human sorrow Amida became incarnate and came to the world to deliver man; my hope and the world's hope are to be found only in his suffering love, that is, faith in the suffering saviour." (See "The Faith of Kiyozawa," by Akegarasu).

This idea of self-sacrifice on the part of Hōzō Biku and Buddhist priests is an attempt to be released from Karma. In the lower forms of Buddhism it is to appease the demons and keep them from coming into the world to destroy man, because of the prevalence of sin.

The Amida cults affirm not only the weakness of the

flesh, but the lack of capacity in man, even under proper inspiration to overcome his sins.

All students of the Bible and of the development of the idea of salvation in Christian doctrine are familiar with the many points of view taught by the Church throughout the history of Christianity. We are familiar with such as the satisfactionary, substitutionary, governmental, mystical, and moral. Students of religion have found these same ideas cropping up in the different national and world religions. In fact, the study of the treatment of criminals will suggest the same theories. They are more or less involved in all theories salvation in Japan.

The Satisfactionary Theory

The satisfactionary theory is based on the philosophy of life which arose from the feudal system wherein the honor of the feudal lord was the *summum bonum*, that is, the system wherein everything that goes wrong affects the honor of the highest official; in religion, God; in the state, the Emperor; in the city, the mayor; in the school, the principal; in the family, the father or elder brother. Japanese life is full of illustrations of the working of this satisfactionary theory. One illustration is that of the principal of a middle school where I once taught, who had to resign from his post as principal to satisfy the honor of the school and the parents' loss of their sons, when two boys on a school excursion under other teachers were accidentally drowned. In the religious world, especially in Buddhism, this is seen when the gods, the Shi-Tennō or Niō, are pictured as having their dignity greatly offended by the sins of men. Fudō San is ready to come into the world and destory sin and sinners because the honor of the gods is at stake.

The Substitutionary Theory

The substitutionary theory is known in Japan as *migawari*, wherein the dignity of law, demanding the necessity of suffering as a natural consequence of sin, is more emphasized than the dignity or the honor of God. In this concept, righteousness must be maintained and all sin and sinners punished. A mere forgiving of sin would make the law a

farce. Therefore the wrong-doer can only be forgiven when he provides a substitute for sins committed. This, in its worst form, results in the sale of indulgences wherein sin and money counterbalance one another.

The better form is seen in the substitute of a pure life, as in the case of *migawari* in Japan of long ago, when maidens, wives and oldest sons were offered to appease the gods. In the non-religious world, servants dying for a master, or the "jail editor" going to prison instead of the actual editor of a newspaper are illustrations. A recent incident recorded in the newspapers illustrates the working of this substitutionary theory in lieu of the satisfactionary theory. An Imperial Prince travelling by train was delayed about ten minutes because of a slight break in the engine. The head of the railway department felt that the honor of the Prince had been sinned against and was about to kill himself when the engineer bravely confessed that he was responsible and would substitute himself for the head of the department. In good *samurai* style he committed *harakiri*.

The Governmental Theory

The governmental theory emphasizes the righteousness of God rather than the rightness of law and teaches that the function of law and government is to help men to become obedient to the righteousness of God, and not merely for the punishment of wrong doers. Laws are man-made and often need to be adjusted to new conditions. In the words of Ninomiya Sontoku, "Laws should be revised when they do not work for the saving of men." This theory gives us the picture of God trying to win men to righteousness by placing the emphasis on the suffering king behind his laws. The consequences of sin are seen in the suffering which it causes the righteous God, and the consequences of righteousness are seen in the prosperity and joy of the righteous Emperor and King. Meiji Tennō refusing to take a vacation during the hot month of August because the farmers had to work in the oppressive August heat to provide rice for the Emperor and his people, has been an inspiration to many Japanese to stick to their work in spite of adverse conditions because

their faithfulness brings joy and prosperity to a good Emperor.

Mystical Salvation

A study of many Christian as well as of many non-Christian types will show that salvation is thought to be gained by union with some invisible power or spirit in the universe. This mystical conception while interested in eternal salvation, is primarily concerned about a satisfying and uplifting experience of God here and now. This type of salvation in Japan has been taught by Nichiren. In the Nichiren sect, salvation is based on faith in a book and is attained by the repeating of *Namu-myō-hō-renge-kyō*, and by seeking and realizing emotional thrills which are thought proofs of acceptance. No doubt the life of Nichiren itself is the foundation of this conception of salvation in Japanese Buddhism. He had a combative attitude toward other religious teachers, toward scholars and politicians, and this brought on him many persecutions, trials and even exile; but these only tended to deepen his experience and strengthen his conviction. He lived and taught a victorious life and never doubted his own salvation.

Magical Salvation

Types of magical salvation in Japan are to be found in the various religious societies wherein initiation takes place. In Buddhism itself baptism and name-giving ceremonies have much significance, but the consecration or setting apart of men and women for religious service in hair-shaving ceremonies is very impressive. The dying-under-the-lotus-flower ceremony; the experience of the men who give themselves to beating of the temple drum; the repetition of the name of the Buddha or of the phrases "*Namu-Amida-Butsu*," "*Namu-myō-hō-renge-kyō*" are also illustrations of magical salvation. Another illustration is the offering of the ashes of the dead for the making of another image of Buddha as at Isshinji, Ōsaka. No doubt the best examples of magical salvation are seen in the shrines at the back of many of the main temples of Japan. Rubbing afflicted persons with cuttings of potatoes, carrots, pears, etc., and then giving these as food to the living

messengers of the gods, such as the monkey, the horse and the fox, help the gods to know the individual needs of the worshippers. All this represent magical salvation at its worst.

Magical Healing

At the famous Monkey Shrine of Ōsaka, every sixty days, there is a festival lasting for twenty-four hours. The purpose of this all-night service is to overcome the work of the three worms, bacteria, or germs, which are supposed to dwell in man because of sins committed. These germs are ever seeking to get free and go to the heavenly ruler to report the evil deeds of men, and it is man's duty to keep these germs hidden, just as men seek to keep their secret sins from one another. These germs are supposed to be in control of different parts of the body; one resides in the head and this one, because of sins which arouse him, causes sore eyes or blindness, wrinkled face, gray hair or head trouble; the second one resides in the abdomen and causes diseases of the five organs, bad dreams, hunger and other ills; the third one resides in the legs and is the cause of shortness of life and faulty organs of reproduction.

The prayer recited three times on Kōshin night is as follows:

"Oh upper germ of the blue color, Kokkoshi!
Oh middle germ of the white color, Bokujoshi!
Oh lower germ of the red color, Meijishi!
Please, all of you go into the invisible
world taking leave of my body."

The people who are unable to attend the all-night service repeat the following prayer:

"Shiya mushi wa ineya, sarineya waga toko wo,
Nenure to nenuzo nene to netaruzo."

This contains a play on the word *ineya*, which means both separation and sleep, and the intention seems to be to confuse the germs as to whether you are going to sleep or to keep watch and also to pray for the three germs to depart. The meaning of the verse is roughly as follows:

"Oh, germs, please leaving, leave my bed.
Whether thou sleepest or not, give me peaceful sleep."

Kami Ko Butsu, or the paper garmented Buddha, is the greatest Buddha of healing in Ōsaka. Every three years, when his garments are changed, a string of devotees come to have the paper garments which have been in touch with the image put over their heads that they may absorb some of the power clinging to them. At the 1919 ceremony, over fifteen hundred people had this service performed for them by the three women in attendance. Needless to say, many went away encouraged to feel that the god was on their side and some claimed to have been healed. Just where this image came from is still a mooted question, for some say that he is derived from Binzuru, the red-faced, god of healing, which is famous all over Japan. His healing influence is gained by the sufferer rubbing the part of the image corresponding to his own diseased spot and then his own ailing spot. Doubtless this magical healing does wonders for many of the afflicted. But in Ōsaka this practice is known to spread disease so Binzuru is put back out of reach, except on festival days, which seems rather inconsistent to us, for if it is dangerous for the daily hundreds to worship this god, it would seem very much worse for the thousands on festival days. Binzuru is the image known to all foreigners as the god whose eyes, head and feet are worn off by his many worshippers. The Kami Ko Butsu, however, works in a more scientific and psychological way, for to him the people come with their names and troubles written on sheets of paper, most of them having drawings with the afflicted spots marked, and in many cases picturing the gender of the applicant. After hanging up the petition before the god, the worshipper offers his prayer for help, and taps the wooden hammers on the logs in front of the altar, placed there to catch the crumbs of divinity falling in the prayers and in the answers passing between the god and the worshippers. The afflicted spot is then tapped with the hammers. This alternate tapping of the log and the

body is supposed to bring healing. A study of the petitions of these afflicted ones will show their intense longing for recovery and will strengthen the conviction that just as Jesus went about healing the sick and preaching to the poor, so should the Christian to-day go about healing the body, mind and soul.

Economic Salvation

Ninomiya Sontoku preached an economic salvation attained by self-sacrificing helpfulness, based on the acquiring of good habits. He taught that salvation is attained in the intelligent adjustment of man to natural law rather than in mere blind obedience. One illustration he gives is: "If there is not enough oil in your lamp to burn as long as you want it, put more oil in; if that is impossible, cut down the size of the wick. The will of heaven says: With that wick and only so much oil the lamp will go out, but the will of man says: I can add more oil or use a smaller wick. Heaven never helps the man who receives fifty sen a day and spends sixty sen, but always helps the man who spends less than he earns. If a *Daimyō* wants his district to be prosperous and righteous, he must set a good example."

To one village chief Ninomiya says, "Selfishness is of beasts, and a selfish man is animal-like. You can have influence over your people only by giving yourself and your all to them."

Ninomiya's salvation is economic, and his morality materialistic in its aims. He says, "Our duty is to restore the deserted places. Of these there are many kinds; fields deserted on account of debt; places where the soil is barren and the taxes high; wealthy men living in luxury who are not useful to the country; men of talent and scholarship who have not learned to use these gifts for their country's benefit; men with healthy bodies living in idleness, gambling and drinking. All such are waste places. Among these the waste and corruption of mind is the greatest evil to the country. Waste of fields and mountains is secondary. But our duty is to cultivate all." Ninomiya taught social salvation by teaching that the best way to save oneself is to work for others, thereby

creating unselfishness and also gaining industrious habits. His social gospel is seen in this quotation from Armstrong's translation—"The reason the country is not continuously prosperous is because each individual is seeking only his own interests. Rich men have no heart to save the world. They are avaricious and greedy, regardless of the blessing they receive from their country and from heaven. Poor men have the same spirit. They neglect to pay their taxes and their rent, or to repay borrowed money. Rich and poor alike neglect righteousness and aim at unreasonable objects. Both alike are selfish. Therefore we should endeavor to correct these evil tendencies, and raise the people to better standards of life." A social gospel without a God may do some good, but it is not the highest. The Kingdom of Heaven taught by Jesus had not an impersonal *Ten* (Heaven), but a loving, personal Father as its inspiration.

Faith-healing: Tenrikyō

Another idea we must notice in passing is salvation by faith-healing and the psychological and physical effects of right thinking, as seen in the faith cults of Japan. The best illustration is that of the Shintō sect, Tenrikyō, founded by a woman with a remarkable religious experience. The was encouraged to write her own history and did so, using as bad grammer and as poor philosophy as her American contemporary. Mentally distressed people are no doubt in some cases helped to self-control. Evil results are seen in many scandals and in lawsuits to recover thank offerings and property when the pain and suffering return, from which these gifts were supposed to have made the givers immune.

A teacher of Tenrikyō says, "The important object of religion is to give personal happiness, which happiness by the law of universal justice will pass on to the descendants as stored up virtue with which to start their lives." One can see the influence of the Buddist theory of the transmigration of the soul and the teaching of Karma, although in Tenrikyō it is called the law of universal justice. "If we are not happy", says the writer, "it is because of lack of virtue in our forefathers." "If evil men are happy

it is because of the 'stored up' virtue of their forefathers and will be only temporary, as they will send on to their descendants no happiness." Happiness is defined as long life, riches, honor, peace of mind, etc. "To overcome evil thought one must *think* of good and love and light and seek to save others (as individuals not as members of a community)." Each man when troubled must *tatekaeru*, that is, rebuild his inner self by a process of *harai* similar to the popular Shintō cleansing ceremony.

The process of curing, in addition to the regular services consists in a special service using three chants of seven movements of the hands, making twenty-one motions in all. The first chant is: "*Ashiki wo haratte, tasuke tamae, Tenri-wō-no-Mikotò*", which means, "Oh, Tenri-wō-no-Mikoto, drive out evil and help me." The second chant is: "*Ashiki wo haratte, tasuke tamae, sekikome, sekai ichiretsu sumashite kanrōdai*," which translated means about as follows, "Heavenly joy of the Universal Brotherhood, entering me help me to conquer, and cleanse the evil." In these chants the hands start in the Shintō prayer position, move to the shoulders and from them out in front with the palms down, then, one at a time, back to the shoulders returning the reversed palms out in front and then these upraised palms are lifted high over the head. Then they are brought down to signify the reception of the blessing and opened over the afflicted part. If a person has head trouble the hands are opened over the head; if eye trouble, over the eyes; if heart trouble, over the heart, etc.

The famous *yatsu no hokori*, "eight dusts", of Tenrikyō to be cleansed from the mind are covetousness, stinginess, fawning, hate, animosity, anger, passion and pride, all of which show the tendency in man toward egoism. Hence the teaching: "The first step to overcome sickness or unhappiness is to remove egoism." This form of salvation suggests Christian Science, with this difference, that in Tenrikyō evil and unhappiness are handed down from rebirth to rebirth, whereas in Christian Science evil is illusionary and the result of one's own

impure thinking, not that of his ancestor or of his own former existence.

The Restorational Theory

There remains one more theory which I call the restorational theory. This is strongly emphasized in the Bible and is more and more clearly perceived in this twentieth century in the light of the advance of the social sciences. Here we see God, working with men who have come under the inspiration of the historical Jesus developing the beloved community wherein God, neighbor and self are mutually seeking to save and to restore to the community any who have sinned or gone astray. With God as Father the aim is to restore the prodigal sons to sonship. The objective becomes the restoration of individual wrong-doers to manhood and to fellowship. The need of salvation then is not only because of fear of God, or of a law that must be obeyed, or because of fear of physical or spiritual hell, but the longing for forgiveness and for deliverance from a lower self to a higher self until one may become worthy of fellowship with one's best neighbors and even with God. The fact that the Japanese are approaching this may be seen even in the very popular novels of Nishida and Kurata, especially *Zange no Seikwatsu* ("A Life of Penitence").

Need of the Salvation of Christ

The theory of the transmigration of souls according to which Karma determines one's future existence, whether as superior man or as animal, has invaded and influenced all Japanese thought. Under the influence of this teaching sometimes the only hope seems to be to die as soon as possible and so start over again. The many suicides of lovers whose marriage can not be consummated, the suicide of the students who have failed in entrance examinations (often not because of lack of scholarship but because of limitation of accommodation), the suicide of business men whose mistakes have brought disgrace on their firms—these and innumerable other illustrations of like character are proof to the writer of the need of the Christian doctrine of restoration to sonship and to a fellowship wherein twice born men shall give

their experience to help other men to seek and find that aid and reinforcement by which all men can secure the best kind of life on this earth here and now.

History is on the side of Christ and his twofold gospel of individual and social salvation. Gautama left the life of the recluse and went back to live among men and try to save both himself and others. His followers in their aloofness from social service swung back to the very thing he tried to avoid. Confucius left the otherworldly religions of his country and while teaching men to "live as though the Gods were present" preached his gospel of social regeneration. Above all, Jesus Christ, the supreme revelation, while honoring John the Baptist and his life in the wilderness, forsook John's methods and came to the cities to be among men so as to work better for the Kingdom of God. He taught men to live in and work for the Kingdom of Goodwill. Men of all races admit his supremacy and follow Him.

CHAPTER XXII

SOME ASPECTS OF MODERN JAPANESE BUDDHISM

REV. SANEHARU OJIMA

It is the duty of Christians to study the existing conditions of Buddhism in Japan.

Influence of Christian Ideas

Ideas are current in modern Buddhism which cannot be found in the literature of Buddhism during the Tokugawa period or prior thereto. It is true that in recent Christian literature there is a certain amount of borrowing from Buddhism. Such Buddhist terms as *anshinritsumei* ("tranquil resignation") and *keshin* ("avatar") are in use among Christians; but such cases are comparatively few. On the other hand, Christian loan-material is common in modern Buddhism. Terms and ideas borrowed from both Occidental philosophy and from Christianity are in wide and frequent use. Such terms as *seimei* ("life"), *ai* ("love"), *sōzōryoku* ("creative power"), and *jinkaku* ("character") are being extensively used in senses that are very close to the Christian meanings.

A few years ago a Buddhist magazine called "The New Era" (*Shinjidai*) published a sermon by Prof. Kaikyoku Watanabe of the Jōdo Sect dealing with the subject of eternal life. The main idea was that of the absolute necessity a positive doctrine of Nirvana. The whole discussion showed a clear influence of the Christian idea of personal immortality. Such teaching is becoming general in Japanese Buddhism.

In the *Teiyū Ronrishū* ("The Teiyū Journal of Logic") for February, 1923, there is an interesting article by Daitō Shimazu on the subject, "A Comparison of Christian and Buddhist Fundamentals." The writer says, "The ethics of Kant and his authentication of religion as the

expression of a superlative good are thoroughly understood for the first time when we adopt the Buddhist point of view. Character which finds its center in Life, which struggles increasingly for the expression of its eternal value and which finally attains perfection—this is what is meant by Buddhistic perfection of personality. The opposite of this is self-degeneration. Man is finally his own judge. Even though we do not make use of such an irrational idea as 'the judgement of God,' yet it must be said that the law of causality (*ingaritsu*) finds its most ready explanation when we take our starting point in eternal life."

The ideas of personality and of character in this statement clearly show Christian influence. Modern Buddhism is also placing strong emphasis on the doctrine of the indwelling Buddha. Along with this goes a teaching regarding a transcendent Buddha, who is made clear to consciousness in proportion as the incomplete character of the individual is brought into relationship with what is termed "the perfection of character in Budda." The author just quoted says, "In Buddhism, when we arrive at the 'universe of God' (*kami no sekai*) we do not, as in Christianity, come to the end of progress and reach a 'heavenly rest' where we remain as if asleep, but, on the other hand, the attaining of perfect Buddhahood is the beginning of ideal activity. The activity of the Buddha is an eternal activity."

In an article called, "A Social Program for Nichiren," written by Prof. Gyoke Umada of the Nichiren University and published in the *Review of Social Problems* (Nichiren) for December, 1922, we find the following remarkable statement, "We are familiar with the sacred words, 'All humanity possesses the Buddha nature,' and again, 'All are my children.' In these words we find the ideas of the equality of man and the nobility of character, and we are reminded that our lives are eternal."

Similar examples could be extended at great length. They plainly show the influence of the New Testament ideas of God, of character and of the eternal worth of the individual soul.

Morality

In spite of the nobility of teachings such as those just passed in review, the practical morality of Buddhism is still far from satisfactory. The great difficulty of preserving a high morality along with a pantheistic world-view has been pointed out by various writers. Pantheism makes no final distinction between good and evil. Pantheistic Buddhism identifies truth and error. When one asks these pantheists if any new movement for a moral regeneration has begun, they make answer that the necessity exists but that actual moral progress has not yet manifested itself. Traffickers in *saké* and prostitution can be good Buddhists. The general situation is out and out immoral. Some boast that they have transcended the distinctions between good and evil. The unchastity of the priests is terrible. The different sects of Buddhism confess the scandal publicly and bemoan it at the same time. Public gossip tells how the priest of this famous temple has three concubines and how that Tōkyō priest rents out his concubines for prostitution.

In his book entitled, *The Philosophy of Japanese Buddhism*, Prof. Toda Ōno says (pp. 119-20), "From the standpoint of theory, Buddhist ethics are divided into the two divisions of the discussion of impersonality and the discussion of actualization. Practically, however, Hinayana ethics consist of regulations for the suppression of desires, and Mahayana ethics of the six means of passing to Nirvana. . . . The ethics of Buddhism are pure asceticism; to this are added self-denial and benevolence, as well as the teaching of a clear separation between religion and ethics, with the accompanying doctrine that ethics should follow the spirit of the age." It is difficult to see how all this can be reconciled in righteous, moral conduct. Professor Ōno finally admits that Buddhist ethics are mere utilitarianism. This view is correct. As a matter of fact, fundamental Buddhism is neither a philosophy nor a religion. It is a utilitarian ethic—a way of escape. It is a way of realizing tranquil resignation, a way of emancipation from pain, a road to Nirvana. Is it not for this

reason that it is without positive, moral power? The moral corruption of the priests really comes back to this.

Education of Priests

One of the things that impresses the student of Buddhist education is the great length of time consumed in the education of priests as compared with the length of the training of Christian pastors and evangelists. In the school for priests (*Misawa Danrin*) conducted by the Hokke Sect in Yokohama, candidates are permitted to enter immediately after graduation from ordinary primary schools. They take an "ordinary course" for one year and then enter a special course covering twenty-six years. In another school conducted by the Hommyō branch of this same sect in Kyōto Fu, twenty-one years are required beyond middle school. As a matter of fact, however, the "course" consists of a kind of institute held for about three months of each year. The Ryūkoku University of East Honganji formerly required nine years beyond middle school, but under the new University Regulations of the Department of Education this period has been shortened to six years. It may be here mentioned that the Ōtani Daigaku has been organized as a regular university under the new regulations, and that the Nichiren Sect is making application for the recognition of their college as a regular university.

Social Work

The East Honganji Sect established a Social Service Department in April, 1922. In February, 1923, the government reported 348 institutions in this sect classified as doing "social service." The Sōtō Sect also established a Social Service Department in 1922. The Nichiren Sect has recently taken similar steps. The Jōdo Sect conducts social welfare work that rivals that of East Honganji. In the college of the former at Sugamo they have very complete facilities for the study of social service. They have just sent three students abroad to investigate social work in Europe and America. They also conduct special study courses in social service, covering from four to six months each year. For such work they receive an annual grant of

Yen 1,000 from the Home Department. This same sect conducts public libraries in some forty-one places throughout the country. The total number of books circulated in 1922 was 30,843.

The East Honganji Sect is especially aggressive in work among Japanese in foreign countries, carrying on a kind of "foreign mission work" in several hundred places scattered throughout Hawaii, North America, Canada, Siberia, Saghalien, China, the Philippines and the South Pacific Islands. The Ōtani, Jōdo and Nichiren Sects are attempting similar work among Japanese residents abroad.

Management

Another interesting aspect of modern Buddhism is to be found in its institutional conservatism. The determination of the affairs of the sects is almost absolutely in the hands of the priests. It is true that when it comes to money matters certain representatives of the laity are appointed by the high priests, but these lay representatives are merely admitted to consultation regarding accounts and budgets. For example, in East Honganji the superintendent high priest is head of faith and morals and has full power of veto. Under him in the main temple at Kyōto are five executive officials, eight superintendents, and one director of bureaus besides numerous inferior priests. The general assemblies are made up of sixty representatives of the priests without a single lay representative. It is true that there was at one time a popular movement to oust the high priest, but it amounted to nothing.

Grades of Priests

Conservatism is likewise seen in the gradation of priests. In West Honganji, and a few smaller sects the ancient priestly classifications have been abolished, but in the majority of the sects the so-called *Tendai* ranking is in operation. In the traditional *Tendai* classification there are fourteen distinct grades of priests, ranging from licentiate to the highest grade, that of *Daisōji*. There are differences, according to rank, in vestments, dwelling places in the temple and in other privileges.

Literary Activity

Buddhism has recently revealed considerable literary activity. The output of books and magazines is large, but it is true here as in the case of Christianity, that nothing outstanding has been produced. From the different Buddhist universities monthly or tri-yearly bulletins are issued, which are generally very minute. The Ōtani sect publishes in Kyōto a daily newpaper called the *Chūgai Nippō*. There is also a so-called "Popular Buddhist Newspaper" (*Fuzoku Bukkyō Shimbun*) which is issued three times per month.

Conclusion

On the whole, Buddhism, as such, has come to a standstill. The priesthood is lazy. The leaders of knowledge among the Buddhists and the younger priests are seeing the light of progress, but even here, in their vital ideas and in social relief work, they are merely following in the lead of Christianity. Will the time ever come when they will find also their moral ideals in the life and teachings of Christ? It is my confident belief that Buddhism, carried forward by the consciences of millions of believers, is gradually drawing near to Christianity. Full assimilation to Christianity is only a matter of time.

PART V

REPORTS OF ORGANIZATIONS

CHAPTER XXIII

THE JAPAN CONTINUATION COMMITTEE

Rev. D. R. McKenzie, D. D., Secretary

The National Christian Conference

The principal work of the Continuation Committee during the year 1922 was the carrying into effect of the plans made in 1921 for the holding of a National Christian Conference. This Conference was held in the Y.M.C.A. Hall, Kanda, Tōkyō from May 18–24, 1922.

At the meeting of the Continuation Committee of 1921 it had been decided that the Conference should be constituted with 120 delegates elected by the Japanese churches, and 80 elected by the missions, with 20 additional co-opted members, or a total of 220. The Japanese churches elected their full quota of 120, and the missions 70 out of the 80 allotted to them. There were 19 delegates regularly co-opted by the executive, five officers of the executive and Dr. John R. Mott made members ex-officio, and eight others elected to fill vacancies in the missionary delegations. This brought the total number of delegates up to 223.

The following lists will show how thoroughly representative the membership of the Conference was of the churches and missions in Japan.

1. Delegates elected by the Churches:

Nihon Kirisuto (Presbyterian) 30, Kumiai (Congregational) 30, Nihon Methodist 20, Seikōkai (Anglican) 12, Baptist 6, Churches of Christ 4, Methodist Prostestant 4, Christian Kyōkwai 3, Fukuin Kyōkwai (Evangelical Association) 3, Dōbō Kyōkwai (United Brethren) 3, Friends 2, Luther Kyōkwai 2, Free Methodist 1—120 in all.

2. Delegates elected by the missions:

American Board 5, American Baptist 5, Methodist Episcopal 5, Methodist Episcopal South 5, Canadian Methodist 5, American Episcopal 5, Reformed Church U.S.A. 4, Presbyterian South 4, Reformed Church, America 3, Lutheran, America 3, Church Missionary Society 3, Society Propagation of Gospel 3, United Christian 3, Young Men's Christian Association 3, Evangelical Association 2, Church of England, Canada 2, Young Women's Christian Association 2, Methodist Protestant 1, Friends 1, United Brethren 1, Lutheran, Finland 1, American Christian Convention 1, Woman's Union 1, Bible Society (B. & F.) 1, Ōmi Mission 1—70 in all.

Only one of the larger missions failed to elect delegates to the Conference, namely the Northern Presbyterian, but the names of two members of the mission appear on the Conference roll, having been among those elected by the Executive of the Continuation Committee.

The outstanding features of the Conference may be briefly summarized as follows:

I. Addresses on the opening day of the Conference, by the Chairman, Dr. S. Motoda on the subject "Results of the World War as they have affected the Christian Movement in Japan," and by Dr. John R. Mott on the subject "The Price to be Paid for Cooperation."

II. The Reports of the Five Commissions on the subjects:

1. Present Day Thought Movements in Japan.
2. Christian Literature.
3. Christian Education.
4. Social Service.
5. Evangelism.

III. Celebration of Fiftieth Anniversary of the Organization of the First Christian Church in Japan.

IV. Decision to Create a National Christian Council for Japan.

No attempt will be made in this report to give, even in brief form, a summary of the addresses and reports of the Conference. Indeed, such a summary is not necessary here since (1) an English summary of the Reports of

the Commissions was issued for use at the Conference, and this is still available, (2) the addresses and reports in large part appeared in the Japanese and English press at the time of the Conference, and (3) plans are at present being considered for the publication of a record of the most important addresses, reports and papers presented to the Conference, in the English language.

Suffice it to say that though the time of preparation for the Conference was unduly brief after the date was fixed, the reports, addresses and papers presented were of a high order, and should be carefully considered by all those who are interested in the Christian propaganda in Japan, and should be given due weight, emanating as they do from the most representative Christian gathering that has convened in this country since the National Christian Conference of 1913.

The details of the plans for the creation of a National Christian Council in Japan would call for somewhat extended reference in this report, were it not for the fact that a separate article on this subject will be found elsewhere in this volume, and to that the reader is referred for information as to the scheme itself, and the progress made in the direction of its organization up to the spring of 1923.

If, as is confidently expected, the National Council comes into existence in the course of the present year, the Continuation Committee will automatically cease to exist, to give place, let us hope, to a body which shall more effectively serve the Christian Movement in Japan than the Continuation Committee, for a variety of reasons, has been able to do.

Review of the Work of the Continuation Committee

In view of the fact that this will in all probability be the final report of the Continuation Committee prepared for the *Christian Movement*, it would seem fitting to make some reference to the beginnings of this organization, and its history during the ten years of its existence, and to indicate some of the difficulties it has encountered on its way, by reason of which it has failed to fulfil in large measure the expectations of its most earnest supporters. I can perhaps not do better in this connection

than to quote from the report of its Executive to the National Conference held in May, 1922.

"In April 1913 the Continuation Committee was constituted by the Executives of the Federation of Japanese Churches and the Federated Missions, when, on the recommendation of the National Conference held in that month in Tōkyō, they elected fifteen members each to serve on such a Committee. These thirty, following the recommendation of the National Conference, during the few months following, co-opted ten additional members out of a total of fifteen indicated, and later co-opted the remaining five.

"Shortly after organization the Committee adopted a constitution and by-laws, and appointed a committee on Finance and Activities, to which was referred the question of launching the nation-wide evangelistic campaign recommended by the National Conference. Detailed reference to this compaign is unnecessary in this report, as many present in this Conference took part in it, and reports are available, in English and Japanese, for any who wish to refer to them.

"This first work of the Japan Continuation Committee, which covered about three years, was also its chief work during the nine years since its organization . . . .

"The work of the Committee has been much more limited than was expected at the time of its organization. For this there were, perhaps, two main reasons.

"In the first place, it was anticipated that with the organization of this joint body of Japanese leaders and missionaries, certain work that had been done up to that time by the two Federations and especially by the Federated Missions, would be automatically turned over to this Committee. This, as a matter of fact, did not take place to any appreciable extent. For example, for several years the Federated Missions Conference had had a large and representative committee working on the subject of Survey and Occupation. Members of that committee who were also members of the newly organized Continuation Committee, assumed that such work as they had been doing would be more effectively done by the new committee, and recom-

mended that the Continuation Committee be asked to take the work over. The recommendation, however, was not acceptable to the Federated Missions, which decided to continue the study of this question themselves. What was true in this one case cited, represented the general attitude of the Federations to the Continuation Committee . . .

"The second Way in which the Continuation Committee has been handicapped has been in the failure to properly prepare for definite work of a constructive kind. Dr. Mott in 1913, among his recommendations to the newly formed body, emphasized strongly the need of setting apart a Japanese and a foreign secretary for the work of the Committee, giving either their whole time to it, or a sufficient amount of their time to insure that the work which needed to be done might be done effectively . . . .

"At times the Committee has had part of the time of a Japanese or foreign secretary, but for the most part it has had to depend on volunteer work by busy men. Had the Federated Missions and the Church Federation devolved work upon this new organization that would have compelled it to set men apart for its accomplishment, or had the Committee set itself resolutely to do the work that was waiting to be done, it might have made for itself a place among the Christian organizations in Japan, and have come to be regarded as indispensable. Too great deference to the Federations on the one hand, and on the other the lack of a definite programme of its own, have perhaps been the chief obstacles to success . . . .

'What we need to consider in this National Conference is whether a joint body, corresponding more or less closely to the Continuation Committee, is essential to the highest success of Christian work in Japan, and if so, how it can be made effective.

"At the last meeting of the Continuation Committee its Executive was instructed to consider the question of the future of the Committee, and report to this Conference. After due deliberation the Executive has decided to bring in no definite recommendations, but to leave the whole question of a joint body mediating between the churches and missions to this Conference, contenting itself with the

statement of its conviction of the need of such an organization, that will as far as possible be representative of the whole Christian community in Japan, and which will be placed upon such a basis financially and otherwise, as will insure its effective working."

In view of various misconceptions that have obtained regarding the origin of the Continuation Committee the reasons for its lack of an adequate degree of success, and its attitude vis-a-vis the proposal for the organization of the National Council, it has seemed to the writer only fair to everyone concerned, to quote this much of the final report of the Committee to the National Conference of 1922. Illustrations and other parts of the report not vital to the question have been omitted.

Delegates to the International Missionary Council

One item of interest may be added to this report before closing. In this transitional period after the Continuation Committee has, we may assume, finished its work, and before the new National Council has been formed, a request has come for the appointment of delegates to the second meeting of the International Missionary Council. That body will convene in Oxford, England in July of the present year. Japan is entitled to have three representatives at that meeting, at least two of whom must be Japanese, while the third may be a missionary. At a joint meeting of the Executives of the Continuation Committee and the Organizing Committee of the National Council held in March, 1923, these delegates were appointed, namely Mr. S. Saitō, of the National Y.M C.A., Dr. Y. Chiba, Chairman of the Federation of Japanese Churches, and of the Organizing Committee of the National Council, and Dr. A. D. Berry, Dean of the Aoyama Theological Seminary, who is now in the United States on furlough.

CHAPTER XXIV

THE NATIONAL CHRISTIAN COUNCIL OF JAPAN

Rev. William Axling, D.D.

Retrospect

The movement which culminated in a decision to organized a National Christian Council for Japan started as far back as 1918. In that year the Japan Continuation Committee in its annual meeting took the following action :

" There has been an interval of five years since the last general conference of Christian leaders was held in this country. During that time the World War has brought about great changes both in Japan and in those countries closely related to Japan in the enterprise of Christian evangelism. There is, therefore, a call for a fresh consideration of the opportunities for the spread of the Gospel in Japan and of the various forms of cooperation required to meet the obligations arising out of the new condition.

" Resolved :—That this Continuation Committee arrange to hold in October 1919 in Tōkyō a General Conference of Christian Workers ; that as regards aims and objects, membership, representation and the subject matter of the program the plans of the Conference be formed on the lines followed in the National Christian Conference of Japanese leaders and missionaries held in Tōkyō, April, 1913 ; that the delegates to this Conference be duly appointed by the missions and churches which they respectively represent."

In the same year the Federation of Christian Missions passed the following resolution :

" Resolved that this Conference hears with sympathy of the proposal of the Japan Continuation Committee

to hold a General Conference of Christian Workers in 1919. It prays that God's guidance may be with that committee as it considers further the advisablity of holding such a gathering and it urges upon that committee that in the event of the conference being held, it be constituted of delegates duly appointed by those whom they represent."

On account of the World War it was found inadvisable to call this conference in 1919. However in 1922 the Continuation Committee, acting in accord with the resolution of the Federation of Christian Missions, requested the various Christian bodies in Japan to appoint delegates to a National Christian Conference. The response was almost unanimous and in May, 1922, the National Christian Conference was convened in Tōkyō. In the discussions and deliberations of that Conference the matter of organizing a National Christian Council for Japan took the center of the stage and on the closing day the Findings Committee brought in the following resolution :

" Be it resolved :—

1. That in view of the magnitude and difficulty of the task of the Christian movement in Japan it is imperative that there be closer cooperation among all the Christian forces of this country.
2. That with this in view it is the judgement of this Conference that a National Christian Council be organized that will represent all the churches, missions, and other Christian bodies working in Japan.
3. That a representative committee of not less than thirty members be appointed by this Conference to take counsel with the churches and missions with reference to working out a plan for the creation of such a National Christian Council.
4. When two-thirds of the missions and churches approve of the plan submitted by the Committee of Organization, that committee shall have authority to convene the first Council.

5. That the Continuation Committee be dissolved if and when this National Christian Council be formed.
6. It is understood that this Council is not to be in any sense a Church Council. Its functions shall be advisory. It is intended to act on behalf of the cooperating churches and missions in matters of common interest when it has been ascertained that the action taken will be in accordance with the wishes of the cooperating bodies.
7. That the Council consist of one hundred members, of whom a majority shall be Japanese, seventy-five to be chosen by the churches and missions in a manner to be determined by the constitution, the remaining twenty-fiive to be co-optd by the seventy-five elected members."

After striking out the word "national" in the name, changing the number of elected members to eighty-five, increasing the Organizing Committee to thirty-five, and giving this committee authority "to convene the first Council when in their judgement a sufficient a number of churches, missions and other Christian bodies have approved", the Conference by a very large majority voted to proceed with the organization of a Council and appointed an Organizing Committee.

The Organizing Committee immediately organized with Dr. Y. Chiba as chairman and Mr. Matsuno and Dr. Axling as secretaries and set itself to the task of drawing up a constitution, deciding the basis and ratio of representation, outlining a program of activity and forming a budget.

From the first the Organizing Committee has desired that the Council should come into existence normally and naturally from within the Christian movement in Japan. Its policy has been to ascertain the mind of the various bodies that make up the Christian movement in this empire and build this into the framework of the proposed Council. This has called for repeated and far-reaching revisions in all phases of its work. The following is the final form of this study and revision.

The Tentative Constitution

Article I.—Name.

The name of this organization shall be The National Christian Council of Japan.

Article II.—Organization.

The Council shall consist of representatives of recognized Evangelical Christian bodies.

Article III.—Purpose and Function.

The purpose of the Council shall be as follows :—

1. To express and foster the spirit of fellowship and unity of the Christian Church in Japan, and to develop a deeper realization of its oneness with the Church throughout the world.

2. To be the medium through which the Church may speak in a representative capacity on such matters, social, religious, and the like, as affect the entire Christian movement in Japan.

3. To represent the Christian Church in Japan in communicating with bodies similar to this Council in other nations, and to express its voice and make its contribution in the International Missionary Council and in other international relations.

4. To take council, make surveys, plan for cooperative work, and take suitable steps for carrying on such work, and to act on behalf of the cooperating bodies in all matters of common interest when the Council is satisfied that the action taken will be in accordance with the wishes of the cooperating bodies.

5. To provide for the holding of Christian Conferences at suitable times on matters of vital importance to the Christian movement in Japan.

6. In all the above-mentioned functions the Council is understood as having no authority to deal with questions of doctrine or ecclesiastical policy, neither shall its functions be interpreted as being in any way legislative or mandatory.

Article IV.—Representation on the Council.

The Council shall consist of one hundred members. Of this number, eighty-five—fifty-one Japanese and thirty-four missionaries—shall be chosen by the co-

operating Christian bodies in accordance with the accompanying table. The remaining fifteen members shall be co-opted by the eighty-five elected members.

	Japanese	Missionaries	Total
Nihon Kirisuto Kyōkwai...	10	6	16
Methodist	7	6	13
Seikōkwai...	7	6	13
Kumiai	8	3	11
Baptist	3	3	6
Churches of Christ	2	1	3
Evangelical	1	1	2
Lutheran	1	1	2
Methodist Protestant ...	1	1	2
United Brethren	1	1	2
Christian Church	1	1	2
Friends	1	1	2
Free Methodist	1	0	1
Y. M. C. A.	1	1	2
Y. W. C. A.	1	1	2
W. C. T. U.	1	0	1
Japan S. S. Association ...	1	0	1
Ōmi Mission	1	0	1
Greek Orthodox Church...	1	1	2
Swedish Alliance	1	0	1
	51	34	85

Article V—Meetings.

The Council shall hold an Annual Meeting, the exact time and place to be determined by the Council or its Executive Committee. Fifty members shall constitute a quorum.

Article VI—Officers.

The Council shall have the following Officers:—Chairman, two Vice-Chairmen, two Secretaries—one Japanese and one Foreign—and two Treasurers—one Japanese and one Foreign.

Article VII—Executive Committee.

The Council shall have an Executive Committee consisting of not more than twenty-one members, including officers.

Article VIII—Finances.

The expenses of the Council shall be met by an apportionment among the cooperating bodies, and by gifts from interested parties.

Article IX—Amendments.

This Constitution may be amended by a two-thirds majority of the members in attendance at the Annual Meeting of the Council, provided that at least six months before said meeting a copy of the proposed amendment or amendments shall have been sent to each member of the Council, and to each of the co-operating bodies.

Proposed Program of Activity

1. When the Council shall have been organized it shall report this fact to the International Missionary Council, and thus as soon as possible get into working relations with that origanization.
2. The Council shall also send greetings to similar organizations in England, China, and India, and cultivate friendly and cooperative relations with these bodies.
3. As early as possible the Council shall send representatives to the meetings of Councils in other lands and thus establish the personal touch and intimate personal relationship.
4. The Council shall make a study of the question of Christian literature.
5. The Council shall establish central headquarters with secretaries and the necessary staff.
6. The Council should also establish district branches whenever such necessity arises.
7. The Council shall appoint commissions to make complete surveys along the following lines:— Education, evangelism, social service, literature, international questions, etc.
8. The matter of launching a "Japan for Christ," nation-wide, evangelistic compaign was referred to the Council by the National Christian Conference. This should, therefore, be taken in hand as soon as

possible. In preparation for this, however, district conferences should be held in five or six different sections of the empire, the purpose of these district conferences being to aquaint the churches all over Japan with the Council and its work and to secure their sympathy and wholehearted support, as well as to enlist their interest and backing for such a nationwide evangelistic effort.

The Working Budget

The Organizing Committee's recommendation is:

1. That the initial budget for the Council be ¥15,000.
2. That this budget be divided half and half between the missions and the Japanese churches.
3. That for the Japanese churches, their half, ¥7,500 be apportioned on a basis of ¥150 for each representative. Exception, however, is to be made in the case of the Friends, the Ōmi Mission and the Swedish Alliance. Because of their very limited membership they are to be apportioned ¥100 each.
4. That the missions' share of ¥7,500 be apportioned on a basis of ¥220 for each representative. The fact that the representatives for the missions have to bear a larger apportionment is of course due to there being only thirty-four missionaries as against fifty-one Japanese on the Council among whom to apportion the missions' share of this fifty-fifty budget.

This 15,000 yen budget is built up in the following manner:

1.—Work:		
Disseminating information, printing and surveys	¥2,000.00	
Annual and other Meetings	3,000.00	¥5,000.00
2.—Office:		
Rent	1,200.00	
Office Expenses	600.00	1,800.00
3.—Staff:		
Japanese Secretary, salary and house-rent	2,400.00	

Foreign Secretary, half time	3,000.00	
Clerk and Janitor...	1,800.00	
Travel	800.00	8,000.00
4.—Incidentals		200.00
		¥15,000.00

The Present Status

Up to March, 1923, the following organizations have taken favorable action:—

Of the Japanese Churches and other Organizations:—

The Presbyterian Church.
The Congregational Church.
The Baptist Church (North).
The Church of Christ.
Young Men's Christian Association.
Women's Christian Temperance Union.
Young Women's Christian Association.
Executive Committee of the Japanese Church Federation.
The Japan Christian Educational Association.

Of the Missions:—

The Congregational Mission.
The Baptist Mission (North).
The Christian Mission.
The Church of Christ Mission.
The United Brethren Mission.
The Canadian Methodist Mission.
The Mission of the Reformed Church in the U. S.
The Evangelical Mission.
The Methodist Protestant Mission.
The Friends Mission.
The Dutch Reformed Mission (conditional).
The Young Men's Christian Association Mission.
The Methodist Church South.

Of Japanese churches and missions which have not yet taken action, a goodly number have assured the Committee that although they have to wait until their annual Conference meets during the present year, they heartily favor the organization of the Council and will eventually fall into line. While some missions have postponed

action. Moreover, every Japanese organization that has had an opportunity to consider the matter has acted favorably.

Problems

The constituent groups of the indigenous Christian Church in Japan are in a transitional stage. In their local work and in their missionary activity they are passing from adolescence and are facing the problems of maturity. They are preoccupied with the situation near at hand and immersed in the task of organizing their own inner life and work. They are in the throes of solving the problem of self-support both for their local program and for their missionary work further afield. Their interests, energies and resources are heavily taxed in the effort to assume the responsibilities of adult manhood in their immediate sphere. They lack, therefore, the surplus time, energy and funds necessary to enable them to consider and deal with the larger matters of cooperation and with problems of national and international scope.

Though recognizing the need, the field and the timeliness of setting up a National Christian Council, they are finding it exceedingly difficult to enlarge their interests, increase their energies, and provide the funds necessary to enable them to carry their half of the load in making the Council a reality and a force in Kingdom building.

Future Prospects

In order to avoid over-burdening the indigenous Church of Japan in this critical time of transition, the Council may be forced to start out with a much smaller budget and a less ambitious program and reach its maximum usefulness through a period of gradual growth.

The Organizing Committee hopes, however, that by the Summer or Autumn of 1923 enough of the Christian bodies may have manoeuvred into line to justify calling the first meeting of the eighty-five elected delegates and launching a permanent organization of the Council.

With the launching of this the Christian Movement in Japan will be in a position to open the way for Japanese leadership to take its proper place and for the indigenous Japanese Christian Church to come to its own. The

Christian Movement will be in a position to get an intelligent understanding of its field and a truer vision of its task. It will be able to undertake this task as a unit and not as a broken and scattered force. It will be able to function with power in the forming of public opinion and to make a real contribution toward the solution of social and national problems. It will be in line to join hands with the Christian Movement in other lands and make its largest contribution toward the building of a better world.

CHAPTER XXV

THE FEDERATION OF CHRISTIAN MISSIONS

REV. R.C. ARMSTRONG, PH. D., SECRETARY

Twenty-First Annual Meeting of the Federation

Sabbath Services

The twenty-first Annual Meeting of the Federation of Christian Missions in Japan was held in the Auditorium, Karuizawa, July 30th to August 3rd, 1922. Both the morning and the evening sessions in the Auditorium on Sunday, July 30th, were under the auspices of the Federation. Rev. G. W. Bouldin, D. D., Chairman of the Federation, preached the annual sermon at 10.30 A.M. on the subject, "The Holy City." He was assisted by Rev. C.A. Logan, D.D., Vice Chairman of the Federation. At the Vesper service at 5 P.M., Mr. G.C. Converse of the Y.M.C.A. spoke on "The Unreached Spiritual Areas of the Christian Church."

Composition of the Conference

With the exception of Monday morning which was devoted to preliminary business, the reception of fraternal delegates and the Memorial Service led by Rev. G. F. Draper, D.D., the morning services were given up to special papers and the development of the spiritual life. The afternoon sessions from Monday to Wednesday were devoted to the business of the Conference, the most interesting and important matter of business being the proposal to organize the National Christian Council. There were present eighty-seven full members of the Conference representing thirty-three different mission organizations.

Fraternal Delegates

Dr. Y. Chiba, fraternal delegate from the Federation of Churches in Japan, of which he is president, presented greetings and an invitation from the Japanese Churches urging

the Federated Missions to unite with the Japanese in a more effective and efficient effort to win Japan for Christ. Mr. Hugh Miller brought greetings from the Federal Council of Protestant Missions in Korea and reported hopeful conditions in the Korean Church. The report of Rev. S.A. Stewart, delegate to the Korean Council last year was read by the Secretary.

Visitors

Mr. T. Date of the religious section of the Governor General's Office of Korea, who frequently acts as an intermediary between the Korean government and the missionary body, appealed to the members of the Conference to assist the Korean missionaries to understand the real spirit of the Japanese government. Dr. Chas. R. Erdman of Princeton Seminary, Rev. and Mrs. Allen E. Armstrong, Assistant Secretary of the Presbyterian Church in Canada, Miss E.S. Baker, Ph. D., of Toronto, Mr. Gale Seaman, Y.M. C.A., Student Field Secretary of the Western States of America and Mr. Waterhouse who has come to Japan to assist Rev. Paul Kanamori were also introduced to the Conference. By the vote of the Federation visitors from abroad and such others as were introduced by the officers or by the business committee were made corresponding members of the Conference.

The Program

The program prepared by the Executive and adopted by the Conference at the first session of the Conference was successfully carried out. Special time was set apart for the discussion of the National Christian Council. The program included the Sabbath Services, Cottage Prayer Meetings from 7 to 7.45 each morning, from Monday to Thursday. Business Sessions were held from 9 to 11.30 Monday morning and from 2 to 5 p.m. every afternoon. The General Subject for the Conference was "The Unreached and the Gospel Message." Papers of unusual interest and value, showing every evidence of through study and investigation were given Tuesday morning by Rev. C.M. Warren on "The Extent and Condition of the Unreached in the Country"; by Dr. C.Noss on "How to Take the Message to the Country"; on Wednesday by

Miss Alice L. Finlay on "The Need of the Message in the City" and by Rev. W.H. Erskine on "How to Take the Message to the City"; on Thusday by Rev. H. C. Ostrom on "How to Find and Train the Foreign Messenger," and by Rev. P.B. Nagano on "How to Find and Train the Japanese." The Conference was especially favoured by having Dr. Chas. R. Erdman of Princeton Theological Seminary, to lead the morning devotions on Tuesday, Wednesday and Thursday. The Conference Necrologist, Rev. G. F. Draper, D. D., conducted the Memorial Service in memory of eleven missionaries who had entered their Eternal Rest during the year.

The National Christian Council

With regard to business transacted we may note here only matters relating to the National Christian Council. In the first business session of the Conference, on Monday, July 31st, the Conference decided that the Rev. Wm. Axling D.D., Dr. Y. Chiba and other representatives of the promoting committee should be permitted to present the plans for the proposed National Christian Council to the Conference as the special order of business at three o'clock in the afternoon.

At the appointed time Dr. Y. Chiba and Dr. Wm. Axling, the President and the Secretary, respectively, of the promoting committee, were given a sympathetic hearing by a full meeting of the Conference and many other guests who had come to hear the discussion. Dr. Axling presented copies of the proposed constitution of the National Council and made all necessary explanations. Dr. Chiba made it clear that the Federation of Christian Churches were strongly in favor of the proposition. He urged the Conference to complete the one body that they might more effectively carry on the work.

Rev. G. W. Fulton D. D., the Secretary of the Conference, moved that a special committee of seven should be appointed by the chair to carefully consider the whole matter and report to the Conference as the first order of business on Wednesday afternoon, Aug. 3rd. The Chairman, appointed Rev. J. Cooper Robinson, Convenor, J. T. Meyers, A. Pieters, A. J. Stirewalt, C. H. Ross, Prof. F. A.

Lombard, and Mr. H. S. Sneyd as the committee. This committee which was very representative and quite satisfactory to the Conference took the whole matter into their careful consideration and at the appointed time reported their findings as follows:—

"Realizing the important and delicate questions involved in a consideration of the proposed National Council, and that widely divergent opinions concerning details may be represented within the Conference, realizing further the proper limitations of this body in respect to matters to be determined by the constituent missions themselves, your committee proposes a resolution expressing, we believe, that in which we can all unite without extended debate.

"We propose this resolution with the request and understanding that before action is taken on the resolution an hour be set apart for an informal consideration of the questions raised by the proposal of a National Christian Council, without action thereon.

"Whereas, we have heard with interest the proposals by Drs. Axling and Chiba and, whereas, we believe that a National Council may be of great value in the furtherance of the Christian Movement in Japan, and in deprecation of any hasty action in the abolition of existing Christian Federations; be it resolved, that the Federation of Christian Missions call the favorable attention of the constituent missions to the proposed National Council, and record its willingness to commit to said Council such activities now carried on by the Federation as it may from time to time, after due conference, be found advisable so to transfer."

The house then went into a committee of the whole for over one hour, during which it became evident that although there was difference of opinion as to the details, the general desire for cooperation with the Japanese churches in effective Christian work was unanimous. When the house again came to order Rev. J. Cooper Robison presented the unanimous proposal of the committee as given above. The discussion, however, had made it evident that the general feeling of the Conference was even more strongly in favor of the National Council

than the already favorable report of the committee. It was evident, however, that the house did not wish to reject the original recommendation of the committee as contained in its main resolution. The Conference, therefore, on motion adopted a preamble, which was more positively favorable to hearty cooperation in the National Christian Council, and retained the resolution of the committee as it stood with the following result: "Whereas we have heard with lively interest the proposals emanating from the recent National Christian Conference held in Tōkyō in May last, and carefully explained before this annual gathering by Drs. Axling and Chiba, and whereas we believe that a National Christian Council will fill an urgent need and will prove of great value in the furtherance of the Christian Movement in Japan:—be it resolved, that the Federation of Christian Missions call the favorable attention of the constituent missions to the proposed National Council, and record its willingness to commit to said Council such activities now carried on by the Federation as it may from time to time, after due conference be found advisable so to transfer."

Officers

The officers of the Federation for the year are: Rev. C. A. Logan, D.D., Chairman; Rev. T. A. Young, Vice-Chairman; Rev. R. C. Armstrong, Ph. D., Secretary, and Rev. A.J. Stirewalt, D.D., Treasurer.

CHAPTER XXVI

THE FEDERATION OF CHURCHES

Rev. Kikutarō Matsuno, Secretary.

The eleventh annual conference of the Federation of Churches was held on the 11th of April, 1922, at the Y.M.C.A. building in Tōkyō. Sixty-seven delegates were present. Dr. S. J. Umbreit visited the conference as the fraternal delegate of the Federation of Christian Missions.

Regular routine business was transacted including reports of committees and election of officers. The afternoon was devoted to an executive session of the conference and the evening to a public address. A considerable part of the afternoon session was spent in the discussion of the advisability of the Federation's establishing a definite policy toward such matters as church union, the publication of a Christian daily newspaper, the founding of a Christian University, and the fostering of good relations between Japan and America, and between Japan and China. These matters were committed to the Executive Committee for investigation and later report.

It was voted that all churches in the Federation should observe June 18th as Church Union Day, and that sermons and prayers on that day should be especially directed toward the development of the spirit of union and toward greater cooperation in work.

The Japan Evangelical Lutheran Church was received into the Federation. The membership of this church, reported at the end of 1922, was 1276.

The Year Book of the Japanese Churches for 1922 was published in December, the sale price being one yen fifty sen.

Officers of the Federation the year 1922 were: President, Yūgorō Chiba; Vice-Presidents, Kameji Ishizaka and Yoshitaka Okazaki; Secretaries, Kikutarō Matsuno and Kuninosuke Yamamoto; Treasurers Bunnosuke Fukunaga and Masayuki Nishijima.

CHAPTER XXVII

AMERICAN BIBLE SOCIETY

Rev. K. E. Aurell

The continued industrial and financial depression in Japan during 1922 has not tended to lessen unrest among the people in general nor diminish anxiety on the part of men in authority. It is true no particular out-break of violence has been reported, yet this situation has, naturally, tended to intensify the feeling of dissatisfation. This unsatisfied state of mind and heart, however, has engendered sober thinking in respect to the moral side of life.

At a time like this it is a great privilege to be actively engaged in the distribution of the Word of God. Our colporteurs find, and our increased circulation proves, that men and women everywhere, almost instinctively, feel that in the light of what the Bible teaches there is hope for the attainment of strong, pure character and a higher plane of living. Our records show that even during the generally recognized dull months of July, August and September, about one hundred per cent more Bibles and forty per cent more New Testaments were circulated than during the same months of the previous year.

Sales at the Bible House

While other dealers around us have complained of decreasing business we have had the pleasure of experiencing continued increase of sales at the Bible House. Not infrequently our sales have amounted to over ¥100 for a single day, and some days they have been as much as ¥300. Hence every member of the staff has been kept very busy in receiving and distributing stock.

Smallest Japanese Bible

This, the smallest complete Bible ever issued is Japanese, has 1654 pages and only measures 3 × 4 × 1 inches. Although

only on sale since April 1, 1922, a total of 4150 copies had been sent out by the end of year. Many expressions of warm appreciation of this book have come to us on account of its small size and convenient from.

Peace Exposition Sales

Some time before the Peace Exposition was opened in the spring of 1922, we applied to the authorities for a place for the sale of the Scriptures. The Buddhists also had applied and we had some difficulty in obtaining the desired location, repeated applications being necessary before we were finally privileged on March 28, two weeks after the opening of the exposition, to open a salesroom is one corner of the Peace Tower. Our argument was based on the close connection between the Bible and Peace: "If the expostition is really, as you say, a Peace Memorial, you certainly should set aside a special place for us, for the Scriptures we publish are the foundation of peace among individuals and also among nations." The very day we opened, a well dressed Japanese lady stopped and bought a copy of the most expensive edition we had, giving directions that is should be sent to a high government official.

Our records show that by the end of July, when the exposition closed, we had sold 96 Bibles, 831 New Testaments and 2027 Portions, with a total value of ¥991.66.

Colportage

For some years it has been extremely difficult to obtain as many truly devoted colporteurs as have been needed. Hence our circulation of Portions has been comparatively small and while in other respects our circulation of Scriptures has been increasingly good, this particular phase of the work has been unsatisfactory.

Upon the return of the writer in the summer of 1922 from furlough, it was decided to concentrate our efforts upon the solution of this problem. Two methods were decided upon: first, that the general assistant should take extensive tours throughout the field to solicit a more earnest and general cooperation in Bible distribution on the part of both Christian workers and laymen; second,

that the very few colporteurs in the rural districts should be called in to join the few we had in Tōkyō for a special organized effort in a house to house canvas in the city, selling only Portions.

Both of these programs were begun at once and are being carried out successfully at the time of writing. Christian workers and laymen in many parts of our field have risen to the occasion very commendably. The result of the house to house campaign in Tōkyō has surpassed expectation. Thus the total of our circulation of Portions this year shows an increase of about one hundred per cent over any of the last few years.

Circulation

Our total circulation in 1922 amounts to 209,334 copies, comprising books in fifteen languages. The following summary indicates how they were circulated:

	Bibles	N.T.	Portions	Total Copies	Total Value
Sold by colporteurs	587	4,386	37,094	42,067	¥6,078.81
Sold by commission sellers..	551	4,450	5,973	10,974	5,226.52
Sold to correspondents	8,191	40,084	29,313	77,588	55,130.56
Sold for free distribution ...	392	7,550	22,656	30,598	4,322.28
Cash sales (Bible House) ...	2,426	10,305	6,031	18,762	17,693.96
To Home Office of Society..	610	2,700	20,544	24,054	8,963.57
Total.....	13,047	69,475	121,501	204,023	97,415.70
Donations	33	1,379	3,879	5,291	727.65
Grand Total.....	13,090	70,854	125,390	209,334	98,145.35

In the first total of circulation 222 copies in Braille type, for the blind are included. Donations were made chiefly to hospitals, reform schools and jails.

Comparisons

	Bibles	N.T.	Portions	Total Copies	
Total circulation in 192...	6,969	53,635	75,966	118,597	¥64,200.84
Total circulation in 1922...	13,090	70,854	125,390	209,334	98,145.35
Increase in 1922	6,094	17,219	65,445	90,958	33,942.51
Percentage of increase.....	87%	32%	101%	81%	53%

Conclusion

Much could be quoted from many letters, of inspiring interest. For instance: "With a human heart bewildered by the problem of salvation and seeking the true faith, I turn with outstretched hands and yearning to the teachings of Jesus Christ, hoping to be saved."

In a testimony meeting at a certain mission in Tōkyō after Mrs. Suzuki, one of our colporteurs, had spoken, a woman arose and spoke something as follows: "As a rule I never allowed agents and pedlars who came to my door to talk to me, much less sell me anything. But one day a woman came around with books. Her bearing impressed me, as well as her manner of speach, which was very different from anything I had ever heard before. As she talked, I decided of my own accord, to take two copies of her books which happened to be the Gospels of Luke and John. I began to read them at once. When I read the 15th, 16th and 17th chapters of John, I was deeply moved and one evening as I came down this street I dropped in here to hear what Christian preachers really talk about. To make the story short, as my heart was already prepared, it did not take long to capture me for Christ. I did not know who the woman was that put those two booklets into my hands until to-night when I listened to the one who has just spoken. She was the messenger who brought me the Gospel which put me in touch with Jesus Christ, my Saviour. I am greatly indebted to you, dear friend and sister, for what has happened to me."

CHAPTER XXVIII

BRITISH AND FOREIGN BIBLE SOCIETY AND NATIONAL BIBLE SOCIETY OF SCOTLAND

FREDERICK PARROTT, SECRETARY IN JAPAN

Our circulation shows a gratifying increase of whole Bibles and whole New Testaments. The sum total of our circulation through colporteurs has deceased by some 400 copies. This is to be accounted for by the fact that owing to sickness, we had a smaller number of men at work all the year; and also that more effort was made to effect sales to students, resulting in the sale of more Bibles and New Testaments, but fewer Portions. Furthermore, the country people had considerably less money to spend in 1922, than in the previous two or three years.

New editions printed in 1922 include:

Bibles.	New Testaments.	Portions.
10,500	56,400	118,570

The year's issues amounted to 225,332 copies in 18 languages. Of the total copies issued 7,169 were sent out to other Agencies.

Issues.	Bibles.	New Testaments.	Portions.	Total.
1920	5,918	32,944	170,074	208,936
1921	6,337	35,520	177,421	219,278
1922	7,632	48,080	169,620	225,332

The total number of Bibles, Testaments, and Portions circulated during 1922, was 220,314. The following table shows the channels through which the circulation was effected.

Medium.	Bibles.	N. T.	Portions.	Total. 1922.	Total. 1921.	Total. 1920.
Sales by Colporteurs	1,089	11,003	145,473	157,565	165,289	162,639
Sales at Depot ...	5,944	33,448	20,710	60,102	53,930	47,553
Total Sales...	7,033	44,451	166,183	217,667	219,219	210,192

Free Grants	2	45	2,602	2,647	1,553	2,445
Total Circulation	7,035	44,496	168,783	220,314	220,772	212,637

During 1922, 2 Bibles, 45 New Testaments, 2,600 Portions were sent to The Women's Welfare Association, Korean Association, H.I.J.M. Navy, The Salvation Army, and to Prisons.

Colportage

The sales by colporteurs of the British Bible Societies subsequent to the establishment of the Bible House in Kōbe, in 1904, are 23,802 Bibles, 340,359 New Testaments, 2,789,283 Portions—a total of 3,153,444 volumes.

During 1922, colporteurs sold 1,089 Bibles, 11,003 New Testaments, 145,473 Portions—a total of 157,565 Books. These totals represent 71% of the total circulation of the year. Twenty-three men worked during the year; and of this number nine worked all through the twelve months. Mr. Hattori, for the fourth time, attained the highest sales. Year in and year out, his faithful work is indeed a labour of love. His sales of 53 Bibles, 467 New Testaments, and 15,771 Portions—a total of 16,291 Books—represent 42 weeks of work. The district in which Mr. Hattori worked was in the province of Iyo, in the island of Shikoku. The highest number of Bibles sold by one man is 529, and of New Testaments 2,599. Mr. Maruyama sold this large number while on a special colportage tour in Manchuria and Taiwan. During the year, colportage has been carried on in twelve prefectures, out of the twenty-seven for which the British Bible Societies are responsible.

In 1922 we were enabled, by a specific gift, to send a colporteur to the Japanese colonies in Manchuria and to Taiwan. In these countries Christians everywhere gave him a hearty welcome and did much towards making his trip a success. His sales were 529 Bibles, 2,599 New Testaments, 1417 Portions, a total of 4,545 copies.

The following extracts from the reports of colporteurs indicate to some degree that as ever "The World is the Field," and that much tilling and sowing are still needed even in Japan. Colporteurs are yet in many wide areas the only pioneers.

Mr. Tokichi Kawai one day visited a Girls' Normal School. One of the teachers asked how it was possible for her to understand Christian teaching. She said that three times she had been to a Christian Church, but had received little information. Mr. Kawai told her that she needed to get in touch with God, and then she would realize how much He loved her. The passage about the Woman at the Well and some others were read to her. She said that she truly desired to become a believer and purchased a New Testament, promising to read it diligently. Three others teachers who were listening also purchased New Testaments; as did also three clerks attached to the school. In the afternoon, Mr. Kawai was assisted by a student who had become a Christian as the result of a conversation with a colporteur in another town; and 4 Bibles, 36 New Testaments and 46 Portions, a total of 86 Books, were sold in the school.

Mr. Tomita relates that he visited an official residence in the city of Okayama. The lady of the house, on seeing him said, "It was in June last year that I purchased a Testament from you in Wakayama. I read it with great joy, and my husband and I attended church. He has recently received baptism and I am to do so shortly." After serving tea, she assured Mr. Tomita that both she and her husband were very happy and prayed that colportage might help many in Japan as it had helped them. She purchased a New Testament and eight copies of the Gospels to give to her friends.

Colporteur Tatsuya Haku writes: "I called upon a priest of the Kurozumi sect of Shintō and showed him copies of the Gospels. He remarked, 'I cannot read them as I am very busy.' 'It is a happy fact that you are busy,' said I. 'All people ought to be busy and not lazy. The more machinery revolves the more oil it needs. Hence, you may be interested to read the Christian Scriptures. Every religion has some distinctive feature. In a word, there is Gokuraku (the Elysian Fields) of Buddhism; Takamagahara (Olympian Heights) of Shintō; Kanrōdai, (Honey Dew Platform) of Tenrikyō; Yo no Tatekai (Renewed World) of Ōmotokyo; and of Chris-

tianity, the Heavenly Kingdom, which is the Kingdom of Righteousness, Peace and Joy.' 'Yes, I see,' said the priest. 'I must study this. Please let me have the Books.' He purchased copies of the Gospels and Proverbs."

Colporteur Ikegami one day called at the residence of a doctor. Some young men and women were gathered there. Mr. Ikegami, exhorted them to read the Scriptures and to believe them. No one took any notice; but when he said that just as a doctor is necessary for the diseases of the body, so is Jesus, the heavenly physician, necessary to combat the diseases of the soul, the doctor's wife said, "It is quite true. A doctor, however skilful he may be, can do nothing for the troubles of the heart. If you have news of one that can, by all means let me have one of your Books." Several copies of the New Testament were sold.

In one village, Mr. Ishikura called on a man, who said, "I am a school teacher now. When I was an official in a spinning-mill four years ago, I purchased from you a copy of the New Testament. I bought that Book only with the idea of obtaining from it material with which to oppose Christianity. I read it all one night, but was very much disappointed. As time went on, I continued to read it; and its truths convicted me of my wickedness, and now I too am a Christian." They knelt down and praised God.

Colporteur Sawada one day met a Buddhist priest on the road, and offered him a New Testament. The priest said, "I have long wanted to obtain a copy of that Book, for its teachings are good but just now I have no money." The colporteur answered, "Please take the Book and I will call at the temple later on." The priest then searched his pocket and took out a little envelope which contained some money, and said, "This is an offering that I have just received for chanting sutras, and reading prayers; it may be that Buddha gave me the money to enable me to buy the Christian Scriptures." He went off very happy with his New Testament.

CHAPTER XXIX

JAPAN BOOK AND TRACT SOCIETY

GEORGE BRAITHWAITE

Finances

We were disappointed to receive no help during the year from the American Bible Society, but ¥100 reached us from the Upper Canada Tract Society, and the Religious Tract Society sent us altogether just over ¥2,500. We are very grateful for this sympathetic help.

Circulation

	Books	Tracts	Cards	Total	Value
Sales to Correspondents.	18,999	251,708	83,992	354,699	18,343.29
„ to Booksellers ...	7,281	959	44,292	52,532	5,191.41
„ at Depot	12,530	79,791	124,539	216,860	13,482.70
„ for Special Work..	97	912		1,009	55.44
„ to Rel. Tract Soc..	7	5,000		5,007	21 90
Total Sales	38,914	338,370	252,823	630,107	37,091.74
Free Grants	82	22,100		22,182	130 50
Grand Total...	38,996	360,470	252,823	652,289	37,225.24

Publication

During the year we printed 12,000 books and 159,000 tracts and leaflets in Japanese. These consisted of twenty-five different editions and reached very nearly four and a half million pages. The new books consisted of *The Second Coming of Christ* and the music edition of *Reikanfu* while the new tracts were *Do you Know*, and *Lost or Found*. We also bought 23,857 books, 32,749 tracts, 266,570 cards and pictures, and 152,700 copies of the *Christian News*.

Testimonies

Miss A. M. Henty of Kure writes, "I donated the books you sent to the local library. The librarian called to thank me and said that his readers, mostly boys, are

devouring the Christian books. There is a continuous demand for them."

Miss Alice C. J. Horne of Fukuoka writes, "I value your publications very much and scarcely know how I could carry on my work without them."

Rev. W. B. McIlwaine of Kōchi writes, "I distribute quite a number of tracts and am sometimes tempted to doubt whether it is worth while, but two months ago while on a preaching trip in an out of the way place, a school teacher stopped after the meeting to ask questions and gave evidence in the short talk that we had that she was trusting in Jesus. She also told me that her first religious impression was due to a small tract that I had handed her five years ago. How many such there are in obscure places who know the Lord Jesus through a tract handed them at random, no one can tell."

Rev. D. Norman of Nagano writes, "During the year I have used *The Christian News* and other such literature extensively, sending out over 600 packages each month to those who asked to be enrolled as regular students of Christianity. Many letters of thanks have reached me."

Miss F. E. Porter of Kyōto writes, "The most hopeful converts among those who have come under my influence are the ones who read the books from my Lending Library. One of them is now preparing herself for Christian work. Another has led her brother into the church by getting him to read the books she borrowed. Another who has been reading your books for the last two years has just asked for baptism and is hoping soon to enter a Christian college. I have never seen so much interest in Christian literature as there is here just now."

Rev. M. M. Smyser of Yokote, Akita Ken, writes, "I consider *The Traveller's Guide* a most valuable book. Some time ago I was trying to make the way of salvation clear to a young man but he could not find peace. That night he could not sleep and so began reading again *The Traveller's Guide* which I had given him and soon the light came to him and he has been rejoicing in the Lord ever since. I wish I had pressed the sale of this blessed book more last summer."

Miss E. G. Tweedie of Toyama writes, "An elderly man, after reading your tract, *The Prodigal Son*, said that he felt as though he had been given a description of his own past life. This year I have used *The Traveller's Guide* largely and to good advantage among those who know nothing of Christianity."

"Your book, *The Traveller's Guide*, has helped me much. Through reading it I have found the key by which to enter into life eternal. Praise God! I am now filled with peace and joy. For long I thought that I could come to see our Heavenly Father and receive eternal life without believing in Christ, but now I see how very wrong I was."

A poor prisoner writes, "Thank you so much for sending *The Pilgrim's Progress* and *Traveller's Guide* to my family. I thank God for having redeemed me from sin by the precious blood of His Son and I believe that He is now going to save my parents and brothers and sisters. Oh, loving Father and gracious Lord! Nothing will be greater joy to me than to have all my relatives believe in Thee. How can I ever repay Thee for all Thou hast done for me?"

The Scripture Union of Japan

This work which was started in 1883 by the late Dr. W. N. Whitney's youngest sister to encourage the daily reading of the Bible by the Japanese, continues still to meet with encouraging success. This year we have printed 11,000 copies of the Reading List so that it will be safe to say that at least thirty-five thousand persons are in this empire reading the daily portions. Notes explaining the daily portions are published by us each month and go to all parts of the country, being subscribed for by all classes.

Perhaps the most encouraging feature of the past year's work is our Junior Branch which was commenced last May and is under the care of Mr. J. M. Aoki of Numazu. He has prepared a special reading list that he sends out each month. The list also has an easy question for each day. These the children answer, returning the answers to him at the end of the month. He then marks

them and at the end of the year sends prizes of Bibles or New Testaments to those who have sent in the best answers. Last year thirteen children received prizes. Our Junior Branch now has 500 members and the numbers are increasing each month. Indeed if the necessary funds are forthcoming it seems likely to become a very big work in a short time.

CHAPTER XXX

THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

Rev. S. H. Wainright, D. D.

Output

The output of the Society for the current year, that is, for 1922, aggregated a total of 14,399,035 pages. This is a fairly good showing, for only 1,200,000 pages of the total production were in the form of tracts. The news print grade of paper has remained high in price since the War, which has had a depressing effect upon the publication and distribution of tracts and other cheap grades of literature. The Society has been looking forward for a decline in the prices of news print paper, in order to take up again, as before the War, the publication of cheap forms of literature for evangelistic uses. As yet, there has been no break in the high prices reached during the course of the European War. Books published in Japan are sold at a price in many instances higher than a publication of the kind would sell for in Great Britain or in the United States.

In the aggregate output for the year just given, 4,194,200 pages issued were in the form of periodical literature. The Society published the *Shōkōshi*, a monthly children's magazine, containing twenty-eight pages, which is used in the Sunday schools. The *Ai no Hikari*, a large size four page paper, is for a wider and popular use. The *Myōjō* is a Christian paper of large size containing four pages and is distributed in more than three thousand schools. The greater number of the copies of the *Myōjō* issued are paid for by the missions and are distributed free of charge.

Special Publications

Among the publications issued during the year, it is interesting to note the sustained interest in the *Annotated Bible*

by Dr. G. P. Pierson. The demand for this publication shows no abatement. A new edition will be issued in 1923. The same may be said concerning the *History of Christianity* by the late Professor En Kashiwai. This publication is in the third edition. The author was a student under the late Phillip Schaff and has written a history of Christianity which is one of the most notable contributions made by Japanese authorship to Christian literature in the language of Japan. Among new books, the *Life of Christ*, by Dr. William Bancroft Hill, published in a Japanese translation, is worthy of note, as is *Teachings of the Old Testament*, by Professor Knudson, of Boston University, a good translation of which was published by the Society. Among original writings issued by the Society, the *Introduction to the New Testament*, by Rev. N. Hasegawa, merits special notice. It is an excellent treatise used as a text book and for practical students of the New Testament. Another original writing is the *Life of Savanarola*, a very timely publication, the author of which is Rev. K. Aoyoshi. *Hope in Life and Victory in Death*, by Rev. T. Tomita, is likewise an original writing, the author of which after passing through deep sorrow through the loss of loved ones, was led to write in order that others might be comforted. The *Girl Guides' Handbook* is a translation and tells of the movement among girls which is the counterpart of the Boy Scouts, the motto of which is "Be Prepared." An original writing by a missionary is the *Course of Readings in St. Luke's Gospel*, the author of which is Miss A. C. Bosanquet. The Society published again in 1922 the *Year Book for the Japanese Churches*. It is a volume which contains information not available from any other source.

Sales

The sales of the Christian Literature publications for 1922 continued good, in spite of the general depression in business circles. The total gross sales, not counting the *Myōjō* paid for by the missions, went to thirty thousand Yen. On July, the mail order business conducted at 8 Tsukiji was transferred to the Kyōbunkan. The increase of the business of the Society and the inadequacy of the

staff to carry the increasing burden rendered this step necessary.

The contributions by the supporting missions for the support of the Society have been increasing from year to year, though by no means in amounts adequate to the enlargement of the business and the utilization of our present opportunity for literature in Japan. It is hoped that the Committee on Christian Literature at the Home Base will be able to carry out its plans in the near future for the raising of funds for the advancement of Christian Literature in all fields. Literature is becoming the means of propagation of ideas of various descriptions throughout the earth. The times call with no uncertain emphasis for dissemination of Christian truth by means of the printed page in order to counteract unwholesome and correct one-sided tendencies.

CHAPTER XXXI

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Miss Jane N. Scott, Associate General Secretary

Another year of steady, quiet growth with but few conspicuous landmarks, has marked the progress of the Young Women's Christian Association. Month by month the work goes on steadily gaining in volume and, we permit ourselves to hope, in service to the communities in which it has been established.

Staff and National Headquarters

Our staff has this year been strengthened by the return of two of our Japanese secretaries from two years of special study in the United States. Another is still abroad making special preparation and will return to us after another year. There have been some changes in the foreign staff, as seems inevitable from year to year, but the total number of foreign secretaries remains stationary, there being no increase because of the financial stringency suffered by the Boards which supply secretaries to Japan. We have had the great pleasure of welcoming our first Australian secretary, who came to us in September, the other foreign secretaries coming from the American and Canadian Boards.

Additional provision has been made for the student work on the National staff by the assignment of one of the foreign secretaries to it. It is earnestly hoped that this will eventually result in a considerable strengthening of the student program. In this connection it may be noted that a Japanese Secretary has been designated specially for conference work and that it is planned that these two secretaries in cooperation shall develop a series of group conferences in student centers which will make it possible to render a greatly needed service to the student

work. The first of these local conferences has already been held, in cooperation with one of the church missions.

In October the National headquarters was moved from its very inadequate rooms to quarters in the building at Surugadai owned by the Baptist Mission.

Ōsaka Building

One of the high points in the year 1922 was the actual crystallization of plans long under consideration for a building in Ōsaka which will be the second in Japan to be built specially for the Young Women's Christian Association. It was made possible by the gift of a generous sum of money from Japanese residents of New York City, supplemented by money raised in Ōsaka through the efforts of association workers there. Plans have been accepted by the Ōsaka Board, the land secured, and the beginning of actual building operations waits only on certain necessary formalities in connection with the city officials. This will be a combination dormitory and administration building and will, for the present, care adequately for the needs of the Ōsaka work.

Training

The year 1922 reached another high point in that we at last made a modest beginning in offering some training to young women who wished to enter Association work. In April and May a six weeks course was given consisting of lectures on Association history, policy and program, Bible study, lectures on various forms of social work given by those engaged in these activities, demonstrations of recreational play, and a few other general subjects. This was combined with and followed by actual work in an Association under surpervision. This first course was taken by six young women.

Business Girls

Even so brief an account of our activities as this should not omit to make passing mention of the work among business girls, which is showing marked progress both in the numbers of young business women who are finding in it something that they need, and in the gradual extension and enlarging of the facilities which are offered them.

Conference Grounds

We have left until the last the great thing which makes this year different from all other years, past and future—the realization of our hope for a conference site. The money for the purchase came mostly from the American Association, much of it being given by American girls at their own conferences, but this gift has been increased by money raised here in Japan. In the spring of 1922 we purchased ground at Gotemba, possessing many natural advantages. Our next great undertaking is its development into conference grounds equipped for the large service which we hope and believe that it will render to the young women of Japan.

CHAPTER XXXII

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

G. S. PHELPS, HONORARY NATIONAL SECRETARY

Reorganization

Reorganization of the machinery of the National Committee of the Japanese Young Men's Christian Association has characterized the year 1922. The Biennial National Convention of 1920 appointed a commission to study the constitution of the movement with a view to making some changes which the rapid growth of the associations and the temper of the times required. That commission reported to the Convention of 1922 which met at Tōzansō in July and unanimously adopted several amendments to the constitution looking to the democratization of the movement and to the broadening of the base of responsibility for carrying out its objects, especially among the student associations. The salient points of the new organization are: provision for direct representation on the National Committee of local associations having one hundred or more members and group representation of student associations having less than one hundred members each; the organization of the National Committee into autonomous divisions, that is, City Division, Student Division, etc., whose activities shall be co-ordinated and supervised by the National Committee made up of duly elected representatives of each division; and a policy of decentralization of the movement so far as machinery is concerned but of centralization with respect to service features and to the quality of personal leadership.

The year has also marked the completion of the demobilization of the National Committee after the period of war work. In recognition of the economic distress of Japan and the world in general, the budget of the National

Committee was reduced by ten per cent and now stands at ¥55,000.

City Associations

The work of the city associations has steadily progressed, especially in the educational department, through the fine service of the United Y. M. C. A. Schools, which are making a distinct contribution to the problem of lower grade education. The presence of Professor Palmer, of England, a specialist on phonetics and principles of teaching the spoken language, has invigorated this department of the service. The Tōkyō City Association has reorganized its night school into a Spoken English School, to be conducted as an experiment station under the auspices of the Palmer Institute.

The material equipment of the Association has been added to by the opening of the new Kōbe Y. M. C. A. building, a modern structure costing ¥280,000. Plans have also been completed for the proposed new building for the Ōsaka Association, to be erected on the site of its old building at a cost of ¥400,000. One of the most encouraging developments in the progress of the movement towards self-support has been the raising of over ¥71,000 for a new building, by the Nagoya Association, entirely from local sources.

Student Associations

The Student Division has been characterized by increased activity during the past year. The great convention of the World's Student Christian Federation held in Peking in May was attended by eleven men delegates from Japan, who not only themselves received inspiration from that remarkable Christian fellowship but also contributed to the blessed results. It was a notable demonstration of the presence of Christ in their hearts when the Korean and Japanese delegates met together in frank and sympathetic fraternity, as did the British and Indian, the French and German, and the American and Filipino delegations. Following the Peking Conference, international evangelistic bands of student delegates visited the chief centres in China. Perhaps it was the outgrowth of the experiences in China which led to a spontaneous

movement on the part of the leaders of our student associations at their summer conference last July to organize student evangelistic bands for voluntary service throughout Japan. An excellent organization was effected and the plan was carried out with much fruitfulness during the fall and winter months, entirely upon the initiative and under the leadership of the students themselves. Another splendid achievement of the Christian students of Japan was their sympathetic response to the appeal of the World's Student Christian Federation for relief funds for indigents in Central Europe and the Balkan States. In cooperation with the Young Women's Christian Association the students raised ¥13,778.40 which was forwarded to their needy fellow students. The interest in evangelistic work and in student relief has only enhanced the enthusiasm for various lines of social service conducted by students.

Physical Education

The Physical Education Department of the National work has taken advantage of the rising tide of interest in the coming Far Eastern Olympic games to be held in Japan in May, 1923. The national physical directors have held training institutes in the chief cities of Japan and in Formosa. The gradual acceptance of the principles of physical development through "play" has been remarkable. Competitive games, especially basketball, volleyball and baseball, have become increasingly popular. One who knows the influence of the Army in Japan will appreciate the significance of the conversion of the Army authorities to the "play" principle, which is the result of the observation of their military officers attached to the armies in Europe during the Great War. Competitive games between companies and regiments are being organized throughout the Army, and groups of young officers have attended every physical training institute conducted by our movement during the year. The Association feels its responsibility in the face of this opportunity to capitalize its prestige in connection with the Olympic games, to help influence the rapidly growing Japanese Amateur Athletic Association in order that it may inculcate in the

youth of Japan the highest ethical principles. Not only is the Association trying thus to serve outside its own organization, but it is also endeavouring to extend the influence of Christian athletics to every boy and man within its own membership. With this in view some associations are adopting the policy of requiring gymnasium work as a part of the training even of boys in the night school.

Boy's Work

The Boys' Work Department has made decided progress during the year. Its experimental groups have given valuable experience and its summer camp at Chūzenji, held during August, was a successful demonstration of the fruitfulness of such work. The first local Boys' Work Department was organized in April, 1923, as a three year experiment in cooperation with the Tōkyō City Association. The other city associations are eagerly awaiting the results of this experiment but in the meantime they are also feeling their way with small groups.

Government Teachers

There are at present eighteen American and British teachers of English in the government schools of Japan, who have been introduced by the International Committee of the Y.M.C.A., and calls are in for three additional teachers. These men are in one Imperial University, ten higher schools (Kōtō Gakkō) and twenty-nine middle schools. It is interesting to note that almost without exception the principals of these schools specified that they wanted Christian men and the higher grade schools usually express their preference for married men. The fine work and spiritual fruitfulness of most of these teachers is worthy of the highest praise. It should be extended and conserved through the cooperation of Christian friends.

CHAPTER XXXIII

THE JAPANESE LANGUAGE SCHOOL

Rev. Jerome C. Holmes

In submitting a report of the Language School the director wishes to call attention to the fact that he is reporting for the school year 1921-2. During the previous year he was at home on furlough, returning to Japan some three weeks before the opening of the school year.

Changes in Course

One of the fundamental principles on which we work at the Language School is that we are not bound by precedent. We are always hoping that we shall be able to find something better in the line of teaching than we have ever tried. This makes it hard for the teachers if changes are made; at the same time a certain amount of change seems beneficial in order to keep them from falling too deep into ruts. At the opening of the fall term we started to apply as well as we could the principles of Mr. Cummings to the problem of teaching the language. We made the text of sections of St. John's Gospel, colloquial, the subject matter for our course. A sentence was taught and then various sentences having the same structure were introduced. On the whole it seemed to be a fairly satisfactory way of beginning the work of teaching the language, although there was a weakness due to a lack of drill sentences which would tend to fix thoroughly the things taught.

In the second year the Bible was introduced early in the year and an intensive study made of Mr. Kanamori's book, The Way to Faith. We feel that this book of Mr. Kanamori's contains a great deal of material in a linguistic form which makes it exceedingly valuable as a book for class study for those who are engaged in evangelistic work in Japan.

Change in Staff

On the return of the director to Japan, he was met at the boat with the intelligence that Mr. Matsumiya, who had been with the school for many years as head teacher, wished to resign his position. His resignation was tendered and accepted and it became necessary to find a successor. However, it seemed best not to try to fill his position as head teacher. The position of head-teacher is therefore left vacant for the present. Other teachers were added until we had a Japanese Staff of twelve.

Enrollment

The enrollment for the fall term was the highest in the history of the school. In fact it is doubtful if the school will ever again enroll so large a number of missionaries in any one term. We reached a total of ninety for this term. The school maintained a large enrollment during the year, although, as always, there were many who left. Also there were many who came in during the year, thus necessitating the beginning of new classes in the middle of the year.

New Building

The school had been meeting for several years in the National Y.M.C.A. building in Kanda, and at the Misaki Kaikan which is only a few minutes walk away. During the year the rental of both buildings was increased and it became apparent that we needed to seek new quarters not only for the sake of bringing the school under one roof, but also for the sake of reducing our overhead expenses.

A plan of cooperation with the Union Church in the erection of a building which should fill the needs of the Church and the school was decided on.

We have not yet attained our object but are hoping to in the near future.

Graduates

The total number of those completing courses in the school during the year is as follows. The list includes those who completed work in the correspondence courses conducted by the school.

First year...	53
Second year	13
Correspondence:	
First Year	6
Second Year	13
Third Year	11
Total	96

It is the feeling of the director that the school has fully justified its existence as a factor in missionary training and deserves the support of all the bodies operating here in Japan. It is an expensive thing to run such a school and the larger the number of students the more easily can the financial needs be met. The director feels thankful for the cordial support which he is getting from the very large number of missions which are sending their new missionaries to study here at Tōkyō.

PART VI

SOME SPECIAL ACTIVITIES

CHAPTER XXXIV

EVANGELISM THROUGH NEWSPAPERS AND BY CORRESPONDENCE

CHRISTOPHER NOSS, D. D.

Opportunity for Literary Evangelism

One can hardly imagine a greater opportunity for literary evangelism than Japan affords today. Most of the people are still beyond the reach of the living voice of the preacher. The force of evangelists who have at once the ability to deal with intelligent inquirers and the willingness to minister in remote places is pitifully inadequate, so that nearly all rural dwellers are absolutely neglected. Of those for whom it is physically possible to go to church the most are restrained from crossing the threshold, until faith becomes strong enough to defy the world; for social persecution persists, and prejudice still prevails. On the other hand the ubiquitous common schools have trained a vast array of young readers. The school-system, fettered though it is by Chinese tradition, dominated largely by narrow-minded disciples of the militarists—martinets whose ideal is anything but educational in the proper sense of the word—has nevertheless done a magnificent work and prepared literally millions to receive the printed written message of the Gospel. Many of these have come to feel a vague hunger for spiritually uplifting literature.

Organization and Support

Various missionaries in the past twenty-five years have seen the possibilities of the daily newspaper as an evangelizing agency, and some have done more or less sustained experimental work along this line. Though not the first in order of time, Dr. Albertus Pieters of the mission of the

Reformed Church in Kyūshū, is rightly called the father of newspaper-evangelism in Japan. At Ōita he served a long apprenticeship and became a master in this line. Then under the auspices of the Federation of Missions he launched a larger, interdenominational enterprise at Fukuoka, the educational center of Kyūshū.

The Federation appoints a committee of nine who oversee the work. The annual budget is, in round numbers, about 10,000 Yen, of which amount a little more than half comes from contributors whom Dr. Pieters has personally interested. The Lutheran Mission contributes 2,000 annually; the Canadian Methodist Mission, 1,000; the Northern Presbyterian Mission, 500; other missions, smaller amounts.

The institution thus established is called *Shinseikwan* (New Life Association) the term *shinsei* meaning "fresh life" or "new birth." There are various branches—Keijō *Shinseikwan* (at Seoul), Kyōto *Shinseikwan*, those at Nagano and Sendai, and still others in process of formation. The Sendai *Shinseikwan*, a typical branch, expends about 3,500 yen a year, not reckoning the value of the accommodation afforded free of rental at the office building of the mission of the Reformed Church. Six missions unite in supporting this work at Sendai.

There are other enterprises of the same kind not formally affiliated with the Federation's *Shinseikwan*, as at Oita (Mr. Kuyper), Tōkyō (Mr. Walton), Shiga Ken (Mr. Vories), Matsumoto (Mr. Hennigar), and Tochigi Ken (Mr. Garman).

In the month of January of this year the names of Dr. Pieters and of the *Shinseikwan* became rather notorious in the newspapers of the country on account of a hostile agitation at Fukuoka. We must digress here to review the incident briefly.

The Fukuoka Incident

In one of the most prominent newspapers of Kyūshū, boasting a circulation of 120,000, Dr. Pieters recently published, at advertising rates, a series of articles setting forth the Christian view of the world as indicated in the first chapter of Genesis. In one of these expositions he

deemed it necessary to point out the difference between the Christian idea of God and the conception of the Sun-Goddess, *Amaterasu-ō-mi-kami*, the ancestress of the Imperial House, as presented in the Japanese mythology. This reference roused the fierce antagonism of the local Association of Shintō Priests, who appealed to the authorities to have the publication suppressed, and urged criminal prosecution. The newspaper was suppressed for the day, but officialdom wisely proceeded no further. Since Dr. Pieters expressly disavowed any intention of opposing the national spirit of loyalty to the Emperor, and since by authoritative definition the homage rendered to the Ancestors of the Imperial House is not of a religious character, his position is technically unassailable.

Not a few truly patriotic Japanese have expressed hearty approval of his attempt to dispel the mist of superlative religious expressions employed by misguided nationalistic educators who imagine that they thus enhance the glory of the Throne. Dr. Pieter's experience in dealing with educated inquirers had made him feel keenly that the resultant confusion of ideas was a terrible obstacle to the progress of sound religion. While he is undoubtedly right in this, many, probably most, missionaries believe that literary evangelists should devote themselves to patient, positive presentation of Christian truth, and so far as possible avoid doing anything to provoke the calumny that they are propagandists whose aim is to destroy the national morale in the interest of "a certain great power."

It is interesting to observe in this connection that whereas the new inquirers at Fukuoka *Shinseikwan* averaged 220 a month in 1922, for the first three months of 1923 the number was about doubled.

The authorities of a life insurance company at Fukuoka in whose building the *Shinseikwan* had rented offices became alarmed and evicted Dr. Pieters and his staff; but immediately far more desirable quarters in a bank building were offered at the same price.

Use Made of Newspapers

Articles published in newspapers may be divided into three classes. First there are those inserted free of charge in papers

whose editors have the insight to perceive that the publication of first-class copy on religious subjects scarcely hurts the circulation in any quarter, but has a tendency rather to increase it. Then there are notices inserted among the ordinary advertisements, made attractive, perhaps, by a picture, motto or symbol, giving a brief message and inviting correspondence. Very common are mixed forms, placed somewhere between the reading matter and the advertisements proper, usually in the form of short sermons ending in the usual invitation to apply for literature. One can arrange with a smaller daily, having a circulation of 10,000, more or less, to print a one-column sermon every Sunday morning for from two yen to five yen each, making a contract for a year at the rate of from 100 to 250 yen. This is of course far less than the usual advertising rates; but managers are often willing to make the arrangement either from sympathy with the cause or simply for the reason that our copy improves the appearance of the paper and costs a little less than nothing. Of course, in any of the great metropolitan dailies the cost of such service would mount to thousands a year. But by spending a larger portion of the funds in enlisting the services of forceful and acceptable writers it might be possible to accomplish more at less cost.

The typical budget of an office for newspaper evangelism, so-called, appropriates about one-third for salaries, one-third to one-half for advertising and one-third or less for literature, supplies and expenses incurred in the follow-up work. For the last item a considerable income may be derived from the inquirers themselves.

Follow-up Work

Dr. Pieters early learned the need of organizing the follow-up work on an interdenominational basis wherever possible. In ordinary evangelistic work one may delimit parishes and observe the principles of comity; but when one begins to use the newspapers the only limit is the reach of a Japanese postage-stamp. Moreover, many inquirers respond repeatedly to invitations from various quarters and much duplication ocurrs. The ideal arrange-

ment would be to have in each prefecture or similar geographical unit an office or an individual appointed to take care of inquirers who for any reason cannot be brought at once under the pastoral care of a church.

A Typical Case

This would be a typical case. In a remote village which no missionary has ever visited, a young man is interested through the newspaper and writes to the office of the *Shinseikwan*. He receives a few small tracts designed to increase interest and dispel prejudice, also a personal letter, written by hand, encouraging him to continue his inquiry, and to ask questions. The letter goes on to say that more literature will be furnished when he has finished reading the tracts, and that it will be easier to help him if he will tell his age, occupation, degree of education, religion, and the Christian books he has read. This letter is sent in the name of the local instructor. No reply comes. A follow-up letter brings one. The local instructor sends a suitable booklet and, later, a circular prospectus, urging that the inquirer enrol himself with the nearest church or the church of his choice, or if that is out of the question, continue his study as a member of the *Shinseikwan*, a description of its activities following. A member may receive correspondence-instruction by paying ten sen a month, and may enjoy the privileges of the circulating library. The young man joins. When he sees the sample of the correspondence-course he finds that he needs a Bible. A copy is lent him from the library. Later he decides to keep it and pay for it. He completes the course and arrangements are made for his baptism at a church in the capital town of his district. He is told that he should on the Lord's Day set apart an hour for worship. The *Shinseikwan* furnishes him every week with a complete order of service, with prayers, hymns and a fresh sermon. He is urged to call in members of his family and friends. The weekly communication is sent him on condition that at the end of the month he furnishes a report of meetings held. He and other leaders like him are invited to attend a little conference at a Christian center. Finally a pastor is called to minister to the

little group that he has formed, while he himself takes a theological course and becomes a minister of the Gospel.

This is not a fanciful picture; it is a sketch, somewhat standardized, of what is going on in various parts of the country. Here is an instance from the writer's own experience. There is in Utsushi Mura, Tamura Gun, Fukushima Ken, such a group formed entirely as a result of newspaper articles and correspondence. The group took the name *Seiyūkwai* (Association of Friends of Righteousness) and sent their leader to Sendai in February to visit Christian institutions and receive instruction from various teachers, the group paying his expenses. In that month the average attendance at worship was twenty-two.

The missionary body seems not to be aware of the possibilities of a judicious use of the weekly order of service for isolated believers and groups. The head office of the *Shinseikwan* in the Fudō Bank Building in Fukuoka will supply them for the present at ten sen per copy or five yen for the year. This price may be reduced as the demand increases. Since provision is made for the weekly offering in connection with the worship, the service ought soon to become self-supporting.

The committee in charge of this work earnestly desires to secure somehow an annual income of not less than $10,000 gold a year. This would enable us to open an office in one of the great newspaper centers such as Tokyō or Ōsaka.

Objectives

A second objective is a census of missionaries who are in a position to deal with scattered inquirers. This is exacting work and soon begins to demand all or a large fraction of one's time. But there are those who can accomplish more in this way than by itinerating. Given capable clerical assistance, the two lines of work can be most happily combined.

A third objective is the enlistment of all available Japanese resources. In this line the missionaries have had to be pioneers. Many Japanese leaders have expressed doubt about the method. They have their own

special work which keeps them too busy to give much time to widespread evangelism, and they have had the impression that advertising requires an immense outlay, absorbing funds sadly needed elsewhere. However at the National Christian Conference at Tōkyō, at which the Japanese predominated, the following resolution was approved: "Recognizing that there are in all parts of the country young people who desire instruction in Christianity, but are beyond the reach of existing agencies, this Conference approves of the extension of 'Newspaper Evangelism,' supplemented by correspondence-instruction, and recommends that a centre of work be established in every prefecture."

CHAPTER XXXV

A HISTORICAL SKETCH OF THE SUNDAY SCHOOL WORK IN JAPAN

H. E. COLEMAN

Early Beginnings

It is interesting to note that the present President of the National Sunday School Association, Dr. K. Ibuka, was a member of the Sunday School of the first Protestant Church in Japan, the *Kaigan Kyōkai*, in Yokohama. This church which was organized March 10th, 1872, is said to be largely the outcome of a little Sunday school that was started by Dr. Hepburn in his hospital. Thus the Sunday school activity in Japan is more than measured in time by the life of our present President.

In 1873 Rev. Julius Soper organized a Sunday school in Tsukiji, Tōkyō. It was in this year that the ban against Christianity was removed, so the Sunday school that was organized in Moto Machi, in Kōbe, and others could be conducted publicly. This Sunday school also led to the organization of a church, the Kōbe church of to-day.

It is thought that the first Christmas celebration in Japan was held in the first Presbyterian Church (now *Shinyei Kyōkai*) in Tōkyō in 1874, and it was two years later that the government issued a decree making Sunday an official holiday. In 1878 a Sunday school rally was held in Tōkyō with about 400 people, showing that the movement was growing rapidly. In this same year a Sunday school was organized in Okayama, and there were said to be by this time 44 Christian churches in Japan with a total membership of 1,617. Of these, 19 churches, preaching places and Sunday schools were in Tōkyō. A Japanese

hymnal with notes was completed in 1883. In this year the first translation of the International Sunday school lesssons was made, and a centennial Memorial Service in honor of Robert Raikes was held, when an audience of 500 heard speeches by Dr. Verbeck and Messrs. Ballagh, Ogawa and Tamura.

First Steps in Organization

In 1898 Mr. T. Ikehara represented Japan at the World's Sunday School Convention in London, and it was through the financial help of some of the officers of this Association that he returned to Japan as a Sunday school secretary. For some time he gave himself very enthusiastically to this work. In 1899 he conducted a three-day institute in Kanazawa, and as a result a Branch Sunday School Association was organized. Ten schools, with thirty teachers and over 400 pupils, were represented in this organization.

On May 25th, 1899, a District Teachers' Conference was held in the Southern Methodist Church at Hiroshima, at which the following resolutions were passed :—

1. To use International Sunday School Lessons.
2. To put out teacher's helps for elementary grade teachers.
3. To publish a Sunday school magazine.
4. To establish a Teachers' Summer Training Institute.

On July 3rd of the same year the first Teachers' Training Conference was held for five days at the Reinanzaka Church in Tōkyō. Mr. Ikehara was the main speaker of the conference. The program is said to have been practical and beneficial.

In November of this same year the Tōkyō Sabbath Day School Union was organized with Mr. Ikehara as its president, and on the 25th of the same month the first Sunday school magazine was issued. Teacher training work was followed up by a second conference in Tōkyō in 1900 and the third in Kamakura in 1901 and a fourth in Hakone in 1902. This year a conference was also held in Ōsaka.

The Tōkyō Sunday School Union held its third annual convention in March of 1902. At this meeting the need of organizing a National Sunday School Association was considered, and a committee was appointed to present the matter to the Church Federation. In April of the same year Mr. Ikehara presented the matter to the Church Federation, recommending the organization of District Associations and a National Association. His recommendations were unanimously approved. At the teachers' conference that was held in Kamakura during the summer of the same year a resolution for the organization of the National Association was passed and the following officers were elected—Rev. N. Tamura, President, and Mr. Arakawa, Secretary. A committee was appointed to formulate a constitution.

At this point progress in organization seems to have stopped, and there was a period of inactivity until the coming of Frank L. Brown, representative of the World's Sunday School Association in December of 1906. Through this visit activity was stimulated, and on January 4th representatives of the Federation of Churches, the Federated Missions, and the Tōkyō Sunday School Union met with Dr. Brown in conference. As a result the National Sunday School Association was officially organized and officers elected. Among these Dr. Dunlop, Rev. T. Ukai, and Rev. Mito were the secretaries.

Mr. Brown travelled extensively over Japan and greatly stimulated the Sunday school work. A four days teachers' conference was held in Kōbe with Rev. Tamura, and Rev. Mito as the other speakers, and a committee was appointed to organize the Kōbe branch. A branch was organized in Sendai and a large rally was held at the Dōshisha university. The first National Convention was held in Tōkyō at the Shiba Presbyterian Church from May 10th to 12th inclusive, 1907. They discussed a plan extensively organizing District Associations and adopted a budget of ¥2,300. The work of organization continued until there were nineteen branches in 1909. At this time Mr. Tamura was active in the work, and it

was through his earnest efforts that the first course of graded lessons constituting eleven years was finished in 1909. It was during the holding of the Fourth National Convention in Tōkyō in 1910 that the very large Sunday school pupils' rally was held in the big Wrestling Hall when about fifteen thousand were present.

The Period of International Recognition

Mr. Frank Brown visited Japan again in 1911. However, without a salaried secretary rapid progress was not made for a few years. The next important period opens with the coming to Japan of the Brown-Heinz party of Sunday school delegates in 1913. They were on their way to the World's Sunday School Convention in Zurich and made an extended tour of Japan, as well as of Korea, China and the Philippines. Receptions were given them by Marquis Ōkuma, Viscount Shibusawa and the Chambers of Commerce in Yokohama and Tōkyō, and they in return gave a large dinner to prominent Japanese and Christian workers in general at the Imperial Hotel. There were twenty-nine in the party and they divided into convenient groups and visited most of the important cities of Japan extending from the Hokkaidō to Kagoshima in Kyūshū. Lecture meetings were held and receptions by Chambers of Commerce promoted by men whom Mr. Heinz had entertained in Pittsburgh. An unprecedented interest was aroused in Sunday school work.

As a result of this interest and a knowledge of the world wide nature of the organization it was decided to invite the next World's Convention to Japan. Such a resolution was passed by the National Convention that met in Ōsaka during the stay of this party and a special invitation was sent by Marquis Ōkuma, Baron Shibusawa, and Baron Sakatani. It was through the cooperation and help of the World's Sunday School Association and Mr. Heinz that two delegates were sent from Japan to the Zurich Convention—the Rev. H. Kozaki and Dr. K. Ibuka. This Convention was electrified by the invitation from Japan (the first invitation to the World's Association from the Orient) and it was unanimously accepted as soon as presented by the Japanese delegates. This, too, was an

exciting time in Japan and the cable announcing the acceptance of the invitation sent a thrill through our Sunday school workers here. When the two delegates returned from Zurich they made a report of their trip to our officers and some prominent Japanese at the residence of Marquis Ōkuma and this led to the organization of the *Kōen Kai* (Patrons' Association) for entertaining the Eighth World's Convention in Tōkyō.

It was just at the time of the visit of this party of American Sunday school people that a general secretary for the National Association was secured and on March 28th, 1913, the Rev. H. Kawasumi took up his work in that position. It was also as a result of the visit of this party that the Sunday School Committee of Federated Missions recommended the appointment of a Missionary Sunday School Secretary to cooperate with the secretary of the Japanese Association. H. E. Coleman was asked to serve for at least half time, and the Friends Mission was asked to release him for that purpose. After spending the furlough period, 1914-15, in special preparation for this work, he returned to Japan in August 1915 and took up the work on the half-time basis. This was carried on for three years when it seemed necessary to devote the whole time to the work. He then resigned from the mission and has since been devoting his full time to Sunday school work, and is now assisted by a half time typist, a Japanese secretary and a translation secretary.

Some of the things that received first attention were the Training School in Karuizawa, the Tōkyō Training School, local institutes, and a Standard Training Course. The Karuizawa Training School was started in the summer of 1916 and was conducted for two weeks with an attendance of about 120. Since then it has been conducted every year with the exception of 1920 when it was omitted on account of the World's Convention. It is now organized on the two year cycle basis, and is conducted for eleven days, including Sunday, with five or six hours per day. Here we are able to have the best specialists in the country and we have the hearty cooperation of the denominational leaders so that it has

become a well established institution. We are hoping for a lecture hall and dormitories so that the work may be more extensively and satisfactorily developed, and conferences for older boys and girls made possible.

The Tōkyō Training School was started February 15th, 1916, and continued for six terms up to the autumn of 1919. The course was organized to include 120 hours. Up to that time the responsibility was taken by the national secretaries, but after the World's Convention it was organized on a new basis with the five-branch association of Tōkyō taking the entire responsibility. It has been conducted two nights per week, two hours per night, continuing ten weeks, so that the same 120 hours is covered in three terms. In the end of the autumn term, 1922, the first class of ten graduated from this school.

Local institutes were also organized to be held for two or three days in the larger cities. In the first ones the missionaries took the leading responsibility but now the leadership is generally in the hands of the Japanese.

A Standard Teacher Training Course was made out in 1916 with the best material available. This has been gradually improved with new books, so that the course now includes twelve books grouped according to organization and administration, educational courses, teaching principles and methods, and Bible study. There are besides some good larger books for reference, and some pamphlets. With the addition of two or three other new books the course will be very well completed. "The Sunday School," a magazine for Sunday school workers, was started in September, 1914, and has continued to the present.

Something has been accomplished in the starting of daily vacation Bible schools. For several years schools have been conducted in Tōkyō and Yokohama, and some schools have been held in other places. Although the movement has not yet taken a strong hold of the church authorities it is gaining headway. A Tōkyō committee has been organized to promote schools in the city, and a National Committee has been formed of representatives of

the National Christian organizations and a number of individuals interested in the work. This committee has issued two pamphlets on the work and in 1921 issued a handbook of 72 pages.

Results of the World's Convention

The coming of the World's Convention to Tōkyō in 1920 brought to the public and to the Sunday school workers themselves a new consciousness of the importance of our work. The work of preparation and the selection of delegates stimulated the work itself and also the organization of branch associations, so that there are now 106, and the different parts of the country are quite well represented. The delegates who came from all parts of the country were of course greatly benefited, and the visits of the delegates to seventy cities stirred up the people of the country to a realization of the value of the Sunday school as never before. In Tōkyō fifty lecture meetings were conducted in various parts of the city while the convention was in session and the exhibit was attended by about forty thousand people. After the convention was over, report meetings were held in about fifty cities with stereopticon and moving pictures, and so again the Sunday school message was taken to several thousands who had not been able to attend in Tōkyō.

Following the World's Convention the work and responsibilities of the National Association naturally became larger. The plan of organization was revised so that now it is truly a democratic representation of the Sunday schools of Japan through the branches, the Federation of Japanese Churches and the Federated Missions. For fifteen years up to the time of the Tōkyō Convention Mr. H. J. Heinz had been contributing to the work of the National Association through the World's Association but the large number of subscriptions that were made to the work by Japanese at the time of the World's Convention made it possible for the association to become independent, and the enlarged budget has been carried on since then entirely with money raised in Japan.

The national convention is held biennially and in the alternate years two district conventions are held. In this way help is taken to places that cannot entertain the national convention. Just now emphasis is being laid on the perfecting of the Standard Teacher Training Course, and the completion of the eleven years of the new graded lessons for the teachers. Six years have been completed and the others will be finished within the next two years. In February, 1922, a paper for boys and girls of the early teen years was started. It is a story paper of four pages for every Sunday of the year. One page is devoted to a Bible lesson with an illustration for practically every week following the Junior lessons in the new graded system. During the first year the number published averaged nearly 4000 copies per week so that during this time almost 800,000 pages were distributed. It is called "*Aozora*" (Deep Blue Sky) and has been very well received. A book of worship and Sunday School Hymnal is in process of compilation and it is hoped will be published this year. A committee of earnest musicians and Sunday school workers have been at work on this for many months and it is believed a book of great value to the worship in the Sunday school will be the result. Very successful district conventions have been held in Fukuoka, Imabari and Niigata, and Summer Teacher Training Institutes have been held in Fukuoka, Shimonoseki and Zeze besides a number of denominational institutes. Very careful plans have been made for the organizations of the "Sunday School Shōnen Dan," using largely the plan of the Trail Rangers in Canada that has been so successful there. Various adaptations and additions have been made so that it is believed we have a plan that will be a great aid in holding boys in the Sunday school and in leading them into church work.

Building Plans

Just now we are in the midst of the campaign for the Building fund. ¥75,000 has already been raised in Japan, including the fifty thousand left over from convention funds. The effort is now being made to raise ¥80,000 in Japan, while Dr. Sperry and the special committee of the World's

Sunday School Association are attempting to raise $75,000 in the States. It is hoped that by the time this article appears in print the whole amount will be in hand in cash or in pledges. The plan is for a four story building with 150 *tsubo* in each floor. The second floor will be used entirely for the National Association, including a hall to seat 300 people. The first floor will be for rental, the third floor for rental to Christian organizations, and the fourth floor for rooms for transient Christian workers stopping in Tōkyō. This should make a fine Christian center for our Sunday school and church workers as well as providing a splendid foundation for the work of the National Sunday School Association. With the realization of this building project we shall look forward to a new era of extension and of a more efficient and fruitful organization.

CHAPTER XXXVI

THE PEACE MOVEMENT IN 1922

I. KAWAKAMI

Discouraging Signs

To the general observer there are two currents moving through the thought of 1922, one discouraging to those who look for world peace, and the other hopeful. On the discouraging side are the ignorance and indifference which still prevail. The educated people do not seem to respond quickly to international problems. The militarists seem still to have much power, as is shown by the passage of the recent army appropriations, which do not meet the demand of the people for reduction. The case of the arms lost in Vladivostok points in the same direction. The attacks made upon the government for not looking more to the self-interests of Japan in dealing with China, show a great lack of an understanding of the spirit of international goodwill.

Hopeful Signs

But there are hopeful signs, even if we leave out of consideration the growth of international imagination, and limit ourselves to concrete evidences of its working. First, there is the formation of the National Peace Council, in which nine large organizations are associated. Then there is the development of the women's movement for peace; and the growth of the peace movement among educationalists. A number of organizations are establishing connections with similar bodies abroad. Lastly, there is a movement among the reserve soldiers to break free from the narrow patriotism to which they have been bred, and to know more of foreign ideas and foreign peoples. Strongest among these are the soldiers who have been wounded in battles. They are saying that they alone really know

the cruelty of war, and it is their responsibility to put an end to war. These are only a few of the hopeful signs. But one may judge from these what is going on.

Practical Aspects of the Situation

The Washington Conference has wrought many changes in Japanese thought, of which the above mentioned developments are only partial evidence. The situation is difficult to analyze, because new and old thoughts are so intermingled, and some hopeful signs show in the very midst of what is most discouraging. For instance, the attitude toward China shown by the criticisms of the government in the Japanese Diet and by the people at large, are in the main against the current of thought started by the Washington Conference, for they are concerned with national profit and prestige rather than the welfare and peaceful relations of all nations. Yet even among these criticisms are some by great lovers of peace and international reconciliation. Baron Sakatani, the leader of the peace movement in Japan, and probably the best informed as well as the best known worker for international goodwill in all the empire, led his party in remonstrance against the action of the government regarding the treaties with China. During the year under review the Japanese liberalists, both the more visionary and more practical idealists, demanded that Japan give up her rights to Japanese post offices, courts, revenue offices, her rights over certain Chinese roads, the reparation asked of China for the Boxer troubles, the possession of Shangtung, and the maintenance of a Japanese army in China. They have not hesitated at urging a revision of the Twenty-one Demands. But they insist that the initiative should come from Japan, not as a result of pressure from any foreign powers. Also practical liberalists insist that China must give sufficient security of financial and political stability to insure her being a safe neighbor to live with, if Japan is to give up Port Arthur and Dairen. They realize that there must be a better understanding between China and Japan, but knowing China's condition, they think that those go too far who would base Japan's policy toward China purely

on the spirit of the Washington Conference, without due consideration of the facts as they are now.

The Chinese question has been a test of the response of public opinion to the international point of view. Some of the criticisms are those of men always uneasy as to the possible actions of foreign countries. Permanent peace has not come as a result of the world war; on the contrary there is more danger of war than before. The countries of Europe have suffered disillusionment and reaction; and reactionary Europe has influenced Japan.

The National Peace Council

Yet on the whole the Japanese peace movement made substantial progress in 1922, although neither swept forward triumphantly by a full, fair breeze of popular favor, nor too much hindered by adverse winds. It is true that the narrow nationalistic spirit to which the Washington Conference seemed to give the death blow, has shown itself again with the reaction that followed. But it is also true that the peace movement has developed beyond our hope. The organization of the National Peace Council, formed by nine large organizations—the Japan Peace Society, the League of Nations Association, the Y.M.C.A., the Y.W.C.A., the Women's Peace Society, the W.C.T.U., the National Association for Reduction of Armaments, the International Educational Association, and the Japan Council of the World Alliance for International Friendship through the Churches—went beyond the hopes even of those who were most interested in the work.

Growth of the Peace Movement among Educationalists

Another step forward is the activity for peace among educationalists. The growth of new thought among the educationalists is manifested in the formation of the Association for International Education, the effort to revise school text-books in the interests of a better understanding of other countries, and the movement to improve the training of teachers, especially common school teachers, filling their minds with modern thought and giving a broader outlook on the world. The common school education, being universally compulsory throughout the land, has always been an important

concern of the Japanese government as a means of unifying the empire, especially since the Sino-Japanese and Russo-Japanese Wars. The influence of the schools is large, not only upon the students but upon the community. In many villages the school is the community center and is used as a rallying place for the village Young Men's Association or for the local group of reserve soldiers. The schools have therefore been very important as the interpreters of national policy. They have been used as tools by the militarists in the past. But now that they are developing the new ideas, they will prove no less important interpreters thereof to all the people. In a small country like Japan with fairly good means of communication, it is comparatively easy to unify the thought of the country. It is a good omen that the educationalists are interesting themselves in breaking away from the old narrow nationalism. Though the causes may be largely economic, the result is none the less vastly important. The Japanese teachers realize that if the army is maintained at its present strength it will mean the ruin of the farms. They would prefer to have it reduced in size and improved in quality and equipment, and they are beginning to criticize the military leaders severely for not listening to their demands.

Work of Women

The women's movement in Japan shows hopeful signs. Women have always been lovers of peace. But during a war, the war spirit enters into them also, and they look for a peace which is glorious victory. It becomes their aspiration to train up faithful soldiers and great warriors, and to work for their country in every way possible. This was true during the last war, in Japan as in America and Europe. Moreover, in Japan women have not had the political and social freedom that they have had in other countries, and there was nothing for them to do but to assist in that which was being planned and carried on by men. Japanese women have not fallen behind the women of other countries in their willingness to sacrifice home, loved ones, even life itself in the cause of their country in time of war. But now the Japanese

women are helping, even leading, the men in the peace movement. The year 1922 marked great forward steps in the emancipation of women in Japan, and in that year for the first time the women began to be of assistance in the peace movement as a well organized body. Without the cooperation of the W.C.T.U., the Y.W.C.A., and the Women's Peace Society, the National Peace Council would have been formed with difficulty, if indeed it could have been formed at all. Women have a genius for unification and cooperation which has been an indispensable aid in this whole work. The quick response of the women throughout the country to the suggestions of their leaders will be an important influence upon the policies of the government.

Foreign Relief Movements

The year 1922 has marked a greater response than ever before in Japan to appeals for relief of foreign peoples. These appeals have been made from the point of view of promoting mutual sympathy and help between nations, rather than with a view to the sum raised. The Armenian Relief movement in Japan was started by the encouragement of representatives of the Near East Relief in America, and was taken up by Viscount Shibusawa, Baron Sakatani, and other influential men. At the same time work has been carried on for relief in Russia, Germany and Austria. These movements have been fairly successful, and have spread international ideas into all corners of the empire. For this reason the relief movement may be called the right wing of the peace movement in Japan.

Other Agencies

Besides the peace organizations mentioned above, there have been various organizations formed with a view to promoting better understanding between China and Japan, such as the Sino-Japanese Business Association, and the Sino-Japanese Association. The former was very active during 1922 in promoting better understanding and better economic relations, in helping Chinese students and delegations of business men, and in other ways. The latter association has a'so done much for Chinese students in Japan, and is planning a University for Chinese students at Tsingtau.

The Japanese Committee on American Relations headed by Viscount Shibusawa and other important statesmen and financiers, has continued to make a careful study of relations between Japan and America, and was of much help at the time of the Washington Conference. The Japan-America Society, headed by Viscount Kaneko, is doing the same sort of work in connection with the Japan Society of New York. The Japan-France Society, the Japan-Russia Society, the Japan-England Society, and the Japan-India Society are carrying on, each in its own field, the same work of promoting international understanding and goodwill.

Buddhism

It would be a great failure on my part were I to omit the work of the Buddhists on behalf of peace. Buddhism is a religion of peace, but throughout history the Buddhists have followed the trend of the times, forgetting their orginal principles because of absorption in religious forms. But now that the thought of peace is being aroused everywhere, the Buddhists are reverting to their original peaceful principles. If they carry these principles into action, their great numbers will make their influence for peace extremely important.

Summary

After all, in spite of discouragements, the peace movement of 1922 in Japan has been successful, and gives promise of greater advance in 1923. The very criticism of Japan's concessions to China which showed such narrow nationalism in the critics, yet helped to interest people in general in the subject and to spread an understanding of the spirit which animated the government. The women's movement, the movement among educationalists, the various organizations for international understanding, and the propaganda for international relief will prepare the way for progress. Difficulties between Germany and France or misunderstanding between Japan and America will of course bring about undesirable results in this country, while improvement in international political relations between other countries will be of help to Japan.

CHAPTER XXXVII

TEMPERANCE AND PURITY MOVEMENTS

ALICE LEWIS PEARSON

Consumption of Intoxicants

The average annual consumption of intoxicants for the ten years previous to 1922 was as follows:

1. *Saké* 5,000,000 *koku* [1 *koku* equals 39.7 gallons] made from three or four million *koku* of rice, and valued at ¥1,000,000,000 [one yen equals fifty cents].

2. Beer 420,000 *koku*, valued at ¥30,000,000.

3. Wine and other intoxicants, 30,000 *koku*. Of these the importations are valued at ¥1,080,000.

Drinking seems to be on the increase, but the greater consumption may be due to the rapidly increasing population. Special increase is noted in the consumption of wine and beer, a result, it may be, of prominent Japanese writers having pointed out that Japan cannot afford to waste its rice by turning it into *saké*. Some *saké*, however is now being made from other materials.

Organized Temperance Movements

The organized movement for prohibition consists of two societies, the Women's Christian Temperance Union (*Kyōfukwai*) and the National Temperance League (*Nihon Kokumin Kinshu Dōmei*). The latter was formed in 1922, when the National Temperance Society, founded in 1998 by the Hon. Tarō Andō, and the Citizen's League, founded in 1918 by Mr. Shōzō Aoki, united under the name of The National Temperance League, with Mr. Hampei Nagao as president. The new society is composed of 250 local societies throughout Japan, from Saghalien to Korea and Formosa, with 30,000 members, about half of whom are Christians. Eighty per cent of the leaders are Christian. The society is growing fast, and there are known to be

about 150 local societies not yet affilated with the League.

The work of the League is largely educational through its monthly magazine, *Kinshu no Nippon*, and through other literature. Last year an appropriation of ¥1,000 was received from the Bureau of Social Work, a division of the Home Department, through its head, an active temperance man.

The League and the W.C.T.U. together are pushing the matter of including scientific temperance instruction in the text books of primary schools, and the Department of Education is considering the question. The president of the National Education Association has become actively interested. At present teachers are furnished with temperance literature and expected to instruct pupils, but there is no legal requirement, and most primary school principals favor drink.

Temperance Legislation

The year 1922 marks the beginning of temperance legislation in Japan. For twenty-three successive years the Hon. Shō Nemoto introduced into the Diet a bill prohibiting the sale of intoxicants to minors under twenty. This finally become a law, effective on April 1st, and seems to be fairly well enforced. Already work has begun for legislation concerning drinking among railway employees and students.

Conference on Alcohol Question

Since the enactment of the minors prohibition law, the W.C.T.U. have been urging teachers throughout the land to use their influence on the side of enforcement. By general literature, periodicals, and the use of posters they are seeking to educate the public along temperance lines.

In October the first conference in Japan for serious study of the alcohol question in its many aspects was planned and held by Miss Azuma Moriya, leader of the children's work (*Shōnen Kinshu Gun*) of the National W.C.T.U. For six days more than two hundred earnest men and women, gathered from all over the empire, heard addresses from the highest authorities on the economic, scientific and moral aspects of the question, followed by profitable dis-

cussion. The governor of Hokkaidō sent an official to gather all possible information for use in his recently opened Department of Temperance, the first of its kind in Japan. Two temperance societies grew out of this conference, one of policemen, and the other of students of universities and higher schools in Tōkyō. It is interesting to note that the conference budget of ¥3,600 was provided mostly by insurance companies and by a gift of ¥1,000 from the Home Department.

Other Temperance Activities

Mr. Shōzō Aoki of Ōsaka, who in 1918 founded the Citizens' League, last year placed property valued at ¥100,000 in the hands of trustees to be used for alcoholic research. This action has been gratifying to the Home Department, as well as to all those interested in the prohibition movement.

A large temperance building is being erected in Okayama by the local branch of the Temperance League. It will accommodate shops, run on temperance principles, a hotel, and a hall for public temperance meetings, as well as being the headquarters of the local league.

A notable addition to temperance forces the past year is Mr. Mark R. Shaw, who with Mrs. Shaw, has come to Japan under the auspices of the Board of Temperance Prohibition and Public Morals of the Methodist Episcopal Church, to work especially among students. Mr. Shaw's years of experience as field secretary of the Intercollegiate Prohibition Association of the United States have well fitted him for his new task undertaken at an opportune time.

The visit of Dr. David Starr Jordan last autumn gave encouragement and publicity to the temperance cause. Those who know the situation best, however, believe that his statement, as reported in the public press after his return to America, that Japan will go dry within a very few years, is too sanguine. A custom so intertwined in social and religious life will not quickly change. There is a long, hard campaign ahead for those who are working for dry laws and their enforcement, but victory is sure to come.

Statistics for Prostitution

In no country is the licensed system of prostitution more firmly established than in Japan; and it is the shame of the nation that it has permitted the traffic in and export of women for immoral purposes to assume such large proportions.

The latest statistics obtainable (1920) show 50,572 girls registered as regular prostitutes (*shōgi*), an increase for the year of 1,000. In addition there were 70,946 registered *geisha*, recognized commonly as belonging to the prostitute class, although there may be a few rare exceptions. This is 3,500 more than for the previous year. A third class are the *shakufu*, girls employed at hotels, eating houses and such places, to help in entertaining the guests, and almost without exception required to be prostitutes. The number was 67,822. A fourth class, whose number is legion, are private prostitutes. The number of prostitutes, *geisha* and *shakufu* abroad in 1921 was 4696 scattered all over the Orient, Manila, Hawaii, and North and South America.

Organized Purity Work

The W.C.T.U. was the first organization to begin active work against this system. From a small bginning in 1885, it has grown into a strong national organization with 152 local societies and 6,500 members, beside 38 children's societies called Loyal Temperance Legions (*Kinshu Gun*). National Headquarters are owned in Akasaka, Tōkyō, a self-supporting monthly magazine for women (*Fujin Shimpō*) is published, and also a children's monthly paper (*Shōnen Shimpō*) widely used by workers among children. A force of competent and resourceful Japanese secretaries are pushing the work for the three goals of World Prohibition, World Purity and World Peace.

A Foreign Auxiliary, made up of American and English missionary women and some others, was formed in 1895, and had in 1922 a membership of 365. Throughout its history it has endeavored to do pioneer work, produce literature, and assist the national organization in all possible ways.

Rescue Work

As early as 1888 rescue work was begun jointly by Japanese and foreign members of the W.C.T.U. When property was acquired, a board of trustees was formed, who have continued to hold the property and superintend the work of the Rescue Home (*Jiaikwan*) in Ōkubo, a suburb of Tōkyō. Until 1920, the work was superintended by American missionaries, the last of these being Miss Christine Penrod. Her eight years of devoted work were much appreciated. Since 1920 the rescue work has been reorganized, the Tōkyō Japanese Federated W.C.T.U. maintaining a *Fujin Home* with a receiving department, a children's department and a department for incorrigible girls above fifteen, most of whom have been brought before the courts for some offense. In the *Jiaikwan* those who have been prostitutes, *geisha*, or unfortunate girls who are to become mothers are received. All of this work is carried on in the *Jiaikwan* property under the general superintendence of Miss Azuma Moriya. Devoted and capable Christian matrons and teachers are provided for each group of girls. The finances of the *Jiaikwan* and the *Fujin Home* are kept separate. In 1922 the former cared for an average of twelve, half of the expense being paid by Japanese and half by foreigners. A gift of ¥400 was received from the Imperial Household, fifty yen from the Home Department and a like gift from Tōkyō City. The same amounts were received by the *Fujin Home*, and in addition Tōkyō Prefecture gives the *Fujin Home* a yearly grant of ¥2,500, as most of the girls are brought to the home by the police. The purpose of the two homes is to lead all these into pure useful womanhood by the power and love of Jesus Christ.

A Concrete Case

During last year a young woman of nineteen came to the *Jiaikwn* dressed most richly in soft crepes. She had been a favorite *geisha* in Singapore. Somehow one of Mr. Kanamori's tracts came into her hands, and later she heard a street preacher. She resolved to run away from her sinful life, and found her way to a Japanese pastor. Assisted by Christian people, she obtained her freedom

and her clothes from her female owner; and through the aid of the British authorities, was sent back to Japan and turned over to the W.C.T.U. in Kōbe; then was sent to the *Jiaikwan*. Even before leaving Singapore she had confessed her faith in Jesus Christ, and, in the *Jiaikwan*, gladly laid aside her dainty garments for the coarse heavy cotton garb provided there. Her dozens of costly kimono were prized less than the kindly Christian atmosphere of her new home. Soon her owner came following her up and made repeated attempts to get her. One conference of seven hours was held with Miss Moriya, in which the whole purpose and spirit of the rescue work of the W.C.T.U. filled the woman with wonder, and convinced her that she never could again get control of the girl. Later she came pleading her poverty and the girl freely gave her all the costly clothing for which she had no further use. This spirit too so amazed the ex-owner that she wept. Months passed by and as the girl grew in knowledge and spiritual power, she wanted to do something to help others like herself. She is now in a woman's Bible training home preparing for this work.

Development of a Public Conscience

Important as Rescue Work is, the W.C.T.U. has realized that education along purity lines is more important. Madame Kaji Yajima, for many years president of the National W.C.T.U. early began petitioning the Diet annually for legislation making men and women equally guilty in cases of adultery. The petition has not yet been heard. A few years ago a test case as to whether there is any redress in case a girl is forced into an immoral life was carried to the procurator of every grade of court from the lowest to the highest. No redress was found. In 1922 a bill for the protection of women and girls was prepared with great care, based on the plans worked out by the League of Nations. Members of Parliament were provided with literature on the subject but the bill did not get a hearing. The matter will be pushed until it is heard. Meanwhile the work of developing a public conscience will continue as for some years past by litera-

ture, lectures, and by the collection of five sen contributions for purity work. The latter educational method serves two purposes—first it gives an occasion to speak to all one's acquaintances on the subject of purity, and second, it gathers more than one thousand yen annually for use in educational purity propaganda.

About ten years ago a Purity Society (*Kakusei Kai*) was organized with the Hon. Saburō Shimada as president. This society investigates conditions and publishes reports in its monthly magazine (*Kakusei Kai*) employs lecturers, holds public meetings occasionally, and works generally along educational lines. It has ten local branches and about 2,200 members. Ten years ago no public sympathy was apparent, but there is some interest now shown by the Social Workers' Society of the Home Department, who are now making a careful study of the whole subject. The Purity Society suffers from lack of funds to provide a general secretary to direct its work.

The W.C.T.U., the Purity Society, and the Y.W.C.A. have joined forces in investigating and reporting on Japanese prostitution abroad, as well as on conditions in those parts of Japan where the traffic in women most flourishes. As yet no appreciable lessening of the traffic is noted, but continued publicity and agitation must in time bring about a change.

In 1920 the Japan Rescue Mission was formed with Miss Christine Penrod as its executive head. Assisted by three English associates, she opened a home in Tōkyō, and the purpose is to start rescue homes in other cities, as the way opens. Prayer bands in England, Australia, Africa and the United States are deeply interested in forwarding the work of this Mission.

Outside of Tōkyō, the W.C.T.U. has several women's homes, the one in Kōbe doing notable work especially for utterly discouraged married women, as well as others, and the one in Ōsaka furnishing a home for a large number of working girls. Prevention as well as cure is a part of purity work.

With the same purpose in mind the Tōkyō members of the Foreign Auxiliary of the W.C.T.U. established four

years ago the beginnings of a Christian Social Settlement in Honjō, one of the most congested districts of the city. Last year a very successful kindergarten was maintained, and a home visitor and home nurse continued their visits in the community. Nearly a thousand families have received some friendly contact. On ground purchased in 1920, a commodious building is being erected that will make it possible to help persons of all ages and conditions to reach better standards of thinking and living. The cost of the building is to be ¥50,000, with ¥10,000 additional for furnishing and grounds. The Home Department has contributed ¥20,000 through Tōkyō Prefecture, and the latter has promised regular help for maintenance of the work. Assurance of substantial contributions toward the cost of the building has been received from officials of Tōkyō City and Honjō.

This pioneer settlement work will no doubt be an incentive to Japanese to attempt similar work.

CHAPTER XXXVIII

WORK FOR LEPERS

MISS H. RIDDELL

In the words of Hugh of Lincoln (1186),
"Lepers are beloved of GOD, as was Lazarus."

To write a short account of leprosy and what is being done for it, especially from the point of view of Christian work, is not easy, for leprosy is an enormous subject affecting the human race increasingly as communications become easier. Consequently, though there are certain countries in which leprosy cannot be said to be indigenous, they now have what are known as "imported cases."

Distribution in the World

Cold countries were once supposed to be free from leprosy, but Iceland is full of it; Norway has the best hospitals and arrangements for it in the world; it is sensibly decreasing there. Egypt is considered as the cradle of leprosy. It is proved historically that leprosy existed in the delta and valley of the Nile in 1500 B.C., and prescriptions for treating it have been found in Egypt belonging to a very much earlier date. It is supposed that it spread from Egypt through Asia, and that it travelled from Palestine west through Europe, carried chiefly by the Crusaders, who took it back to their several countries. Germany has never been quite free from it, nor has France. When the siege of Verdun began in the late war, there were over 700 lepers in a hospital there.

In England, it was eliminated, not by medicine but by sex-segregation, and there are still foundations there created centuries ago by charitable people, notably one, the revenues of which now represent great and increasing wealth, but containing not a single leper. At a little Essex village which I visited in 1921, there has recently

been instituted a miniature "colony" of seven lepers, most comfortably maintained and cared for by Sisters of the Church. Of these, all were "imported cases" with the exception of one who had contracted it from his brother, who was an "imported case." Officially, I was informed that there are nearly 100 cases known to the Board of Health, of people who have acquired leprosy in India and abroad, and though they are not legally under restraint, a very careful eye is being kept upon them by medical men and others all through the country.

In the United States, the numbers are growing alarmingly, and it is not now possible to designate them all as "imported cases." The government has established a National Leprosarium and is doing its earnest best to fight the evil. In Panama, there is a very happy leper colony under the American Episcopal Church; and again in the Philippines a large government colony; and everybody knows of the leper settlement at Molokai where there are at present 512 lepers and 90 non-lepers.

In India, the percentage of lepers is large, but larger still in Japan. In China, the percentage is probably still larger than in Japan, but the country being so elephantine as to size, and statistics so difficult to arrive at, no accurate statement can be made.

In Siberia, it is a considerable factor. In Korea, a recent statement gives 20,000 as the number of lepers, and there the only Christian work for them is Dr. Wilson's beautifully conducted hospital at Kwang-ju.

The Curse of Leprosy

Some records give the probable number of lepers in the whole world as 3,000,000. In whatever countries this disease is found, unless the Light of the World is known there, the leper is regarded as one cursed of the gods, body and soul. In Japan the general word in use for leprosy is "Tenkei-byō," literally "cursed of Heaven," and the saddest thing is that the leper so regards himself. It is not unusual for a man to state that the most awful moment of his life was when he found he was a leper, the first thought being, "Then I have no soul! I am cursed for this life and the next." "Only twice in my life

have I cried tears from the depths of my heart," said a man. "The first time was from sheer agony. I had passed the written examination for the Navy, and in the physical examination it was found that I was a leper. Then all life worth the name seemed utterly at an end. I came to the Hospital of the Resurrection of Hope, and it was there that I remember for the second time in my life crying from the depths of my heart. This time my tears were a passion of joy, not of agony. Through the kindness and the teaching there, I had become a disciple of Christ. One day I realized, first that God was in me, and then that He was using even me—a man as good as dead —to bless and cheer others. This wonderful joy was so great that my heart seemed to break for thankfulness."

Are There Cures?

For many years, the baccillus of leprosy could not be determined, but despite frequent failures, we are now supposed to be quite sure of it. Though some few claims to its "culture" are made, there are men of experience who hesitate to confirm them. Every now and again, we get what seems to be a cure; the blood is tested several times, there is no trace of baccilli, the patient goes out and we used to say, "It is a cure." The patient considers himself once more a natural human being, but, sad to say, after a few years the disease often again asserts itself. Those who have been working among lepers for many years hesitate to speak of cures. The apparent cure is there, but the disease is so subtle, and so devastating in its cruelty, that one must never be astonished at a painful surprise after a passage of years. It does not often appear in children, but it is a very risky thing to state that a child of leper parents is free from taint. Experience proves that the probabilities are that when that child has married and become a parent, leprosy will develop. At the present time, there is a lady in the Hospital of the Resurrection of Hope, the widow of a government official, who developed leprosy after her fourth child was born. Her eldest daughter did not appear to have any taint and married comfortably. At that time, it was not known that the mother was a leper. After the eldest daughter's

first child was born, leprosy developed in her also. She was divorced, and is now living with her old mother in the Hospital.

A Human Disease

Leprosy is absolutely a human disease; no animals are lepers, nor does it seem possible to infect an animal. The rat is the only creature which has a baccillus at all like those of leprosy. At the time of the earthquake and fire in San Francisco, some sixteen years ago, there was great fear of bubonic plague following it. The government offered to purchase rats, for they were suspected of being carriers. When these rats were examined, it was found that in every thousand some two or three were possessed of baccilli very like those of leprosy. Since then great endeavours have been made to grow the baccilli in rats, in order to find a cure but so far it has not been successful. The rat dies, or produces baccilli only closely resembling those of leprosy. There are, I believe, two rats in Japan, carefully preserved in alchol, said to have been leprous, one in Ōsaka and the other in Kumamoto.

Treatment

In every case where there has been a cure effected, Chaulmugra oil has been the basic, if not the entire treatment. This oil is obtained from the seeds of a pumilo-like fruit of a tree found in Burmah and further India (*Taroktogenos Kurzii*) and has been in use in India, China and Japan for thousands of years. Since what are known as the "Ethyl Esters" of Chaulmugra oil have been prepared from the raw material, the supply does not nearly meet the demand, and the United States are now forming plantations in Hawaii and South America. These "Ethyl Esters" are a great step forward, making it more usable without destroying the inherent qualities. But it is too soon as yet to speak of it as a cure, and the two men who know most about its preparation and its practical use, hesitate to call it so.

From Caracas a preparation comes which lepers who have had the opportunity of using both, consider even better than the "Ethyl Esters", but probably that

is an individual question, just as in other medical matters one thing suits one person better than another.

In Japan, lepers have never been treated with violent cruelty, but in China, even within the last ten years there have been two occasions when the lepers of a province have been invited to a feast, and when they had become intoxicated, were driven by soldiers to a pit prepared for the purpose, where they were shot down and the bodies burned. The government of China has, so far, done nothing for its lepers.

Government Asylums in Japan

In Japan there are six government asylums, each supported by the tax-payers of several Ken. The provision is very inadequate but it is difficult to increase it, for the tax-payers object to being taxed for people of "no use to the country, even as patriots." Christian work goes on in all these six asylums.

Christian Institutions

There is increasing sympathy for lepers now, as well as medical interest, both among Christians and non-Christians. The Roman Catholic Church has the honor of being the first to do Christian work for lepers in Japan; then came the Hospital of the Resurrection of Hope at Kumamoto. At its inception, Japanese friends advised me to see Dr. Teizō Iwai, of the Imperial Household, who had spent a few years in Hawaii studying leprosy. It was he who first told me of the Asylum at Gotemba (founded by Fr. Eestwinde, and now with Fr. de Lezy at its head) and we went together to see it in 1893. He was particularly interested and helpful from that time until his death a few years ago. The *Ihaien* for lepers was established at Meguro very soon after, and the Christian doctor and his wife, Dr. and Mrs. Ōtsuka, who were placed at its head are still there; and soon after that another branch of the Roman Catholic Church also established a small hospital in Kumamoto, known as the *Tairō-in*, Sister Hyacinthe being at its head.

Work at Kusatsu

At the famous hot springs of Kusatsu, the resort of lepers for centuries, there has been, since 1913, steady Christian

work going on. Because of the character of the place, it was considered advisable to obtain, if possible, the approval of the authorities. Long years were spent in preparing lepers for the very particular work there, and some died or became too ill to go; but in 1913 the governor of Kumamoto lent his influence to obtain the approval of the governor concerned with Kusatsu, for our hospital chaplain to go there. He went in August of that year for a week's mission, with most blessed results, extending to the present time. Recently I received a message from a few still there telling me that their time on earth could not be very long, and would I go to see them if possible, since it was through my having sent Christianity to them, that they had come to know the Lord. The two next missions of 1914 and 1915 were even more fruitful and were followed up on each occasion by two of our leper patients who stayed on for two months preaching and teaching, and having most wonderful audiences. After the mission, a kindergarten was established by a leper who is now with us here in Kumamoto. This attracted the parents of the children, and before long the whole place was changed. Drinking and gambling practically ceased. There had been nine shops for selling *saké*; all were closed but one. The masters of gambling-houses closed them and became active workers. In 1915, there were enough Christians to form a church.

Workers

Miss Cornwall Legh and the Rev. A. S. Hewlett were invited to attend our missions held there in 1915, and while there Mr. Hewlett took part in the first baptismal service in Kusatsu, with our Japanese chaplain, Mr. Yonehara, when four children were baptized. Subsequently, about 1917 or 1918, Miss Cornwall Legh took up her residence there, living there all the year round through the deep snows of the bitter winters, except for brief spaces, carrying on with her helpers a wonderful work of love and mercy, medical and spiritual. Mr. Hewlett goes there for the few summer months. He is much interested in a home for men at Shimona, two miles out of Kusatsu, and works in conjunction with a home for men in the town of

Kusatsu. For the enlargement of the Home at Shimona and for farming land, Mr. Hewlett gave half of the purchase price and a friend in England supplied the other half. It is called St. Stephen's Home. There is also at Kusatsu St. Mary's Home for Single Women, and St. Lucy's Home for eight married couples.

Work done by Lepers Themselves

The greatest joy and interest of the Hospital of the Resurrection of Hope is the mission work done by its own lepers, beginning with Kusatsu. There is also a magazine started by them which they send out to lepers hidden in houses, to Christians in asylums, and to lonely lepers everywhere. It has to be very carefully managed with no indication as to where it comes from, lest, if it should be left about, some visitor in the home of the leper might begin to be suspicious. They have mission work also outside our own province among lepers hidden away. In the next province, there is a private hospital where one of our patients is permitted to go and stay at times for a week as a guest, that he may talk to those who will listen, which he does with good results. In the Loo Choo Islands too, we have mission work.

No one can work for lepers as a leper can, but there is no joy in all the world so great as that of being instrumental in even the remotest degree in making the Love of God through his Son realized by these saddest of the human brotherhood, who live always sitting in darkness and in the valley of the shadow of death.

PART VII

OBITUARIES

I.—ELIZABETH HERBERT ALCORN

Miss Alcorn was a product of the parsonage, her father, the Rev. William Alcorn, having been for many years a member of the Nova Scotia (Canada) Methodist Conference. Having unusual ability as an artist, she entered Sackville College as a pupil-teacher in that department, and afterwards took her place as a regular member of the faculty. For nine years she devoted herself to the teaching of art, during which time her activity in all spiritual movements made her a leader among the students. Never did she lose sight of the great objective of her life—the foreign mission field.

She left her home to join the Canadian Methodist Mission of Japan in August, 1896. For many years she conducted meetings, visited in the homes, superintended the vast evangelistic work among the women and children of Yamanashi province, giving of her utmost in cheer and comfort. Her name is still held in sacred memory in many remote places. Not the least part of her work was the inspiration she brought to her Bible women. They felt they had a friend on whose wise and loving counsel they could depend to solve their difficulties.

When at last ill health obliged her to return to her native land, great was the grief of the loving circle surrounding her. In the home air her health greatly improved. After a rest of two years she entered Columbian College, in New Westminster, B.C., as director of religious instruction. Afterwards she was offered the position of Lady Principal. In August, 1921, she quietly passed away after an operation.

II.—MRS. CHARLES A. ASHMORE

Few indeed of the missionary body are permitted to celebrate the fiftieth anniversary of their arrival on their field of service, but Mrs. Charlotte A. Ashmore had that privilege on Feb. 7, 1923. In a side-wheeler steamer, at a stormy time of year, she crossed the Pacific with her two little daughters and her husband, Dr. Nathan Brown, thirty years her senior, to start an American Baptist mission in Yokohama. It took courage of an enduring type to face the struggles of those early days; many a time did the community doctor call for her help because no trained nurses were to be had, and her practical wisdom and sympathy were freely given to all classes. It was the contagion of her fearlessness which led our Yokohama Christians to volunteer for hospital work during one of the worst of the cholera epidemics of those days. House-keeping at that time was no easy matter, but many tired travellers from the ill-smelling boats of those years were refreshed by her hospitality. Many a lonely young man in business in this port city of Yokohama found a mother and a home in the Brown household. The scholarly Dr. Brown himself said that it was his wife who had enabled him to make his translation of the New Testament through her efficient care of all household details and by freeing him from all interruptions.

After her husband's death in 1886, Mrs. Brown opened a small Girls' School in her own home, later transferring it to a building next door. During her first furlough, in 1889, she secured in America appropriations for land and buildings and the services of Miss Clara A. Converse, thus becoming the founder of the successful and well-known Sōshin Jo Gakkō, now in the suburbs of Yokohama.

In 1890 Mrs. Brown was married to Dr. William Ashmore, pioneer missionary and prince of mission orators, working in Swatow, China. Subsequent summers were spent in Karuizawa, and many will recall those inspiring Bible classes taught by Dr. Ashmore. In 1903 they returned finally to America, later making their home

with Mrs. Ashmore's son, Dr. Nathan Worth Brown, in Toledo, Ohio. Again she was left a widow in 1909, but in five months she was on her way to the Orient—this time accompanied by her son and his little family, en route for medical work in Nanking, China. Mrs. Ashmore paid them yearly visits until their return to America in 1915; but her home has been with her daughter, Mrs. MacArthur, of 211 Bluff, Yokohama. Her other daughter, Mrs. A. W. Curtis, of Kōbe, was also with her when on March 8, 1923, a close came to her long life of unselfish service for others in three great countries of the world.

III.—CLARA LAW BURNSIDE

Clara Law Burnside, daughter of the Rev. Henderson and Mrs. Burnside, was born in Nagasaki, Jan. 24, 1871. It was in this city that she lived at first on her coming to Japan, as a C. M. S. missionary, in 1897. Later on she worked in Fukuoka and Kokura. For a year, from May, 1906, she was acting-principal of the C. M. S. Bible-women's Training School in Nagoya. She spoke Japanese easily, was a good teacher and organiser, and had an inspiring influence on all with whom she came into contact. As her experience increased, she became an exceptionally valuable missionary, and it was a great disappointment to herself and all who knew her that family reasons made her return to England necessary in 1909.

From then she lived with her mother, and found congenial work in the Ranyard Mission (London Biblewomen and Nurses). She became one of their most valued workers and, with her deep spirituality, was a real power among the candidates in training, the Biblewomen and all she met. She died on Aug. 7, 1921.

IV.—WILLIAM CAMPBELL

The Rev. William Campbell, D. D., was a native of Glasgow, Scotland, where he received his education in School, University and Theological College. He joined the English Presbyterian Mission in South Formosa in the year 1871.

The Mission, begun by Dr. J. L. Maxwell in 1865, was still in a very rudimentary condition. It had to be carried on against much opposition from officials and people. It fell to him to do a great deal of pioneering work. The sub-centre at Shoka was opened by him under romantic circumstances. It was he also who started work in the Pescadore Islands, which were adopted from the outset as the Foreign Mission sphere of the South Formosan Church.

He took great interest in work for the blind, a very numerous and helpless class in Formosa. He taught them to read, write and work sums by means of an adaptation, devised by himself, of the Braille system to Chinese. The Japanese authorities, when they took over Formosa, were much impressed with the results of the work. They took it over officially, putting up a suitable building for the purpose, the first school of the kind in the Island.

He made full investigation of the history of the occupation of Formosa by the Dutch in the seventeenth century, on which subject he became the leading authority. His published books contain a large amount of information on the subject. They are highly prized by the Japanese. For this and other reasons he twice received decorations from the Emperor. He published also two books giving an account of his mission experiences. His crowning work was a dictionary of the Chinese character in Amoy vernacular. A second edition of two thousand copies is now in the press.

During his first term of service he was alone; ever after he was helped by his devoted wife. After 46 years of labour he resigned in 1917, settling in Bournemouth, England, where he passed away peacefully in September, 1921.

V.—HARRIET GULICK CLARK

Harriet Gulick was born Sept. 21, 1856, on the tropical island of Ponape, where her parents were pioneer missionaries. Though circumstances led them to leave Ponape when she was only three years old, her early years were all passed in the missionary-family atmosphere, whether in Honolulu, Shanghai or Yokohama.

In 1887 she married the Rev. Cyrus A. Clark. Coming to Japan the same year, they formed part of a company of eight who began the American Board's mission work in Kyūshū, living in Kumamoto as a centre. At the Clarks' earnest request, but with some misgiving, because of the isolation, the Mission authorized the family's going to Miyazaki, where she lived from 1891 to the present. The early years were brightened by the presence of her four children. But even with her own children needing her daily care and teaching, her interests were large enough to take in hosts of others, especially young people. The service she has rendered Hyūga through the School Girls' Home, God alone can measure. By her sympathy and counsel she helped the School for the Blind started by a Christian blind man twelve years ago. For years, her home was a place of refuge, of inspiration and of Christian fellowship to all who came within the circle of its influence.

After these thirty-one years of witnessing for Christ, she died on Oct. 22, 1922, at Shanghai, while visiting her son, Edward. At the funeral service held in Miyazaki, the church was filled with those who loved her and who were eager to express appreciation of her character and of the inspiration to larger things which her friendship had brought to them as citizens.

VI.—MAX CHRISTLIEB

Max Christlieb, Ph. D., came to Japan in connection with the German Evangelical Protestant Missionary

Society (German-Swiss) in 1892, and labored in Tōkyō for five years, returning to Germany in 1897. He was born in Würtemberg in Southern Germany, where he acquired the degree of doctor of philosophy and was pastor for several years before he decided to go to Japan as pastor of the German congregations in Tōkyō and Yokohama, as director of the theological school in Tōkyō, and as missionary. He had wide knowledge in the field of theology, philosophy and literature; he was also a great reader and connoisseur of books. His book on the essence of Christianity (*Kirisuto Kyō Yōryō*) passed through several editions.

Having returned to Germany for family reasons, he was pastor there for several years, until he followed his love for books and became librarian, first at the Marburg University and then at the Royal Library, Berlin, under the directorship of the famous Prof. Harnack. There he died unexpectedly, in a train, on the way to the library, at the height of his usefulness.

VII.—MRS. FRANCES HOOPER DAVIS

Mrs. Davis was born in Worcester, Mass., Dec. 8, 1854, and grew to womanhood in Washington, D. C. She came to Japan as a missionary of the American Board in March, 1883, and was at once assigned to work in the Dōshisha Girls' School. Here her memory is preserved by a scholarship made possible by former pupils.

In July, 1888, she was married to Dr. J. D. Davis. Their home was always abundant in hospitality, both to foreign visitors to Kyōto and to many Japanese, and to them all she was the most gracious hostess. Dr. Davis was an intensely busy man and Mrs. Davis was just the wife and helpmeet he needed to conserve his strength. She was also a model mother both to the little girl (now the wife of a missionary in Tientsin) whose mother had passed away when she was an infant, and to her own two boys,

one of whom is now a professor in Dartmouth, after having worked under the Y. M. C. A. in Russia. Besides these three children, she helped to educate the children of a neighboring family.

After Dr. Davis' death in 1910 Mrs. Davis came back to Japan for some nine years of further work in Kōbe College, till illness compelled her return to the United States in 1920. This illness brought to her two years of great suffering, which she bore with wonderful patience and sweetness till she was released on July 12, 1922. Her last days were spent with her son in Denver, Colorado. She was a good teacher, a devoted wife, an exemplary mother, a true and faithful friend, and a whole-hearted follower of Christ.

VIII.—DORIS CLAUDIA DE BERRY

Doris Claudia de la Tour de Berry was born in Hadley, Hertfordshire, near London, Feb. 6, 1898, and had just entered her twenty-fifth year at the time of her death. From early life she was associated with missionaries and missionary work. Her mother was connected with the Church Missionary Society and an uncle and an aunt's husband were both in the Uganda Mission of the C. M. S. Miss de Berry's eldest sister is secretary of the missionary department of the Y.W.C.A. in East London, South Africa, while her other sisters are actively interested in missions in Japan.

Brought up in a Christian home, she often had the claims of the Lord Jesus Christ presented to her and she longed to know Him as her personal Saviour. On Oct. 15, 1918, she asked a friend, whose Bible class she was attending, to stay a night with her. They talked together of the way of salvation all through that night, and early in the hours of the next morning she accepted Christ as her Saviour and her King. From that day she went straight forward. The day after conversion she was given a little booklet on "The Fulness of the Holy

Spirit". This blessing she earnestly sought for and soon received. She was then teaching in a kindergarten and at once set to work to win the children and to witness to the other teachers. From the beginning of her Christian life she was much used to win souls to Christ, and in the four and a half years that have passed since, she led very many into salvation and the fulness of the Holy Spirit.

She soon felt that God wanted her in Japan, offered to the Japan Evangelistic Band and, under their auspices, took a course in training. She reached Japan on Sept. 6, 1922, and at once entered upon the study of the language. Before she came to the country, she had a firm conviction that she would die here and never see England again, but whatever it cost and wherever Christ might lead her, she was willing to follow.

Early in her illness, she was taken to the Akasaka Hospital, Tōkyō, where she had every care and attention. No word of murmur or complaint passed her lips, but, though she rallied more than once, her time had come, and she passed peacefully away early on the morning of March 2, 1923, and was laid to rest in the Foreign Cemetery in Yokohama the same evening.

IX.—AUGUSTE DIERCKS

Auguste Diercks served in Japan as a missionary of the General Evangelical Protestant Missionary Society (German-Swiss) from 1889 to 1894. She died in July, 1921, at Wiesbaden. She was the daughter of a physician in Northern Germany and came to Tōkyō to work among the Japanese women. She always had a group of young girls living with her. A Japanese ladies' society was founded and also a school for lacemaking to give work to needy women. A primary school was established in Kamitomizaka-chō, Koishikawa, which became the nucleus of a flourishing Sunday school, still existing. She is thankfully remembered by many Japanese women.

X.—MRS. J. DUNN

After a residence in Ceylon, where her husband was a Church Missionary Society missionary, Mr. and Mr. Dunn arrived in Japan with their two daughters in 1887, to join the little C.M.S. band of workers in that city. Mr. Dunn commenced a small school which later on developed into the Osaka Momoyama Middle School. Mrs. Dunn herself did not undertake any missionary work, but was the home-maker for her husband and children, encouraging her daughters to take their share in the work for the Japanese, while she herself was the helper by prayer and earnest sympathy.

In 1891 Mr. Dunn's health failed and the family was compelled to return home, but Mrs. Dunn's interest in missionary work continued till her death in England, some time in 1922.

XI.—MRS. W. H. EVANS

After many years of devoted service, Mrs. Major W. H. Evans passed away on May 3, 1922. She had a passionate love for the work of the Salvation Army. Converted at Harborne, in England, she became an officer of the Salvation Army thirty-six years ago. Her last station before marriage was at Walthamstow, which was then a Training Depot for cadets. With her husband she saw service in St. Helena, South Africa, and Japan, as well as in several appointments in Great Britain. She had a bright and cheerful spirit, an eminently practical mind, and an unfailing desire to put the interests of the Kingdom of God before anything else. Mrs. Evans was four years in Japan. Not only an active worker in public, but a true comrade behind the scenes, the world is poorer for the loss of such a devoted soul.

XII.—MRS. E. H. GUINTHER

Mrs. Ethel Tustison Guinther died Aug. 23, 1922, at the family home in Tiffin, Ohio. She was born in Bucyrus, Ohio, Mrch 30, 1886. With her mother she moved to Tiffin, Ohio, where she attended the public schools and Columbian High School, and took a special course in the Heidelberg Conservatory of Music. Later she attended the Moody Bible Institute in Chicago. She was married April 27, 1913, to the Rev. E. H. Guinther. On Thanksgiving Day, 1913, they sailed for Japan to enter the mission service of the Reformed Church in the United States. For seven years they were stationed at Sendai, where Mr. Guinther was a teacher and mission treasurer, and Mrs. Guinther had charge of the women's society of one of the mission churches. During their residence in Japan they also spent 18 months in Yamagata, where Mr. Guinther was in evangelistic work and Mrs. Guinther had charge of a Japanese kindergarten.

Besides her husband and mother, she leaves three young children. Her great mother-love, her continuous labors for her Church, both in the home land and in the mission field, and her loving disposition endeared her to all with whom she came in contact.

XIII.—MISS LEITA MAE HILL

Miss Leita Mae Hill was born near Morrow, Ga., in 1893. Her early education was obtained at the Locust Grove Institute at Locust Grove, Ga., and she was afterwards graduated from the Girls' High School in Atlanta, Ga. She was a most valued assistant in the office of the Christian Index, Atlanta, Ga., for seven years, during which time she was actively engaged in the Gordon St. Church in that place.

While serving in this capacity she felt called to work in the foreign field and entered the Baptist Women's Missionary Training School in Louisville, Ky., graduating in

May, 1921. On June 9 she was appointed by the Foreign Mission Board of the Southern Baptist Convention to Shimonoseki, Japan, and sailed on Sept. 17, 1921, with Dr. and Mrs. T. B. Ray, in order that she might serve as secretary to Dr. Ray during his tour of inspection in Japan and China. While in China she had a nervous breakdown. She was sent back to Japan and was treated in St. Luke's Hospital for several weeks until she died there on March 18, 1922.

Her early death was a great loss to her many friends and to the cause for which she seemed to be so eminently fitted and for which she gave "the last full measure of devotion."

XIV—WALTER EDWARD HOFFSOMMER

Walter Edward Hoffsommer was born Aug. 1, 1880, in the State of Kansas. When he was eight years old, the family removed to Pennsylvania, where the lad received his early education in the primary schools of the State. He graduated from Ursinus College in 1903, receiving his B. A. degree. Thereupon he took a position as Y.M.C.A. secretary at Monaca, Pa.. He was married to Miss Grace Posey on July 31, 1907.

A few weeks after their marriage, the young couple started for Japan, being under appointment as missionaries of the Board of Foreign Missions of the Reformed Church in America. He labored faithfully and with real success in Meiji Gakuin till 1915, when the family returned to America on furlough. Mr. Hoffsommer then entered Columbia University, taking up as his specialty the science of education. By the end of two years he had finished the university's requirements of study in residence for his Ph. D., which was conferred upon him a year later after he had completed his thesis on the educational system of Japan. Dr. Hoffsommer came to Japan a second time in 1917 and again took up his work at Meiji Gakuin. He was now eminently qualified as an educator.

of young men. In 1919, at the urgent request of the Trustees of the American School in Japan, he accepted the position of Principal of that school. The success that attended his efforts bears eloquent testimony to his ability and faithfulness in this work. In three years he developed the struggling, discouraging little school into a high-grade, efficient institution which compares favorably with the very best schools of the same grade in the West.

Dr. Hoffsommer was interested in helping other schools for foreign children in the Orient to attain the same high standard which characterized his own institution. For that purpose he was on his way to Shanghai to attend a conference of representatives from such schools. He had got as far as Peking and had given a lecture on Dec. 22 at the Rockefeller Institute on the American School in Japan. He retired that night somewhat exhausted with the day's work, faithfully done. When he awoke, he was in the Great Beyond.

The outstanding qualities of his character were his elemental goodness, faithfulness and unfailing kindliness. The president of Meiji Gakuin, with whom Dr. Hoffsommer was associated for thirteen years, summing up the impression he had made upon him, said, "He was a *real Christian*, anxious to share his spiritual blessings with his fellowmen."

XV.—HENRY HUGHES

Henry Hughes was born in Chester, England, in 1855, came to Japan under S. P. G. in 1878 and for thirty-four years served faithfully in educational work in Kōbe. When the Hyōgo Prefectural Educational Association examined the history of education in the Prefecture, they gave a high place on their list of educational workers to Mr. Hughes, and presented him with a diploma and a photographic album in recognition of his work.

As time went on, it was found advisable to change the character of his school and to give principal attention to

English-speaking pupils. By the time he left Japan in 1912, the *Kenkōgijuku* had been superseded by the "English Mission School." Many old pupils, both Japanese and foreign, still speak with affection of both Mr. and Mrs. Hughes. He was noted for his singular affection for children and for his sympathetic knowledge of the Japanese people. Owing to impaired health, he resigned in 1912, and after that lived in England, keeping up a close connection with Japan. He died in Chester, after a long illness, patiently borne, on Aug. 3, 1922.

XVI.—HARRY LYLE HUGHES

Harry Lyle Hughes, of the Japan Mission of the Methodist Episcopal Church, South, was born at Inka, Miss., May 16, 1890. He received his early education in the public schools of Texas, and his collegiate training in Southwestern University and at Southern Methodist University, where he received the degree of B. D.. He joined the Northwest Texas Conference in 1914 and was married to Miss Eldora Meacham in 1915.

In 1920 he came with his family to Japan and devoted himself for a little more than two years to the study of Japanese. On Aug. 7, 1922, after an hour of vigorous exercise, he went for a dip in the river near his house, was overtaken by cramp and drowned, leaving a widow and two little boys.

He was of a sunshiny, cheerful disposition, in love with the Japanese people and his work. It was but natural that the Japanese should be drawn to one so bright, cheerful and sympathetic. Young people, especially, recognized in him a friend and turned to him for leadership. The joy of his life was to preach the Gospel, and the Mission of the Methodist Episcopal Church, South, were expecting of him a great missionary career.

XVII.—HORACE HALL LEAVITT

The Rev. Horace Hall Leavitt was born in Lowell, Mass., July 8, 1846, graduated at Williams College and Andover Seminary, served under the American Board in Ōsaka from 1873 to 1881, was afterwards pastor for twenty-four years at North Andover and Somerville, Mass., and died in Medford, Mass., April 30, 1920.

His brief missionary life was conspicuous for his advocacy of self-support. To an extent which seemed to some of his associates extreme, he protested that foreign funds should be used only for the support and personal work of the missionaries, and that all churches, preaching-places and schools, and all pastors, evangelists and teachers should be maintained by the Japanese. Mr. Leavitt's views occasioned some controversy in the Mission for a time, and as the majority were not ready to follow him, he retired from the field and took up pastoral work at home. Even those who differed most from him in his views as to mission polity recognized his sincerity and his strong Christian character.

XVIII.—JAMES L. MAXWELL, SR.

On March 6, 1921, Dr. James L. Maxwell, Sr., entered into rest in his eighty-fifth year. He was founder, more than half a century ago, of the English Presbyterian Mission in Formosa. He arrived in 1863 and, after studying the language for eighteen months, crossed over to Formosa, then a virgin field. He began alone as a medical missionary, and was joined some years later by the Rev. Hugh Ritchie. In a few weeks a disturbance arose, in consequence of which he was obliged to leave Tainan, removing to Takow. After some years he returned to Tainan, where his medical and surgical skill, combined with his kind Christian character, soon gained for him wide popularity, leading to rapid accession of

adherents, especially among the civilised aborigines, who had suffered much at the hands of the Chinese.

After his first term of service he was detained at home for many years by severe illness. In 1883 he returned to Formosa, but only for two years, being then obliged to leave the Island altogether.

After his return home he rendered, up to the very close of his life, valued service in connection with Medical Missionary training. He took an active part also in the anti-opium agitation and many other good works. His two sons both joined the Mission. The elder of them is now a professor in Pekin. The second son is carrying forward his father's work in Tainan.

XIX.—ANNA DEFOREST THOMPSON MOORE

Anna DeForest Thompson Moore was born on Nov. 8, 1862, at Reddington, New Jersey, U.S.A. Her father, Aaron J. Thompson, is still living, at the age of 83. Mrs. Moore received her education at at Osining Seminary and at the State Normal School in Trenton, New Jersey. She was a member of the Reformed Church in America, and in 1887, under the Board of Foreign Missions of that Church, she came to Japan as a teacher of English and the Bible in Ferris Seminary, Yokohama. She gave twenty-five years of faithful service to that Christian institution.

On Feb. 8, 1913 she was married to the Rev. J. P. Moore, D. D., of the Reformed Church in the United States, at Sendai, and for ten happy years she brightened his home. It was her one great aim to make Dr. Moore happy, so that he could do his work most effectively, and she was eminently successful in this.

In the fall of 1921 Mrs. Moore's health began to fail, but with indomitable courage she bravely fought her disease, which was finally diagnosed as pernicious anaemia. Very gradually her strength weakened, and on Dec. 9, 1922, she passed away, at the age of sixty, after

thirty-five years devoted to the upbuilding of God's kingdom in Japan.

XX.—JULIA A. MOULTON

Julia A. Moulton was born in Toronto, July 28, 1852, and died in Yokohama on May 25, 1922. She first came to Japan with the Rev. George M. Meacham and his wife, her sister, sometime in the middle seventies. It 1887 she was called to serve as an "outside teacher" in the music department of the Ferris Seminary. In 1889 she received appointment as a regular missionary under the Board of Foreign Missions of the Reformed Church in America. She continued in that service until her death.

Miss Moulton was devoted to her art and her profession as a music teacher. She was an earnest and devout Christian, for many years conducting the Ferris Seminary Sunday School. She led many of her pupils to make a decision to live the Christian life, and has left a lasting impression upon scores who came in touch with her. She lived preeminently the life of readiness to go at the summons of the Master. So precious a life, so fully consecrated to the service of God and of her fellowmen and so unique in its contribution to the generation in which she lived, was crowned by an end of singular beauty. While playing an accompaniment to a song sung by some of her pupils at a social gathering, she was suddenly and painlessly called away to her heavenly home.

XXI.—MISS EDITH PARKER

Miss Edith Parker, a member of the Churches of Christ Mission in Japan, was born at Emerson, Missouri, May 2, 1879, and died at Kōbe, Jan. 13, 1923. She was educated in the public schools of Carrolton, Missouri, and in 1906 was graduated from the University of Missouri. Having

prepared herself for educational work, she spent several years teaching in the public schools of Carrolton and Columbia, Missouri, before becoming a member of the faculty of the University.

In 1909, resigning her position on the faculty of her Alma Mater, Miss Parker came to Japan to be associated in the work of the Joshi Sei Gakuin or Margaret K. Long School for Girls, Takinogâwa, Tōkyō, and, with the exception of a few months spent in the country in language work, she continued in active connection with the school until her death. In America Miss Parker's special work had been in Domestic Science and soon after arriving in Japan she inaugurated the movement that finally resulted in the establishment of the Home Economics Department of the Margaret K. Long Girls' School. The building housing this department was the gift of Mr. R. A. Long, of Kansas City, Missouri, but very much of the equipment was secured by Miss Parker from personal friends and by the gifts of the "Edith Circle" of the Christian Church of Columbia. Miss Parker had been the teacher of this circle of Christian young women, who had given her name to their circle as an evidence of their love and admiration and in appreciation of her unselfish life of service. In cooperation with her Japanese associates, Miss Parker had brought this department of the school to a very high degree of excellence. Her work won her recognition in a larger way, for she had been asked to assume the deanship of the Department of Domestic Science of the Woman's Christian College, and had been released by her Mission for this larger field of service. Miss Parker was to have assumed her new work on April 1, 1924.

Through the years of her work in the school Miss Parker had endeared herself to the students, and no rarer devotion and love could be found than that among her Japanese friends and associates. Her life was a most fruitful one in Christian service, as she constantly held before the young women of Japan the highest of all possible ideals—a life controlled by the spirit of Jesus Christ, giving itself in unselfish and loving service.

"Holding forth the Word of Life, she did not run in vain, neither did she labor in vain."

XXII.—CHRISTINE PENROD

Miss Penrod was born at Crawfordsville, Indiana, Jan. 24, 1864, was educated at Union Christian College, Merom, Indiana, came to Japan in 1892, and passed away Dec. 3, 1922. She was connected successively with three different missions in Japan, and in all worked with energy and success. She was a woman of remarkable physical strength and of equally remarkably spiritual qualities.

In the Rescue Home, where she came into greatest prominence, sickness in her large family was a cause of constant anxiety. Not infrequently girls would run away. There was never-ending contention with brothel keepers who wanted to get the girls back into a life of shame. She regarded her escape from these men as providential. Events which would drive most women into a state of nervous prostration, she faced calmly, and rejoiced over the victories the Lord gave her.

The people among whom she labored being of the poorest, she felt their needs strongly and made every sacrifice to relieve them, using all money entrusted to her for this purpose and even her own salary, so that not infrequently she was just as much in need of the necessaries of life as those to whom she ministered. Perhaps no missionary knew and felt more keenly than she the devilish beastliness of the lower world, but no one ever worked harder to rescue the women from these cesspools of sin into a higher and more beautiful life.

In the Rescue work she lived in the closest contact with the Japanese, trusting them to the utmost. She was almost more Japanese than foreign in her love and sympathies. She gave all she had to Japan and asked nothing in return. "Greater love hath no man than this, that a man lay down his life for his friend." Literally she

wore herself out in the service of those she loved, and the day before her death gave directions as to how the work might best be continued.

XXIII.—WILFRID SPINNER

Wilfrid Spinner, Dr. Theol. N.C. of the German Evangelical Protestant Missionary Society (German-Swiss), labored in Japan from 1885 to 1891. He died Aug. 31, 1918, at Weimar, in the sixty-fifth year of his age. He was born in 1854, in Switzerland, where he also studied and was a pastor for seven years before he came to Japan. Because of his personality, he exercised a strong influence over many Japanese, especially of university and official circles in Tōkyō. His intimate connections with many Japanese led soon to the founding of a congregation in Hongō, Tōkyō, which became the foundation of the *Fukyū Fukuin Kyōkai* in Japan. With the view of extending this church, he established in Koishikawa, Tōkyō, a theological school for the training of Japanese pastors, many of whom are now working in the Kumiai Church, whereas others are occupying chairs in the higher schools of Japan. He also edited a monthly magazine, *Shinri* (Truth). His lectures in Tōkyō on theological and philosophical subjects drew large audiences. Besides this, Dr. Spinner was a fairly regular preacher in the Banchō Church (Kumiai).

After returning to Switzerland he became pastor and superintendent at Ilmenau in Thüringen (Germany). Several years later he was appointed chief preacher to the grand-ducal court at Weimar and, at the same time, head of the Lutheran Church of that country. Dr. Spinner always continued to work for the Japanese Mission as a member of the home board.

XXIV.—E. S. STEPHENS

The Rev. E. S. Stephens, a member of the Disciples' Mission, died on April 5, 1921, at Hollywood, California. He was brought up on an Ohio farm and graduated from the Normal College at Ada, Ohio, and the College of the Bible, Lexington, Ky. At a Student Volunteer Convention he met Miss Nina Mai Asbury, to whom he was married, June 9, 1892. Just after their marriage they came to Japan, where they were placed in sole charge of the Mission's work. In a few years the force was restored to normal and the Stephens volunteered to go to Akita for evangelistic work. Akita at that time was isolated and difficult of access. For thirteen years they did very constructive evangelistic work, being the first foreigners to preach Christ in many of the remote villages. Mr. Stephens translated the Biography of George Müller. He was the inspiration for the establishment of the Akita home for ex-convicts. In the training of new missionaries he had few equals.

His pioneering work, with its physical strain, was too much for him, though a very robust man. He contracted lung trouble, from which he never entirely recovered, and left Japan for California in May, 1907, having learned to appreciate the Japanese deeply. During his fourteen years on the coast he was very helpful to the Japanese in the many critical problems arising out of the anti-Japanese agitation.

His fatherly attitude, his patience, his consciousness that every problem has two sides, his pioneering spirit, his desire to lose self for Christ, and his consecration to the evangelization of Japan constitute memories and influences that abide.

XXV.—WALLACE TAYLOR

Dr. Taylor was born in Cadiz, Ohio, June 18, 1835l graduated from Oberlin College in 1867, from the Medica,

Department of Michigan University in 1871, and from the Oberlin Graduate School of Theology in 1873. He was ordained that same year (1873) and, under appointment from the American Board, sailed for Japan with Mrs. Taylor, whom he had married in 1869, arriving in Kōbe on Jan. 1, 1874. Dr. and Mrs. Taylor moved to Kyōto in March, 1876, and he became one of the teachers in the little Dōshisha of that time. So little veneration was then felt by the Japanese for the buildings which the Imperial Court had left in Kyōto, that the Taylors were allowed to live in the old mansion, one room of which is now sacredly kept as the birthplace of the Emperor Meiji. Dr. Taylor made no attempt to open medical work, but as he would not refuse to help people who came to him for medical assistance the authorities, after two years, compelled him to leave the city.

He soon settled in Ōsaka and continued to live there till his retirement in 1913. With the help of the druggist, Mr. Maegami, an earnest Christian, a company was formed and the Chōshun Hospital was built in the southern part of the city, with accommodation for forty patients. Land was also furnished adjacent to the hospital for a church building for the Shimanouchi Church, connected with the hospital by a corridor, so that convalescent patients could easily attend the services of the church. A little later, the company was reorganised under the lead of Dr. Fujinaka, whom Dr. Taylor had befriended as a medical student. He was a choice spirit and a faithful co-worker, and greatly endeared himself to the people of all that region, as was shown by a remarkable demonstration of sympathy and respect at his funeral in 1911.

At the time of Dr. Fujinaka's death, Dr. Taylor had reached the age of 76, and had been in the service more than 38 years. Rather than take up the task of organising a new company, he returned to America in April, 1912, which was the end of the medical work of the American Board in Japan. He spent the remainder of his life in Oberlin, entering into rest on Feb. 9, 1923.

As a surgeon he had a wide reputation and was a

recognized expert in abdominal surgery. For a number of years his work included from 12,000 to 15,000 patients annually. In addition, he took time for scientific work and made a very careful investigation of *kakke*. He is survived by Mrs. Taylor, by four of his six sons and by one daughter, who was associate member of the mission for two years, in kindergarten work.

XXVI.—ELIZABETH TORREY

Miss Elizabeth Torrey was born in Delaware, Ohio, Oct. 11, 1848. Her friends in Japan knew comparatively little of her early life. She was a woman of great unselfishness and quite remarkable reserve—a reserve which did not hinder her giving most generously of her loyalty and her substance to any friend who was so fortunate as to win her affection.

Miss Torrey came to Japan in 1890 and spent several years in Niigata and Ōsaka, where she worked in the Baikwa Girls' School. She then joined the faculty of Kōbe Jo Gakuin, where for about twelve years she had charge of the music department. One of the leading pianists of Japan to-day, Miss Sue Ogura, of the Ueno Music School, owes her thorough grounding in the principles of music to Miss Torrey, who was her teacher for several years while she was still a child. She showed her appreciation not long ago by giving a memorial concert for her old teacher in the College chapel. Even those among her fellow-teachers and pupils to whom she seemed severe could not fail to appreciate her earnestness and self-sacrifice.

Miss Torrey left Japan, suffering from eye-trouble, in 1909. She kept up to the end her interest in the world about her. The last few months she spent in her old home city, Cleveland, Ohio, almost completely blind. She was spared a long illness, passing away suddenly on Aug. 24, 1921.

XXVII.—JAMES WILLIAMS

The Rev. J. Williams was accepted as a missionary of the Church Missionary Society in 1874 and worked in the Society's East Africa Mission till he was invalided home. Subsquently (in 1876) he was transferred to the Japan Mission and was appointed to Hakodate. After working there for three years he came to Tōkyō. After his furlough in 1895 he was transferred to Hiroshima in 1896.

In 1905 illness necessitated his return to England. As no remedy could be found, he was compelled to give up all active work. He was gifted with an unusual degree of commonsense and had a keen evangelistic spirit. Owing to his wife having to stay at home for the education of their children, his last term of service was a lonely one. Then his sad affliction rendered him helpless, and dependent on others in everything. The loss of his wife a year or two before his own death deprived him of one who had been a real helpmeet during a long and happy married life. The trials of his long illness were born with exemplary Christian patience. He passed away in 1922.

FORMOSA

CHAPTER I

THE PRESENT STAGE OF ADVANCE IN FORMOSA

REV. CAMPBELL M. MOODY

Sixty Years of Christian Work

It is now not very far short of sixty years since Christianity was first planted among the Chinese of Formosa. To the stranger arriving twenty-five or thirty years ago, it was astonishing to discover how well covered the land was with Christian churches; it was possible to make a ten days' journey from north to south of the island, walking nearly thirty miles a day, and to lodge every night in a church building. And although many of the people had not listened to preaching, the Name of Jesus was everywhere known. Yet there was many a wide district in which not a single Christian could be found; there was often a good deal of opposition to the proclamation of the Gospel; there was usually much difficulty, and sometimes there was danger, in trying to secure a site for a Christian church; and the followers of Jesus were often exposed to persecution.

The advance of the last twenty or thirty years has been great, and in some respects almost beyond the dreams of earlier days. Simply in the matter of numbers, the growth has been remarkable; in about twenty-five years the number of Christians has multiplied fourfold. It is true that not quite one in a hundred of the whole population (3,600,000) have attached themselves to the Church; but if only the present rate of increase were maintained, a hundred years hence the whole people would be won. As before, the diffusion of Christianity throughout the land is one of the most encouraging signs; in every fifth village some Christians may be found, and nowadays there are but few who need walk more than half-a-dozen miles in order to attend worship.

The Present Position

Everywhere the people agree that the religion of Jesus is good, and during the last three or four years the non-Christians listen as they never listened before. In the earlier days almost all preaching to the non-Christians was out-door work; the people did not stir much from their homes at night, and it would have been difficult to persuade them to enter a church building. Under Japanese rule, life and property have become safe, and as country paths have been widened and city streets are now broad and well lighted, during the last ten years it has become quite a common thing to hold long meetings night after night for the non-Christians. It would be misleading to describe them as evangelistic meetings. The preachers discourse upon such subjects as superstition, idol-worship, ancestor-worship and reform; in most cases they speak but little of sin and salvation. Yet the audiences are often large, and sometimes eager, and certainly good is done.

Never was there a time when the non-Christians were so ready to listen; never were there so few foreigners available for the work of speading the Gospel. The increase in the number of missionaries has not kept pace with the growth in the Church. It is not indeed necessary, perhaps it is not even desirable, that it should quite keep pace with the growth of the Church. For the Church of Formosa has now a number of ministers well able to feed the flock of God, and, for the most part, active in their efforts to win the non-Christians. But the European missionary could take a place in evangelizing, and even in pastoral oversight, which no one else could fill. It is a distressing fact that scarcely a man or woman, or at best but a few, have been available for this service.

Educational Work

Of late years, both in the North and in the South of Formosa, the available missionaries have been almost swallowed up by institutions. These institutions are not very numerous —a theological college, a boys' higher school, and a girls' higher school in the North, the Canadian field; and the like in the South, the English field; also three hospitals to

minister to the sick of the island. But from the time that the Japanese took Formosa into their possession in 1895, education has been gradually transformed, so that the Christian schools must either advance with the times or cease to exist. If they advance with the times, they demand an expenditure such as was not imagined when the schools were founded, an expenditure out of proportion to the amount spent upon other departments of church work. And they demand an increase of foreign staff, a modest increase, no doubt, but the Church can ill afford to double its teaching staff, when it is withdrawing both men and women from the oversight of congregations and the care of the non-Christians.

Meantime the schools which were founded for the education of the sons and daughters of Christians have been invaded by non-Christians. Christian education is coveted by outsiders, even by the rich and great, for the sake of its moral discipline. A non-Christian merchant has been known to count the cost, weighing one alternative against another—an only son, loyal to the traditions of his fathers, but dissolute and childless; or well-behaved and surrounded by a thriving family, but a member of "a barbarian sect." He chose the latter alternative, and sent his son to the Christian school. Sometimes unruly daughters are entrusted to the care of Christian teachers, with the best results.

It will thus be seen that our schools are confronted with problems that were unknown in simpler days, and have at the same time new and amazing opportunities of influencing the whole population.

Medical Work

The Christian hospitals have in past years done great things in every district. Not a town or village but sends its patients to experience the skill and the kindness of the Christian surgeon and to carry back some slight knowledge of Christian teaching. Hospital converts may be found in remotest glens. And at the present day, when Japanese government hospitals, with the most expensive equipment, are established in every large town, the modest, meagre work of the Christian doctor and nurses

is as great a power as ever. Not long ago we heard of an official who proposed to his friend to spend a month beside a Christian hospital just for the sight of this strange new thing, Christian kindness. The official's proposal was not carried out. His acquaintances were afraid that he might succumb to the power of the Gospel.

Still Unreached

Yet there remains one portion of the population unreached, and quite beyond reach. The savages of Formosa are twice as many as the savages of the New Hebrides islands. Not a single missionary is at work among them.

CHAPTER II

THE GROWTH OF THE NATIVE CHURCH IN NORTH FORMOSA.

Rev. Duncan MacLeod

This article deals with the most fundamental phase of missionary efforts in non-Christian lands, namely the founding and developing of an indigenous church. It is most essential for the missionary constantly to bear in mind that he has gone to these lands not to transplant a foreign institution, but rather a New Testament Church and its Faith, in such a way that it may adapt itself to the genius of the people and the varied conditions on native soil. To perpetuate Western ecclesiastical divisions would be deplorable. It is necessary, therefore, that the efforts of the missionary and of the native leaders be a co-operative movement resulting in the recognition of mutual responsibilities, and creating mutual sympathy in the task of building up a Church whose foundations are in the New Testament soil, but whose external form and superstructure are in harmony with the religious history and genius, as well as social condition and customs of the people.

Self-Government

We will attempt to describe the development of the North Formosa Church in self-government, self-support, and self-propagation. The first Presbytery was organized in 1904 and met for the second time the following year. Rules of procedure were prepared, and committees to consider and report on various departments of church life and work were called into existence. The outlook was encouraging, for now the native church was taking on the appearance of a self-governing institution.

Soon after the North Presbytery was organized the South sent delegates to convey fraternal greetings. The

North reciprocated. These delegates from the two Presbyteries expressed on several occasions their desire for closer co-operation, and even advocated the union of the two native churches. The foreign missionaries of both North and South strongly encouraged the Union Movement. Committees were appointed by both Presbyteries. After a unanimous expression of the Churches, North and South, in favor of union, it was happily consummated in the city of Shoka, Central Formosa, in the fall of 1912. Thus the synod of Formosa was organized, and has met yearly ever since.

The benefits that resulted from this happy union cannot be fully tabulated in print. The adoption of a scale of uniform salaries for preachers, North and South, the production of a small book of "Rules and Order," and a uniform curriculum for our educational institutions are some of the results. A most important step was the appointment of a standing committee for Sunday school work. This committee has been functioning for several years with devotion and success. This department, organized for the youth of the Church, is so important that a request has been made asking the Foreign Mission Board for a specialist in Sunday school work. Two years ago the first normal training school class met in the college in Taihoku. Over thirty Sunday school teachers came together, and for ten days methods of teaching and kindred topics were taught and discussed. They took most hearty interest in this new phase of Christian work, and no doubt it will continue as a permanent institution.

In the spring of 1922 the synod of Formosa, which is now ecclesiastically independent of any other body, put itself on record as recommending and urging, without any legislation, that strong drink and narcotics in any shape or form be discouraged by all Christians. Surely this is an encouraging sign of the growing sense of the ethical principles of Christianity.

Self-support

The growth of the native church is no less conspicuous in self-support than in self-government. After but three years of existence, the Presbytery of North Formosa, together

with the Mission Council, felt the necessity of urging the native brethren to face the duty of self-support. The desirability that larger and stronger congregations should come to the help of the weaker was felt more and more. This henceforth became an important subject for discussion in every Presbytery meeting till in the year 1910 it resulted in the inauguration of an Augmentation Fund. Since then a new spirit of sympathy and cooperation has characterized the whole life of the Church and the steady annual increase in contribution to all funds has been most encouraging.

The needs of the widows and orphans of the departed pastors and preachers became their next concern. The Presbytery took up the question, and in a short time prepared regulations for the establishment of a "Widow's and Orphans' Fund." Not long after, the "Aged and Infirm Ministers' Fund" was founded, and in 1921 these two funds were amalgamated. It is to the credit of the native Church that this joint fund has already reached the sum of ¥7000.00, and has helped to remove much anxiety from the minds of those who are getting old in the service of the Church. A Home Mission Fund was also established, the interest on which has been used for several years to meet the expenses of evangelistic meetings for non-Christian people in the neighbourhood of the Christian chapels. Liberal gifts for outside objects, such as the British and Foreign Bible Society, have also been made every year. During the recent famine in China about ¥2000.00 were contributed by the North Formosa Christians.

In 1907, the total amount of the contributions of the native church was ¥4693.00. It is gratifying to report that after subscribing about ¥4000.00 for the Jubilee Fund, the total givings for 1921 amounted to ¥28,000.00, or an increase of 500 per cent.

Self-Propagation

We now come to, probably, the most encouraging feature of the growth of the Church, namely, self-propagation or aggressive evangelism. Let us consider what the task of the evangelization of the field means. In Formosa the

masses are in towns and villages, and a great many are in small hamlets, on river-banks, on mountain sides, or among clusters of bamboo groves. How is the gospel to reach them? The fact of the matter is that it is so stupendous a task that we are apt to follow the line of least resistance and let it alone. The year the writer reached Formosa, the China Centenary Conference met in Shanghai. At this Conference a definition, worth repeating, was given of this task—"To reach every individual in the Empire with such a knowledge of the world-saving mission, the redeeming Death and Resurrection, and the heart-transforming power of the Lord Jesus Christ, as will suffice for the acceptance of a personal Saviour." This definition gathers within its scope every town, village, and hamlet in Formosa, China or Japan. It includes every class of society down to coolies on the streets, on river-boats or in the coal-mines. It lays hold upon all Christian and non-Christian institutions, and calls upon faithful workers, irrespective of their immediate interests, to direct their supreme efforts, to focus their prayers and direct their purposes on this central task of the Church of God.

Formosa Mission work was at first purely evangelistic. The missionary led his evangelists into the regions beyond the small groups of Christians which he had already won in the towns and villages. Through this method more men and women were led to the Christian Church. In the course of time pastoral work and the teaching of students came to take up the larger part of the missionary's time. During some years there were districts where the sacraments were not administered because of lack of time. The pioneer missionary, who was specially fitted for evangelism, had to become the general director of Mission plant; and no one was available to keep the evangelists in the work. In time the evangelists lost the art of going into the highways and byways to call wayfarers into the fold. After the Japanese occupation the Formosa preachers had difficulty in engaging in such work on account of police interference.

In the spring of 1907, the presbytery divided the field into three districts, in each of which was established a

half-yearly conference for the benefit of the pastors and preachers. In these conferences problems which arose out of the growing needs of the infant church were discussed. Part of the time was given to the examination of preachers on Biblical and related subjects. A missionary was appointed to supervise this examination. Every evening the preachers were divided into groups and went forth preaching the "Word." With the presence of the foreign missionary there was no interference on the part of Japanese policemen. The enthusiasm of these happy preachers on such re-unions was most encouraging. The Christians were stirred and non-Christians became interested. Steadily and persistently the spirit of evangelism grew till *po-to*, "planting the seed of the Word," became a most familiar term in the vocabulary of the Christians. Soon the leaders in the Church realized more fully that a gap existed between the Christians and their non-Christian neighbours, and that all around their chapels were multitudes yet untouched. At last the Presbytery took up the subject and after much deliberation they decided that the interest on the "Home Mission Fund," referred to above, should be used in establishing special evangelistic meetings in twenty or more chapels every year, with a view to reaching the non-Christian communities in their immediate neighbourhoods. In order that the best results might be obtained, the Presbytery's committee on Evangelism drew up a few regulations that might be generally followed. These regulations were as follows:—(a) Printed copies of the week's programme were to be distributed among the people. (b) A regular gongbeater was to go round the town every afternoon announcing the place and hour of service. (c) Several of the best speakers were to be invited, and asked to forward their subjects to a committee on arrangements. The subjects were to be specially suitable for non-Christian audiences. (d) The Christians were to be ready to welcome their unbelieving neighbours, to direct them to seats, and distribute hymn-books and Christian literature. They were also to provide for the food and entertainment of the preachers. These special meetings have been kept

up for years, and the interest has been steadily increasing. The chapels have been usually filled, and often crowded, for weeks at a time.

There have been direct results from this method of work, but more far reaching is the changed attitude of the people toward chapels, evangelists and converts. The wide chasm between the two communities has been gradually closing. The Christians are not looked upon with the same suspicion and dislike as in former days. Our pastors and preachers are regarded as worthy members of society, men of all ranks associating with them freely. Leading men such as town-elders and clerks, though not Christians themselves, often attend these special services, and publicly advise their people to come and hear the Christian "doctrine". They acknowledge the improvement it has brought in the lives and conduct of many. It is safe to say that in Formosa to-day there are many among the more intelligent classes who are seriously thinking of the claims of the Christian Faith.

For some years a few of the more earnest laymen advocated the forming of evangelistic bands, but it was felt by some that the time had not yet come for such a movement. At each of the three Preachers' Conferences the subject was dealt with and finally, as the nearest approach to their objective, these districts were subdivided into smaller ones, with an average of five preachers in each. These groups were organized as bands for preaching in villages where there were no chapels and few, if any, Christians. Five consecutive days each month were given to the more distant districts. These bands have been carrying on this method of evangelism for several years. Until the year 1919, the foreign missionary was largely responsible for their general supervision. It was felt, however, that to do more effective work, the Presbytery would have to take the movement under its control.

Accordingly, in 1919, the "Forward Movement" for North Formosa was inaugurated, having as one of its chief objectives the speedy evangelization of the non-Christian communities. On this occasion the Presbytery appointed

a standing committee on evangelism, which took entire control of the evangelistic bands, referred to above. Ever since the inception of the Forward Movement this work has been carried on with enthusiasm and success. The report for 1921 says in part, "The Forward Movement gathers greater enthusiasm as the year of our Jubilee draws nigh. The twelve evangelistic bands, in addition to conducting their regular Church services, preached the gospel in 330 outlying villages; and 65,000 people heard the gospel, many of them for the first time. This is an increase of fifty per cent over the reported hearers of last year. It is impossible to tabulate all the results. Still we do know that fifty-five persons made a definite decision to begin the Christian life, of whom quite a number handed over their idols to the preachers, and became regular worshippers at the church services. Besides these special efforts in the heathen villages, evangelistic services were held in twenty-two churches throughout the field. At least 106 non-Christians signed decision cards. Thus the spirit of our Forward Movement is deepening. The most encouraging feature is that it is an indigenous movement, carried on largely by the native brethren who have assumed entire responsiblity for its success."

Some Statistics

At the end of 1921, there were 2374 baptized adult members, and 1625 baptized children were reported. There were nearly 3000 who came more or less regularly to the church services and received Christian instruction. Many of these are on the borderland between Christianity and heathenism. Some of them, though not yet baptized, for various reasons, are real converts; and having forsaken heathenism they have come to recognize themselves as a part of the Christian community. Though heathen superstition and idolatry have lost all their charms for them, they have not yet surrendered fully to the claims of the Lord Jesus Christ.

There are nearly 2000 Sunday school scholars, and over 200 teachers. The preachers, who never had any training in this work, have been deeply interested of

recent years. They have to superintend their own Sunday schools, and a good many of their helpers are those who have gone through our Christian schools in Tamsui. This is a most promising field of labour, and the hope is that a missionary will be soon appointed to this special work in North Formosa. An ordained missionary with Sunday school training would be preferable.

There are fifty preaching stations or native chapels, each of which has a native preacher or pastor. There are eight native pastors in self-supporting charges, and all the rest are partially self-supporting. In our educational institutions there are several who at one time were pupils in these schools and who, after having graduated from colleges in Japan, have returned to their respective Alma Maters as Christian teachers.

In North Formosa the Christian Community, including baptized adults and children, and adherents with their children, may be reckoned at 10,000. This means that in every 150 there is one person who has direct connection with the Christian Faith.

Though much progress has been made, especially in more recent years, toward the planting of an indigenous church, yet the work still to be accomplished is a challenge both to native and foreign workers. There is much cause for gratitude to God for the harmony and cooperation that have characterized the happy relationship existing during these years between the Canadian missionaries and their efficient co-labourers, both men and women. There will be a demand for the help of the foreign missionaries for many years to come, and the native brethren are realizing this more and more, as the needs are felt more keenly and the missionaries are becoming more familiar with the needs and problems of the people to whom they have gladly and unreservedly given their life service.

CHAPTER III.

CANADIAN PRESBYTERIAN MISSION

REV. G. A. WILLIAMS

During most of the year 1922, the mission staff was much smaller than usual. Four were away on furlough, one was in Japan for study, and one resigned. In spite of the shortage of help, the year was a very fair one. There are no great triumphs to relate, but there was definite progress along many lines.

Financial conditions did not greatly change during the year. Prices were exceedingly high. It is rather doubtful if they will ever come back to the pre-war status. Nevertheless, good crops and plenty of work maintained a spirit of hopefulness and brought a fair amount of contentment. In spite of the money market being tight, a great deal of building went on. Old buildings are everywhere giving place to new, modern ones. Formosa is making rapid strides in material progress and will, before long, be one of the most up-to-date places in the Far East.

The main departments of our work in 1922 were as follows: Girls' boarding school, Women's Bible school, Boys' Middle school, Theological college, and the country evangelistic work.

Educational Work

Girls' Boarding School: Principal—Miss JANE KINNEY, M.A.

The work of the school went on satisfactorily, with the regular number of teachers. Miss Kinney returned from furlough in the autumn and resumed her place as principal which had been taken by Miss Clazie during Miss Kinney's absence.

There were 78 pupils on the roll during the year.

This is about the ordinary number, except that there was an increase in the high school course. This is due to the fact that the increased educational facilities in Formosa are making it possible for more of the students to get a public school course before coming to us. New regulations issued by the government in the autumn required several changes to be made. We were permitted to continue as a girls' school and the course remains about the same, but the name of the school had to be changed. In order to have government recognition as a high school, we must have more qualified teachers. This will of course, mean much higher expenses.

Women's Bible School.—Principal, Miss CONNELL

During the year there were 42 pupils enrolled, 31 in residence and four day pupils. In March, three promising young women completed the two years' course. It speaks well for the faith some have in the school that often young women from heathen families who are to marry Christians are sent here to be brought under Christian influence. Four were baptized in June, three of whom were from non-Christian homes.

Boys' Middle School.—Principal, Rev. G. A. WILLIAMS

We began the year with about 100 students, but the attendance dwindled to less than 80 before the year was over. This was due, first, to the inability of the students to pay the fees, and, second, to the fact that our school has not yet obtained government recognition as a middle school, and students wishing to take higher education go elsewhere, where due recognition is given. The question of securing suitable teachers is our most difficult one. So many schools have been opened during the last few years that there are not teachers enough to supply the demand. However, we are doing our best to secure qualified teachers in order to obtain government recognition, but very few are willing to come to Formosa, especially to a mission school.

Theological College.—Principal, Rev. Wm. B. A. CAULD,

The Theological College opened at the beginning of the year with fifteen students, divided into three classes. In

April two more students were added, making seventeen in all. In March, 1922, the first class was graduated. At the beginning of April we were able to engage a permanent Japanese teacher, a graduate of the Meiji Gakuin, Tōkyō.

Evangelistic Work

In spite of the lack of sufficient oversight, especially good work was done by the Formosan church. This was due partly to the Jubilee spirit that was in the hearts of the Christians, and partly to the growing sense of responsibility toward the unreached.

Summing up the reports of the various churches, it is found that, as a result of special evangelistic effort, nearly 110,000 people heard the Gospel, many of them for the first time. Of these, 275 enrolled themselves as desirous of studying Christianity more thoroughly, with a view to receiving baptism. During 1922, preaching services were conducted regularly in 53 different places, nineteen of which are organized congregations. Of these, six are self-supporting congregations, supplied by ordained pastors. In all, there are 52 preachers, nine of whom are ordained. At the end of the year, the register showed 2439 baptized adults and 1670 baptized children on the rolls. This makes a total of 4109 baptized members, which is an increase of 110 over last year. This increase is not great, but it would undoubtedly have been much greater if we had had more time and help to oversee the work and prepare catechumens for baptism. As it was, much of the harvest had to go unreaped. During the year 399 new adherents were added, making a total of 2860 unbaptized members of congregations. The Sunday school roll shows 244 teachers and 1855 pupils.

Financially, this has been the best year in the history of our mission. Total receipts for all purposes amounted to ¥28,568.41, which is an increase of ¥644.80 over last year.

In concluding this report, we wish to express our sincere gratitude to Almighty God for all His rich blessing bestowed upon us, and also wish to thank the many friends of the mission who, by their prayers and gifts, have added much to the success of our work.

CHAPTER IV

PRESBYTERIAN CHURCH OF ENGLAND

Statistical R port of the Formosa Mission for the Year 1921—1922

Rev. Andrew B. Nielson

Communicants on the Roll, Oct. 31, 1921		5,547
Additions :—		
Adult Baptisms during the year	325	
Received to Communion (Baptized in Infancy)	78	
Received by Certificate	21	
Restored to Communion	5	
Total Additions	429	
Deductions :—		
Deaths	242	
Gone elsewhere	9	
Suspended	43	
Total Deductions	294	
Net increase in number of Communicants		135
Communicants on the roll, Oct. 31, 1921		5,682
Members under Suspension		276
Children on the Roll, Oct. 31, 1921.	5,518	
Baptized during the year	428	
Children on the Roll Oct. 31, 1922.		5,686
Total Church Membership Oct. 31, 1922		11,644

Formosan Workers		Foreign Workers (on the field)	
Ministers	10	Men	9
Preachers (unordained)	66	Married Women ...	7
Elders	177	W. M. A.	5
Deacons (men)	251		
„ (women) ...	5		

Formosan Church Contributions during the year 1921 ... ... ¥ 49,618.74

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KOREA

PART I

REVIEW OF THE WORK OF THE MISSIONS

CHAPTER I

INTRODUCTORY SURVEY

HARRY A. RHODES

Business Conditions

The year 1922 in Korea began in prosperity and ended in a partial financial depression with money tight. High prices continued to rule, causing missionaries who were dependent on their salaries to struggle with the high cost of living, and making it difficult for missions to carry on their work financially. Not a few deficits were piled up.

Towards the end of the year the price of rice dropped considerably, causing disappointment and hardship to the farming class and affecting at once the finances of the church. To make matters worse, the rainy season during July and August was attended by the worst floods Korea has known for years, causing many farmers along the rivers to lose all their crops and making it necessary to appeal to the church and other organizations over the whole country to relieve distress, particularly in the Shanghai (Yellow Sea) Province.

Russian Refugees

In the autumn thousands of Russian refugees from Vladivostok drifted into Wonsan by boat. Soon indescribable conditions were prevalent—children dying of the measles, soldiers penned up in the boats without sufficient food or fuel, a multitude on the shore—men, women, and children—without shelter and suffering for lack of food and clothing. An appeal went out to all the foreign residents in Korea and the response was generous. The ladies, both Korean and foreign, organized themselves to furnish Red Cross supplies and second hand clothing. The response

on the part of the Japanese Red Cross and of the foreign residents of Japan was amazingly generous. In spite of all this, however, it was impossible in this way to care for such a large number throughout the winter. The government in a magnanimous way came to the rescue and took over the care of the refugees at Wonsan, leaving a large amount of funds collected by foreigners in Korea and Japan to be used for the thousands of refugees who were trekking their way across northern Manchuria towards Kirin and Harbin. The Red Army had driven them out of Siberia and no mercy was shown.

Political Unrest

Political conditions have not been altogether quiet. There are constant rumors of a reign of terror on the Manchurian border. The influence of Bolshevism upon the Korean people is evident in many quarters. Magazines too rabid in their utterance have been suppressed. The fact that a desperate Korean threw a bomb at the central police office of Seoul and afterwards killed one policeman and wounded several others before he was finally shot shows a regrettable and futile turn of the independence propagandists. In spite of the commendable efforts being made by the present administration to rule with justice and benevolence there is deep down in the hearts of many of the Korean people a hatred that will not be eradicated soon.

The Christian Movement

In the midst of these conditions the Christian movement has gone on. The past year has been one of growth, numerically at least. There is fear at times that the zeal for education is causing the church to let up, for the time being, in its purely evangelistic efforts. There is this encouragement, however, that the churches were never so full of young people.

The following pages constitute a review of the past year so far as the churches and missions are concerned. Under 'special movements' it should be mentioned that both the missions and the Korean church leaders are convinced that the time is ripe for the establishment of a college for women. We are just in the midst of that

discussion and it is hoped that by another year the movement will be well launched.

We cannot close these introductory remarks without appealing to Christians everywhere to pray, and to give life and treasure for Korea. There is still reason to believe that the Koreans will be the first Christian people of the Orient. It would be a great mistake, however, to think that the evangelization of the Korean people is more than well begun. Any let up at this auspicious moment would be like neglecting to reap the harvest after the work of sowing and cultivation had been done. It is true the work of evangelization must be carried on to completion by the Korean church, which should assume such responsibility gradually and if possible soon, but not until it is prepared to stand foursquare, strong and vigorous, against the winds and waves of evil that will beat against it.

CHAPTER II

NORTHERN PRESBYTERIAN MISSION

HARRY A. RHODES

Working Force

Although the year 1922 closed with our mission force numerically the largest it has ever been, yet seemingly we have fewer workers. This is due chiefly to two causes. Not only are a greater number than usual absent on health leave, but with the development of our work the number assigned to institutional and special forms of work is larger. Added to these two reasons is the fact that the shorter term of service, from five to seven years, is beginning to operate, taking a larger number to America on furlough and especially so during the first two or three years under the new rule.

The chairman of our executive committee points out that during the last few years we have lost no less than fifteen evangelistic workers so that out of the first fifteen requests for workers, nine of them are for evangelists. Our frantic appeals for doctors and nurses the last few years have met with some response, although one of our best equipped hospitals is still closed and two others are without nurses. Unfortunately, the one death in our mission, that of the Rev. R.E. Winn, occurred in the one station that is without a doctor and with the nearest foreign doctor ninety miles away by auto. The continuous presence of a station doctor would probably not have made any difference as to the sad end of this beloved missionary's illness, but on the other hand, another family of our mission lost a little girl of diptheria last summer because the station at the time was without a resident physician. A shortage of doctors and nurses is not only costly to the work of missions but to the work-

ers, and Christian doctors and nurses in America should regard the shortage on the mission field as a distinct call for their services.

Growth of the Church

The growth of the Korean church during the past year has been encouraging though not phenomenal. There was an increase of 7000 adherents and over 3000 baptized members. The total is more than half of the increase of all the Protestant denominations in Korea, and the largest in the history of our mission. Moreover the total last year was 27% of all the baptized members and adherents in 27 missions in 16 countries of the foreign mission work of the Presbyterian Church, U. S. A., with its 1500 foreign missionaries, ten per cent of whom are in Korea.

It is a wonderful thing to think of an army of 132,000 Korean Christians, including adherents, which is doubled if all the Protestant Christians in Korea are included and almost trebled if the Catholics and other Christians in the country are included. Some of the remarkable things about this army of 132,000 in the past year are as follows: 83 out of every 100 were present at the main preaching service each Sunday; 35 out of every 100 studied four days or more in a Bible class during the year; 74 out of every 100 were in Sunday school and 44 more in extension Sunday schools. Their total gifts amounted to $395,000. This represents nearly $7.00 per baptized member and nearly $3.00 per adherent, in a country where the average daily wage is less than 50 cents a day and the average salary even for professional workers is only about $25.00 a month. The above total of nearly 400,000 dollars gold is 50,000 dollars gold more than our home church spent in Korea last year.

Educational Conditions

In the eight higher common schools of the mission we are confronted with a host of students, an annual deficit because of greatly increased operating expenses, a shortage of qualified teachers, a lack of several much needed buildings, and a dissatisfaction on the part of teachers, pupils, and our Korean constituency because our schools

are not registered, due to the fact that the government, even under the New Educational Ordinance, has been slow to grant privileges which were granted to mission schools in Japan.

Christian Education and the Government

We are in a fair way to overcome the other difficulties if this last could be removed, and this has narrowed down largely to a matter of 'conscience'. Shall we accept registration with Bible teaching and religious exercises 'on the side', voluntary, and outside of school hours, even though in the school building, (which in all probability is contrary to a strict interpretation of the law), or shall we maintain that it is essential to the missionary propaganda that we be allowed freedom to teach the Bible and the Christian religion which we are commissioned by the Head of the Church, by the Home Board, and by givers to missions to do? If we conform to government requirements as to curricula, budget, equipment and qualified teachers, thus approximating to the educational standards required by law, should not the government allow mission schools the one privilege that most missions deem necessary if they are to carry on educational work at all? This privilege was granted years ago to many mission schools in Japan but all efforts so far to secure the same privilege in Korea have proved fruitless. Naturally a large majority of our Korean Christians are more interested in the educational advantages of registration than they are in striving for freedom to teach religion, inasmuch as we can do the latter 'after a fashion' even under registration. As the matter stands, the graduates of non-registered mission schools (and most of our mission schools are of this class), not only cannot enter higher government schools in Korea and Japan, but they cannot enter as regular students in the Chōsen Christian College or in the Severanee Union Medical College, both of which are union mission institutions and registered vocation schools under the New Educational Ordinance, unless they take a government examination for entrance into these schools, which examinations are a discouragement in themselves, even if our students

could pass them, which is doubtful. Consequently this serious difficulty overshadows every thing else at present in our educational work. It affects the educational welfare of 26,000 pupils in our Korean church primary schools and 3100 in our higher schools, most of which are mission schools.

Medical Work

During the past year the medical work of our mission showed a general increase in numbers of inpatients, operations, and dispensary patients, as well as in receipts and expenses. Even with two of our mission hospitals closed, there was an increase of 50% in dispensary patients, almost half of which were in Severance Hospital, a union institution. Receipts and expenses totalled a quarter of a million yen ($125,000), 60% of which was paid by the Koreans in fees.

The increased cost of carrying on mission work as well as the growth of the Korean church in strength and numbers make it highly desirable that the church assume a larger share of responsibility in the support and management of our educational and medical work, as the church has already done in our evangelistic work. This question, together with our desire to make all our work more Korean and less foreign in character, is prominently before us. Some progress is being made, although the Korean church, even in the midst of largely increased giving, seems unable to assume large financial responsibilities in our institutional work.

CHAPTER III

SOUTHERN PRESBYTERIAN MISSION

L. T. NEWLAND

The dominant note in this year's report is victory. There have been many contributing factors to this success, chief among which is the advancing wave of the New Era Movement in Korea. But we must not lose sight of the fact that the native church has become a much more effective and competent organization that it was a few years ago, so we can reasonably expect even greater advances in the future.

Young People

It is a matter of both rejoicing and concern that so many young people are coming into the church. They are the life of present Korea and the hope of tomorrow. Until the Gospel reached them the church could not become truly aggressive and virile, but now that they are being reached, the problem of training and directing them arises; it has given much concern during the past year. The statistics show that the Sunday schools have advanced enormously, likewise the students in our church schools. We have fostered Y.M.C.A. and C. E. organizations and as far as possible have used all of the young people in some form of church work. They have responded nobly, showing that they are willing to turn their energies in the right direction when they are told how. By keeping them interested and by giving them something to do we have tried to curb the effervescent spirit of modern Korea. It might be added that while all the Bible classes of one month or ten days increased markedly in numbers the decrease in the average age of the students was just as marked.

But perhaps it would be better to divide this report into two main heads—first what the missionaries are doing for the work, and second, what the native church is doing for her own people.

Work Conducted by the Mission

We have carried the work along on the conventional lines—evangelistic, educational and medical. The number of itinerating foreign pastors was somewhat smaller than the average, due to sickness and furlough, but the volume of work done was larger than usual. This mission has for years been bending special efforts towards training native leadership and the results are beginning to show. By directing helpers and Bible women, far more than the ordinary amount of work has been done—and done better. The number of new groups and churches begun was conspicuous, and as a result the number received into the church was the greatest in years. Fortunately there has been little trouble with the officials. On the contrary, the work has everywhere been let alone if not actually assisted. In some of the more remote districts there has been sporadic interference with church work, especially in the matter of public school students attending the church.

In the evangelistic work no new methods were tried but thanks to a sudden awakening on the part of the Home Committee this mission has had some money for evangelistic effort in strictly heathen territory. By sending out men to these heathen villages for from two to four months and patiently teaching, night and day, in almost every case a church has been started and there has been practically no opposition.

The school situation is difficult. With an equipment that has been stationary for five years we have attempted to accommodate a landslide of students. The government suggested better equipment. The students inaugurated strikes to give color to their suggestions, but even though a goodly number went out via the strike route, the waiting line moved up just that much. But the mission schools must at least approximate to the government schools in physical equipment if they are going to hold the young permanently. Special emphasis has been laid upon

Bible study as an integral part of the curriculum and the students have been urged to take part in Sunday school work. Consequently the percentage of students uniting with the church has shown a great gain.

In the country districts we have pushed church schools and, while far from satisfactory, they have reached hundreds who from poverty or other reasons could never come in to the large station schools. In many of these country churches there are also night schools for young men and women who had no opportunity to attend school when at school age. In these country schools, as in the large schools, the Bible is required and out of this student body there came a large percentage of the new Christians of last year.

The medical work has been handicapped by lack of doctors but has gone forward in spite of that. It is safe to say that the assistance of the hospital force in Sunday school work and the newly awakened interest in religion have combined to make the hospitals greater evangelistic agencies than before. With three of our five hospitals without doctors and with an unusual amount of sickness among the foreigners, the doctors have had but little time for their regular work. The splendid spirit of cooperation and service on the part of the nurses has had not a little to do with the success of the year.

Work Conducted by the Native Church

Now as to the part the native church has played. It can best be summed up briefly in money and service. This year, counting the man as the wage earner, the collections for all causes averaged about ten dollars gold per member or easily a tithe of the average income. They have given far more than usual despite falling prices and hard times. The church is shouldering every year a larger part of the expense of the work, in other words aspiring to self support.

There was a great deal more personal work than usual and a remarkable revival of interest in Bible study. In many of the fields volunteer workers helped in the revivals and in every church of any size there are from one to six Sunday schools. In fact this great interest in Sunday

schools on the part of the native church accounts largely for the unprecedented gains in Sunday school work which are the outstanding feature of last year's work. It is, however, hard to say whether Sabbath observance is on the decline or not. In farming localities where there are a good many mature believers the Sabbath is well observed, but in the towns where the membership is largely among the young who work for the government or for the Japanese in some capacity there are many lapses. But the church as a whole has in no wise weakened on this subject.

CHAPTER IV

CANADIAN PRESBYTERIAN MISSION

WILLIAM SCOTT

Cooperation between Church and Mission

Perhaps the most important action of our council this year relates to our desire for closer cooperation between the mission and the Korean church. The conviction has been forced upon us that the times demand more intimate relationship between these two bodies and greater mutual dependence in the sharing of responsibilities. The Presbytery of South Hamkyung gave us the lead by sending a delegation to convey greetings to our mission, and to suggest certain lines of activity. We decided to request each of the three presbyteries within our bounds to appoint delegates to meet with our Executive Committee at a mid-winter conference. In order to facilitate the discussion at such a conference, the educational and evangelistic committees recommended that certain subjects be submitted to each presbytery for discussion before they appointed their committees.

Problems under investigation

The questions propounded by the educational committee were as follows:

1. Should we concentrate, in Korea proper, upon one efficient higher common boys' school?

2. Should we seek to make that school a registered or an approved school?

3. What should be our policy regarding higher common boys' schools in other stations?

4. Where should the registered or approved school be located?

5. To what extent will the Korean church cooperate with the mission in the support and control of all these schools?

6. To what extent will the Korean church cooperate in the support and control of girls' school work?

7. To what extent can coeducation be introduced into primary schools?

The evangelistic committee's suggested topics are also in the form of questions:

1. Do you not consider that the time has come for all Korean pastors in charge of organized churches to be sole pastors?
2. To what extent should organized churches with pastors assist unorganized churches?
3. Do you consider that the work now being done by the Bible Society through its colporteurs might be more effectively carried on by the presbytery through its individual churches?
4. What, in your estimation, should be done in the way of classes, institutes, etc., to provide more adequate training for helpers, evangelists, elders, leaders and other officers of the churches within your bounds?
5. With a view to speedy evangelization of the unbelievers, what methods, other than those at present in use, do you think might be effective?
6. What salaries would you suggest should be paid men and women workers of the Korean church and of the mission?
7. In how many years do you consider the Korean church will be able to undertake the full financial and administrative responsibility of all the men and women helpers and evangelists?
8. What is the status of women workers who graduate from Bible institutes, and by what name should they be called?

These are some suggested topics of discussion. Some of them are local problems; many of them may have been solved years ago in other missions. We can only plead that they are all real issues with us. What we welcome above all else is the opportunity to share with our Korean brethren, in common council the burden of the discussion and solution of these problems. What the ultimate issue of the conference, with regard to mission policy, may be, we cannot foresee. We trust the good sense of our pastors and elders, and we anticipate no great difficulties. We feel that our safety lies in dealing with the presbytery, the official governing body of the district, and in making them share the responsibility of all actions. We welcome, moreover, a conference which brings together representatives from all three presbyteries and from each of our mission stations. It will help to break down that isolation under which our smaller stations so often labour to disadvantage.

CHAPTER V

AUSTRALIAN PRESBYTERIAN MISSION

R. D. WATSON

Numerical Growth

During the past year the Australian Presbyterian Mission in South Kyeng Sang reached the high water mark in the matter of adherents. In the latter years of the war period, our numbers declined by over 20%, but in the following years we made good all our losses and last year we reached the largest number in the history of our mission.

The people we still find are open minded to the appeal of the gospel. In some districts we used the method of sending a special preacher to villages where there was one believing family (or more). Using this family as a nucleus, our special evangelists were successful in forming several groups which give promise of developing into healthy churches.

As regards self-support, all our male helpers are on this basis. It has not always been easy to maintain this principle, partly on account of the economic depression through which this part of the country is passing. But we have not the slightest desire to get back to the system of helpers on foreign pay.

General Conditions and Forms of Work

The relations between the mission and the native church are cordial. Believing we are but so much scaffolding and not a permanent part of the future church in Korea, we have acted on the policy of placing all possible responsibility on the native worker. The old relation of dependence has passed away, giving place to a spiritual comradeship which has within it the promise of strength for the future church.

In educational work kindergartens have been successfully developed in all our churches. They are maintained for the most part by the mission. The problem of the uneducated girls and women in village churches is being solved by a system of elementary schools conducted by teachers specially prepared for this work. The whole burden of girls' primary education is borne by the mission. The native church bears a portion of the cost of boys' primary education. But we are planning to place the whole of this on the native church at the earliest possible date. Our schools are overcrowded.

Personal relations with officials vary according to the position occupied by the official. From governors and magistrates we receive every courtesy. Perhaps it is presumptuous to expect such consideration from that instrument of the law—the ubiquitous policeman. Our official relations are entirely according to regulations.

Our people are enthusiastic over revivals, but possibly the measure of their enthusiasm for crowded gatherings exceeds that of the missionary whose interest is generally centred on permanent results. We find personal work by far the most productive method in gathering in new believers. For the important task of training leaders we are dependent on our annual Bible classes.

Our mission has interested itself in social work and was successful in its efforts at rescuing women from lives of shame. Even if we have to combat a certain degree of reluctance on the part of the official to come to our help in this work, we have at least the law of the empire in our favour. Industrial work for women and girls is carried on in a school for this purpose. Lace making and white work are the main industries. This work is in a fair way to becoming an important part of our mission schools.

CHAPTER VI

NORTHERN METHODIST MISSION

W. E. Shaw

A Year of Steady Growth

The reports presented to the Annual Conference by the district superintendents and heads of institutions indicate a steady, healthy growth all along the line in evangelistic, medical and educational work. Especially conspicuous was the report from the Pyeng Yang area. In that section 2,790 new adherents were added to the church during the year. After eliminating non-active adherents a net gain of some 1,249 was shown. In a single circuit of one of the Pyeng Yang Districts, 1,172 new believers were reported by Dr. Noble. The total number of full members and probationers for all of Korea is now 19,524.

The Pyeng Yang report was also especially encouraging from the standpoint of self-support. The amount contributed by the Pyeng Yang churches for all purposes during the year was 111,773 yen. This figure is just 94% greater than last year's contributions from the same sources. It is a larger sum than was given by the whole Methodist Church in Korea three years ago.

Education

The work in education is growing by leaps and bounds, the demands far outreaching our present staff and equipment. Among the numerous school building projects the new centenary common schools at Pyeng Yang and Kongju stand out preeminently. These schools have just opened their doors during the past conference year and already the school at Pyeng Yang is having to turn away more students than it can accept. The same thing could be said of Pai Chai at Seoul and of a multitude of schools of lower grade throughout our field. So keen is this desire

that many Koreans are making great sacrifices of time and money in order that their boys may have a chance.

Medical work

From our doctors and hospitals come reports of soul winning as well as of a most helpful healing ministry. Reports indicate that the long-hoped-for union of our women's hospital with the already united work of our parent board and Presbyterian hospital work at Pyeng Yang is now quite within the realm of possibility. During the year the mission has added to its medical personnel two doctors, Found and Hidy, and it has welcomed back from furlough Dr. J. D. Van Buskirk for his work at Severance. Dr. Anderson is faithfully on the job at Pyeng Yang and Dr. Norton is in America on furlough.

Sunday School, Epworth League, Temperance

Reports from Sunday school, Epworth league and temperance committees were encouraging. We already have a secretary who devotes his entire time to the Sunday school work in Korea and it is the hope that in the near future we may have a secretary for our young people's work as well. The temperance committee is engaged in a campaign for membership and in connection with its work it is asking the Government General to prohibit the sale of liquor and tobacco to minors.

Temperance work is not without encouraging features in Korea. On In Chu Moon island it is reported that the fishermen who formerly spent a great deal of money for liquor are now giving it for school work in that section.

Work in Manchuria

Pai Hyeng Sik, our Korean missionary in Manchuria, brought back glowing reports of the work and of the opportunity in the north. The conference voted an expenditure of ¥5,425 for the work there during the coming years. Bishop Welch and Dr. Noble visited Manchuria recently and stand ready to verify Mr. Pai's reports of the work there. The field of opportunity stretches from Mukden to Harbin and from Yengotap on the east to Halaso on the west. In that great area we now have thirteen church group organizations placed at strategic points. Cordial relations are reported with the European Presbyterian

missions in Manchuria. They have even gone to the point of turning over some portions of their established work to our care. A most hearty welcome has been given to us also by the Korea Presbyterian Church at Mukden and we are urged by them to cooperate in the work there.

Not the least important feature of the annual Conference was the report of the Diamond Jubilee Committee. This committee has charge of the celebration during the coming year of the seventy-fifth anniversary of the founding of Methodist work in Eastern Asia.

CHAPTER VII

SOUTHERN METHODIST MISSION

F. K. GAMBLE

Improved Equipment

The outstanding feature of the work of the past year, as also for the two years preceding, has been the advance movement under the impulse of the centenary campaign. There has been progress in all phases of the work, and along all lines. The plans for providing more substantially in buildings and equipment for educational and medical institutions have been carried forward, so that these institutions are now prepared to do much larger and more efficient work. The building of churches has received special emphasis. During the year 62 churches have been erected at a cost of ¥68,000, and during the past three years 110 churches have been built at a cost of ¥157,000. Fully three-fourths of these churches have been built to provide for new congregations organized during the past two years.

Evangelistic Campaign

The plan of evangelistic campaign, begun two years ago, has been continued. A preaching band has been at work in each of the four districts, holding tent meetings in non-Christian villages, and establishing new groups of believers. As a result of this work, 91 new groups were organized during the past year, and 181 during the past two years. The preaching band is composed of the leader, an ordained pastor with special gifts for this kind of work, an assistant preacher, a singer, and a Bible woman. The pastor of the circuit in which the band works also travels with the band. As each new group is established, a special "conservation worker" is left in charge, whose duty it is to sell Bibles and hymn books to

the new believers and to instruct them in the Bible, the doctrines and policy of the church, the duties of Christians, singing, and the manner of conducting worship. Upon departure of the conservation worker the church just established is left in the care of the regular pastor of that circuit.

In addition to the work of the preaching bands, campaigns of active evangelism have been conducted by all the local churches, resulting in the addition of a goodly number of new believers and the establishment of several new churches.

Social Evangelistic Centers

A new departure in evangelistic work for women in Korea has been undertaken in the form of "Social Evangelistic Centers." In the city of Seoul such an institution is conducted by the missions of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and the Seoul station of the Northern Presbyterian Mission. This institution opened its doors in April, 1921, and since that time has been operating such departments as foreign cooking and sewing, music, primary day school, and night school, with the evangelistic feature emphasized throughout. Many of those attending are from high class families who have hitherto had no educational opportunities or social privileges outside their own homes. In Songdo another Woman's Evangelistic Center is conducted by this Mission alone.

Self-Support and Cooperation

In the matter of self-support there has been marked development during the past three years. Statistics reckoned from Oct. 1, 1921, to Sept. 30, 1922, show that the total amount received by the Korean pastors of our church was ¥31,826, and that ¥26,751, or 84 per cent was paid by the Korean church. During the past three years there has been an increase of 270 per cent in the amount paid by the Korean church for ministerial support. The Songdo district lacked only ¥100 of the total amount needed for ministerial support in that district.

The proportion contributed by Koreans for the support of schools has likewise increased. The total running

expenses of the Songdo Higher Common School, our one high school for boys, for the past year, exclusive of missionaries' salaries, amounted to ¥35,000, fifty per cent of which was derived from student fees. In the case of primary schools, about thirty per cent of the running expenses is derived from Korean sources, and in the "Suhtangs" more than fifty per cent. There is a movement among the Korean Christians to raise funds for the equipment and endowment of their schools. Advisory boards composed of Koreans and missionaries have been organized in some of the primary and high schools, and will be formed in the others. The policy of cooperation between the mission and the Korean church is being carried out in all phases of the work.

The most decisive forward step along the line of cooperation has been the organization of a Council on Policy. This Council is composed of seven Koreans elected by the Korea Annual Conference and seven missionaries elected by the Mission Meeting, the Bishop in charge being ex-officio chairman. This Council acts in an advisory capacity in relation to both the Annual Conference and the Mission Meeting, and its purpose is to bring the Korean workers and the missionaries into closer cooperation, and to aid in making all the agencies of the church more efficient.

Medical and Union Work

One feature of the medical work deserves special mention. At Ivey Hospital in Songdo two men and two women are employed as evangelistic workers. One man and one woman remain in the hospital each month, while the others go to the country, following up those who have become Christians while in the hospital. In this way quite a number of Christians have been established in the faith, and at least one new group organized. The salaries of one man and one woman are paid by the employees of the hospital as a voluntary contribution to the evangelistic work.

This mission unites with the mission of the Methodist Episcopal Church in maintaining a Theological Seminary for men and a Bible School for women. With the opening

of the spring term of the Seminary in April a class in English was begun. Fourteen have been enrolled, all of whom are taking one year of English preparatory to the study of the Theological course. This mission also co-operates in the Pierson Memorial Bible School, Chōsen Christian College, and Severance Medical College. Bible Institutes for women are held in all the stations.

Beginning with October of 1922, a Korean Sunday School Field Secretary has been giving full time to preparing and distributing special literature, instituting circulating libraries, holding institutes, and other valuable work for the development of the Sunday schools. There are now 39 Epworth Leagues with an enrollment of 1522 members in our church. The young people are most eager for some organization and some forms of activity through which they can give expression to their energy and enthusiasm. There is no more urgent need and opportunity at the present time than that of directing the awakened energies of the young people of Korea along lines of normal, safe, wholesome development.

CHAPTER VIII

THE ORIENTAL MISSIONARY SOCIETY

Korea Division

E. A. KILBOURNE

During the year 1922 we have been encouraged by the progress made throughout the work. A number of new churches have been started and there has been an increased attendance at nearly all of our stations. As this report must be written before our year's end, statistics are not available. Special evangelistic effort has been the predominating feature throughout and we have found a ripeness many parts which the church as yet has not been able to buy up. Street preaching and tract distribution have also had fruitful results, and we are encouraged to give this department of the work more attention.

In our Bible Training Institute in Seoul we have in training forty men and twenty women. The course is a three year one of nine months each. The practical side of their training is taken care of in evangelistic, open-air and other branches of Christian work in our several churches in Seoul. The Society has now forty churches besides about as many itinerating points which are visited regularly.

Progress toward self-support is slow, uphill work, principally on account of the lack of interest of the native pastors, but is being emphasized and pressed in hope and faith. We are seeking to plant the seeds for self-support in the minds of the Bible Training Institute students, trusting that it will bring forth fruit later. Education among the members in this regard is neglected more or less on account of the lack of missionaries to cover the

situation. Concerning the training of leaders, there is much to be desired; in fact we seem to make little progress, which may be the fault of the missionary.

Sunday school and other work among the young people is most encouraging, and the prospect of a more evangelistic church when they are grown, is bright with hope. We are seeking to work actively in their behalf everywhere.

CHAPTER IX

THE ENGLISH CHURCH MISSION IN KOREA

E. H. Arnold

Handicaps

The English Church Mission to Korea is one of the smallest. The growth of the work has been handicapped during the thirty years of existence by lack of men and money—the distance from England, the absence of commercial interest in the country, the lack of picturesqueness, and finally the Great War being largely responsible. Yet although so far from our base, we carry on. The Korean faithful number nearly 5000 and are scattered chiefly over Kyung-ki-do, Whang-hai-do, Chung-chong-do, and are gradually spreading to other places. For example, it has been found necessary to answer an appeal to begin work near Ping-yang.

The Seoul Cathedral

Naturally, the Bishop resides in Seoul, although the local church is not the most encouraging of our work, and here a cathedral is being built where the Bishop will have his seat. This church, of which one-third is now being built, is an effort to make a fitting place of worship where a standard worship can be set for the rest of the diocese, and where daily prayer shall be made for the work of the whole church. More than this, the Bishop has desired to set a standard of ecclesiastical architecture which shall compare not unfavourably with the buildings native to the country. It is expected to finish the building in the course of the present year. In the country churches a certain amount of building has been done, but here the mission keeps to Korean style and requires a certain proportion of the expense to be found by the local church.

Relations of Mission and Church

Believing with Ignatius that *Ubi episcopus, ibi ecclesia*, the mission and the church are one. The Bishop is working hard for a self-supporting church. The Korean and Japanese priests have equal place with mission priests in the Synod. The faithful have proportional representation in a General Conference. All the faithful are taxed per capita to support their own clergy (at present this is paid into an Endowment Fund), and the Bishop is anxious not to ordain more men than could be supported by this system. For the disbursement of money for mission work coming from England the Bishop has the advice of two Koreans and two Japanese, who are elected by their own conferences. Thus it is hoped to create a sense of responsibility and self-government.

Education

The work of training leaders is difficult, but there is a Training School for Clergy and Catechists at Chemulpo, and this year four or five subdeacons who, after the usual education, have had two years training in this school, will be ordained. After more experience in the local church, they will return for further training as deacons and then again as priests. Others are trained as catechists without hope of ordination. There is no other educational plant, but in the country churches there are small hostels to assist boys living at a distance or boys otherwise too poor to attend primary schools, and in Seoul there are hostels to assist both boys and girls to get higher education. Experience in India and general trend of the attitude of governments throughout the world to non-governmental education has proved this to be the best policy as well as being certainly the most economical from the church's point of view. The home life of the hostel is the opportunity to minister to the spiritual needs of the students.

Medical and Social Work

In our medical work a new hospital is being opened this year at Chung-ju under a young doctor who was in the Seoul hostel and graduated two years ago at the government hospital. For the last two years he has been assisting Dr. Laws at Chin-chun in what is now our only

hospital. The mission spends very little money on this. The equipment is of the poorest, but a very useful work is being done practically single-handed and has been a real means of propagating the faith.

In social work the Orphanage at Su-won has been rebuilt at a cost of ¥8000, and now comfortably accommodates 30 orphans who are cared for by the Sisters of S. Peter working in the Mission. The Sisters also train women workers, run the hostel for girls in Seoul, and do evangelistic work.

An important addition was made to the Mission staff last year by the arrival of two American priests of the Society of S. John Evangelist, whose monastery is in Boston. They have established their branch house in Kanf-wha, an island off Chemulpo which is now entirely under Korean pastorate, where they are studying the language and customs. It is hoped that their presence here will mean a development of Episcopal Church interest in Korea. Two more fathers are due to arrive during the course of the present year. We hope that in the end we may have a real contribution to make to the Church that shall be in Korea.

CHAPTER X

THE SALVATION ARMY

W. STEVENS

New Equipment

Some noticeable advances have been made in connection with the Salvation Army during the past year. By the generosity of friends in Canada we have been able to erect a large substantial hall outside of West Gate in place of one that had long proved itself to be too small. This meets a real need. Another new building has been erected almost opposite the Headquarters as a Book and Trade store, as well as providing more office accommodation, both badly needed. About a dozen of our village congregations have erected halls to meet the growing needs of the village, in some places entirely at their own expense and in others assisted with a small grant from the Headquarters.

The evangelistic efforts as represented in open air work as well as in the sale of the War Cry and Scriptures have been well maintained. No less than thirty thousand War Crys of one issue were sold in one month, dealing with the evil of strong drink. There were some very striking results in the way of conversion of drunkards and others from this effort.

Some Special Activities

Work amongst the ex-beggar boys of Seoul is showing most encouraging results. A set of brass instruments was presented to us from England and a band has now been formed amongst them. Some of these erstwhile beggar boys are developing into quite creditable musicians. We have long been hindered in this work through lack of suitable accommodation. The government has now placed at our disposal nine acres of land in a suitable

locality, so that we may erect buildings for the new industries we hope to start in the coming year. Money for this purpose is now urgently needed.

The Girls' School and Orphanage originally started by Miss Pash and handed over to the Salvation Army some years ago, continues to do good work. The Industrial department has been strengthened during the year by the return from furlough of one of our most experienced workers who is again attached to the Home. Needlework is now turned out that only needs to be seen to be purchased.

Our foreign staff is larger than ever before and while the ten new arrivals have spent most of their time during their first year in language study, they have also engaged in evangelistic effort which has helped considerably, while their influence and work will become increasingly valuable as their knowledge of the vernacular improves.

When the attention of the Seoul public was called to the sad condition of the Russian refugees who had arrived at Wonsan, and the need for immediate action of some sort became evident, we placed at the disposal of the Relief Committee two experienced officers who had done duty during the war in prison and refugee camps in connection with the Army Medical Corps. Their services were very much appreciated by the refugees and public. They remained in Wonsan until the government took over the feeding arrangements themselves.

In addition to the above our Japanese work has shown some encouraging results. The congregation in Seoul has suffered a severe loss in the death of the Secretary of the Corps. Our Japanese friends take kindly to the Salvation Army and are particularly fond of wearing its uniform and engaging in open air meetings, which they regularly attend. Our great need in Seoul is for a larger hall.

PART II

GENERAL

CHAPTER XI

THE OFFICIAL ATTITUDE TOWARD THE CHRISTIAN MOVEMENT

O. R. Avison, M. D.

Criticism of a government comes easy to most people and most of us missionaries have, during the last few years, indulged in it.

When it is accurate and sincere it may be profitable to both government and people, so let us hope that the missionary criticisms of the government have been of service.

I have been asked to set forth my conception of the present attitude of the government towards Christianity in Korea, and I am expected to do this with the same degree of accuracy and sincerity as marked the missionary criticisms of former years.

I am limited however to criticisms of acts which witness directly or indirectly to the attitude of the official mind towards the progress of Christianity, and I will speak of this evidence under three heads:

1. The personnel of the government.
2. The laws promulgated.
3. The manner in which those laws are enforced.

Personnel of Government

The former Governor Generals of Korea were as a rule gentlemen of a rather severe type who had only the military idea of government, so that while they were doubtless men of integrity and devotion to their task, they were not softened by sympathy and love; their ideals were rather stern and their mode of enforcement severe. Seeing in Christianity a democratizing force they appeared to fear its rapid spread and their efforts to offset

its tendency in the above direction were easily interpreted by the Korean Christians and by many missionaries as directed against Christianity itself. I am glad to say that the present Governor-General and his lady, Baron and Baroness Saitō, being democratic in their ideals and manifestly anxious for the welfare of the people, appear to welcome whatever enlightening influences are at work, and so we hear no criticisms of their attitude towards Christianity.

Christians in High Positions

The Governor-General's interpreter is an active Christian. He is the superintendent of the Japanese Congregational Sunday School in Seoul.

The New Civil Governor is a Christian of outstanding character, as is also his wife, and this ensures fair treatment of the Christian movement.

Other members of the government might be mentioned as Christian, but enough has been said to make it plain that only a fair attitude is to be expected from the present central government, and any unfairness shown in certain parts of the country may be attributed to the ignorance or prejudice of local officials and policemen.

The laws promulgated which have special influence on the Christian movement are two:

a. The Educational Ordinance, and
b. The Registration Regulations as applied to churches.

Educational Ordinance

The Ordinance of 1915 went far beyond the laws of Japan in that they not only prohibited Bible teaching and religious exercises as a part of the regular curriculum in private schools registered as government schools and claiming similar privileges for their graduates, but they also directed all existing private schools to register within ten years, and refused to permit the establishment of new private schools except on the basis of no religious teaching, applying this to special schools or *Semmon Gakkō* (colleges) also, although in Japan these were free

to include religion in their curricula. This, of course, aroused the keenest criticism on the part of both missionaries and Korean Christians, who were anxious to use the schools directly as training institutions for Christian workers and leaders. If the Ordinance had not gone beyond the provisions of the Japanese law, little objection would have been aroused, but all that went beyond the basic law of Japan was regarded as a direct attack on the Christian movement.

After prolonged negotiations, the interpretation was modified to permit the teaching of religion and the Bible within the school precincts at times outside of the regular schools hours, provided attendance was voluntary and the subjects were not published as a part of the legal curriculum. This concession softened the criticisms somewhat and some new schools were established, while some registered on this basis, amongst them the Severance Union Medical College and the Chōsen Christian College.

Compulsory use of Japanese

A second regulation which could prove only a hindrance to religious schools directed that after March 31, 1920, all teaching in school must be given through the medium of the Japanese language, the enforcement of which would have forced out of most of the mission schools all missionary teachers and made necessary the use of Japanese principals and the consequent closure of most of those schools. Christian Japanese principals could not be secured and even if they could have been obtained would have been at that time obnoxious to the Koreans patronizing those schools.

It is not surprising therefore that many missionaries regarded these laws as directed against the life of Christian schools, and therefore as evidence of the antagonism of the government to the Christian propaganda.

Favorable Changes

The present Governor-General, coming into office in the autumn of 1919, changed the law in two respects prior to March 31, 1920. First, he repealed the section which would have compelled all schools to register by 1925 on the basis of no religious teaching, and second, he modified

the section which would have insisted on the use of only the Japanese language after March 31, 1920, so manifesting an entirely different official attitude. Again, in April, 1922, the Educational Law was further amended so that private religious schools could be established and carried on with full religious privileges, but without all the privileges accorded to government schools and without extending to special schools or colleges full religious liberty.

These changes have of course produced a favorable impression on the missionaries and Korean Christian bodies.

Remaining Criticism of Educational Policy

In only one respect is there still criticism of the government as to its educational policy. The fact that it has not so far introduced a rule permitting to graduates of private schools which, while giving religious teaching, are manifestly giving also education fully up to the standards of the government, the full privileges they would have had if they had graduated from government schools. If the government would demand of all private schools that they rise to the same standard as government schools of the same grade and then allow them the same privileges as are permitted to government schools without reference to subjects taught over and above the required curriculum, the question would be settled in a very simple and logical way.

Removal of Irritating Restrictions

One of the regulations irritating to religious propagandists was that requiring a series of reports on the establishment of churches, with their many details concerning preaching places, preachers, believers, etc. The report forms were so difficult to understand and fill correctly, they were returned so frequently for correction of trivial errors, and they caused so much annoyance to church officers that it was easy for the latter, in utter weariness, to complain that surely the authorities were trying to block the work, or at any rate to discourage it as much as possible. There appears to have been considerable modification of these regulations, so that they are simpler

and therefore within the understanding of church officers of very moderate education. This effort to bring the requirements within the capacity of the people is taken as evidence of a more favorable official attitude to the work of the Christian churches.

Former Insidious Persecutions

Referring now to the charges made that in the years preceding the uprising of 1919 and during that year the police and gendarmes in almost all sections of the country constantly visited the churches and made themselves generally obnoxious to those attending by frequent investigations and by visiting and questioning those who were known to attend churches for the first time, thus frightening them and effectually preventing them from repeating their attendance, it is not surprising, granting the charges to be true, that missionaries and church leaders felt that a concerted effort was being made to discourage non-believers from attending the church services, and thus to practically stop the growth of Christianity throughout the land. The extreme activities of police, gendarmes and soldiers in arresting and beating Christian nationalists with greater severity than non-Christians, rendered the officials open to the strongest suspicion that they had a special antagonism to that religion.

Even after the incoming of the present régime and the promulgation of orders calculated to regulate the extreme methods claimed to be in vogue, very little change could be observed for a long time, and the failure to enforce the orders which the central officials said they had sent out, of course, robbed the government of the credit which it should have received.

A New Atmosphere

Little by little, however, the removal of the gendarmerie, the education of the police, the impression on the minds of the lower officials that the new government is a different government with different ideals, and the readiness of the central government to rectify as far as possible the wrongs perpetrated by those representing them in the provinces and municipalities, have created a new atmosphere, and

criticism, though not absent, is milder and less frequent. The central government no doubt realizes that not only good laws but also appropriate methods of enforcement by sympathetic lower officials are necessary to prove to the governed that the government really is their friend. The people who meet only the police see in them the reflection of those who appoint and control the police.

Pro-Korean but Open-minded

In closing I wish to say that I do not want to create the impression that I have become pro-Japanese as against the Koreans. Quite the contrary, for after thirty years of work with the Koreans I can never be anything but pro-Korean, wanting to secure for Koreans their greatest good, their highest development and ultimately the fullest degree of autonomy of which they may become capable. But, recognizing conditions as they are, it is a pleasure to me to say that in my opinion the present government has manifested a desire to help the Korean people as a whole and has shown a fair and just attitude towards the Christian movement. I take off my hat to their Excellencies, Baron and Baroness Saitō, and here's hoping they may remove the last vestiges of reason for criticism on the latter score by giving to schools complete religious freedom.

CHAPTER XII

KOREAN LITERATURE

JAMES S. GALE, D.D.

Literature a Key to the Heart

The Romans were wont to say, *Verba volant, scripta manent*; what is spoken passes away, what is written remains. We might add to this something further and say, what is spoken touches the outside, what is written reveals the heart. How true this is of the Oriental! If you hear only his speech you will never really know him. His inner thoughts he records only when no eye is near to see. He speaks the required form whatever that may be, when open to the world, but as for telling, *viva voce*, the inner secrets of the heart—never. We must take him unawares, at those moments when he never dreams that we may glance over his shoulder. Would we know him truly, then read what he has written, for literature surely occupies the all-important place as a photographic record of the inner life. It is really the key to a nation's understanding, to her soul, to the inner chamber of her heart. Only as you wander through the Korean's literature will you find what he is, what he thinks, what he longs to be.

The Idea of God

For example, his ideas of God, what are they? You ask the question of the ordinary person and he probably points to the blue heavens and there it ends. You draw your conclusions, quite erroneous ones, of course. As with other subjects, the only way to know is to refer to his books. In reply to the question, *Ch'un* (heaven), sentences like the following occur, which are written on, or refer to, the accompanying dates:

22 A.D. God sent a mist which enwrapped the man and made possible his escape.
196 A.D. God holds in his hand riches and porverty.
750 A.D. God indicated His choice by a rain that turned the fortunes of the day.
982 A.D. God accepts a soul that is offered to Him in sincerity.
1146 A.D. God sends trouble to warn people of His will.
1200 A.D. God gives life, God takes life away.
1352 A.D. God is served by reverence and unselfishness.
1375 A.D. God is not far off but near at hand.
1389 A.D. God rewards those who truly merit favor.
1600 A.D. God helps the righteous man through every sort of difficulty.
1649 A.D. God is good and loves all men.
1700 A.D. God is not the blue heavens but the spirit that dwells in the heart.

As the reader gathers these scattered thoughts together, there appears to his vision a true conception of the Korean's idea of God, much like our own—a spirit infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

Literary Backgrounds

Through these centuries the Korean's Indo-Chinese civilization has built up a vast literature that numbers countless volumes. Professor Courant of Lyons, France, has made the most exhaustive survey of this, and his index includes: educational books; books that deal with the study of languages, Chinese, Manchu, Mongol, Sanscrit; the Canonical books of Confucius, as well as the philosophical classics like the Yiking; books of poetry and fiction; books that have to do with manners and customs, worship, palace rites, royal funerals; books of administration: reports, decrees, relations with China, the army; historical books dealing with national history, history of morals, biographies, documents; books on science and art; mathematics, astronomy, the calendar, divination, military art, medicine; books on agriculture; on music; design and ornamentation; books on religion, Taoism, Buddhism.

In reading this list one gathers the manner of Korea's civilization and what attended it. Korea has never been overrun by barbarian tribes as was China by Mongol and Manchu, and so has preserved intact her civilization through these centuries. To conserve, to guard, and to

pass on this literature has been the one mighty factor in the land.

Korea, however, through she wrote voluminously, never bought or sold her authors in the shops of the capital. Nor did she make her own books her special study; her attention was focussed on the sacred books of China, Chinese history, Chinese philosophy, Chinese poetry. These were the stepping stones to rank and office.

Ancient Learning and Social Control

From earliest dawn till latest hours at night the sons of the literati were ever hard at work, grinding away at the long list of books that ranged between the *Thousand Characters* and the *Canon of Changes*. Twice a year long lines of pilgrims, as though journeying to many Canterburys, were seen wending, not only their youthful way, but old age as well, up to the capital to try their hand at the Examination. The honour of holding the pen in the presence of His Majesty, and writing on the subject given for the day, Virtue, or the Pine Tree, or whatever it might be, was the highest in the land. The ambition to share in the *kwagu*, and, if possible, win honour, held young men steady through many generations. It impregnated their lives with the best thoughts of the Classics and made them gentlemen of the old Confucian school. As a Korean friend once remarked to the writer, "It was the policeman of the soul that forbad wandering thoughts and illicit ways."

Not only so, but it reached out in its influence to even the lowest classes. The coolie, or the laboring man, had his ideals of a Confucian gentleman just as truly as the minister or the literati, so that in a large sense Korea could be said to be a land of gentle people. Thus was a law written on the heart that certainly had much to do with steadying the race through long years; and while, from a government point of view, Korea was a failure, she retained certain ideals that placed her among the highly civilized nations of the earth.

Whither Bound

With the promulgation of the new laws of 1894, the Examination ceased to be, and with it ceased also the universal

study of the Classics. Confucius died in a night, and so the ship of state slipped its ancient anchor chains and was adrift. For twenty-eight years she has been widening the distance from this ancient anchorage, just as the winds of fortune happened to blow, so that we may truly say today that she is far at sea. The old has gone and the new has not yet come to be. Japanese ideals, Western ideals, New World thoughts are like wireless messages clashing through the air without anything as yet being clearly defined.

The Old and The New

The slate has been wiped clean of all that signified her best, those signs and signals that would guide the soul safe through the maze of modern civilization. Religion, ceremony, music, poetry, history are gone completely. It is not as though Korea had put her book aside to pick it up later and read. The book is sealed and locked behind the bars of the Chinese character as effectually as though it had been reduced to the Egyptian hieroglyph. Today a graduate of Tōkyō University cannot read what his father left him as a special heritage—his literary works. Was there ever seen the like? The literary past of Korea, a great and wonderful past, is swallowed up as by a cataclysm, not a vestige being left to the present generation. Of course the present generation is blissfully ignorant of this and quite happy in its loss. It has its magazines and writes with all confidence learned articles on philosophy, on Kant and Schopenhauer. It sits at the feet of Bertrand Russell and speaks the praises of Nietzsche. It would be a Western poet with long hair. It would write blank verse in English, itself pitiful to see. Its poems in the vernacular would make the ancient gods turn pale. I submit two herewith, one from a great master of long ago, and one from him who ranks today as perhaps the best poet of all.

A Great Thunderstorm in November

By Yi Kyoo-bo (1169–1241 A.D.)

The autumn's opening moon, when winter airs break forth from out the deep!

The Master of the Thunder strikes his sounding drum;
The splitting heavens rip wide from pole to pole.
Like glittering snakes of gold across the sky, thus go his bolts of thunder.
Till all the frightened hairs on every head stand up.
The spouts of rain from off the silver eaves shoot waterfalls.
And hail like egg-stones falls with deadly aim.
The wind rips out by quivering root the trees that guard the court;
The whole house shakes its wings as though to fly.
I was asleep when this befell, the third watch of the night.
Awakened from my dreams with all my wits at sea,
I could not sit or rest, but tossed me to and fro.
At last I knelt me down and joined my hands in prayer:
"We are accustomed to Thy might and power,
"In spring the thunder, and in autumn frost;
"But such a sight as this, with nature off the beaten track,
"Makes mortals tremble and cold fear to palpitate.
"Our King's most dear desire is how to govern well,
"And why it is that God should thunder thus beats me.
"In ancient days the Tiger King of Choo, and Yang of Eun,
"So acted that they changed the threatening hand of heaven to one of blessing.
"My humble prayer would have our gracious King bend earnest thought
"To make this most terrific stroke of Thine turn out a blessing,
"Not grinding death but just a gentle tickling on the skin that leaves one feeling better.

Creation

By O Sang-soon (1923)

Cackle! cackle!
Does the sound mean pain?
Cackle! cackle!
Or does it mean a joy?
Cackle! cackle!
My hand into the nest I reach,
I find an egg new laid;
I take it out and go away.
There is life in the egg.
I think of its affinity with this life of mine.
I look and meditate upon its depth;
I stand like a road-post by the way.
The hen flies upon the roof.
With an anxious look she gives a side glance at me—
Mother of the egg—creator.
She treats me with contempt, the young philosopher, me!
Cackle! cackle!

These two quotations will illustrate how far the centuries have pulled apart.

The Modern Novel

Not only in poetry but also in fiction the world is all at sea. In passing one of the largest stores of Chong-no recently I asked for the best selling novel and at once was given the *Ch'un-li Wun-jung* (*Love at a Thousand Li*). It has a highly coloured cover—a man in a boat waving his hat with his left hand to a girl on the shore who is flying her handkerchief.

These two meet first on the Tai-tong River, Pyeng-yang, and afterwards at Hong-je Wun, outside the West Gate of Seoul, over the Peking Pass, and then live in a wild longing for each other until finally they are married and go on a trip to the Diamond Mountains. They extend their joy ride to Dagalet Island, where a puff of wind catches them and they are driven out to sea never to be heard of more.

From a literary point of view it is a very ignorant composition, written by someone wholly iliterate. The old stories like *Hong Kiltong*, were well written by practised hands, but not so today. The noticeable thing about the book is that it pretends to be thoroughly Western and up to date, even to the wedding journey. We foreigners may have made but few disciples from the Christian point of view, but socially and intellectually the whole nation is stampeding our way.

Seeking Writers

The Christian Literature Society has had special attention called to its work during the past year, and has selected agents definitely and set them apart to carry out its plans. Its first effort will be to appreciate the books already on hand and see which are well written and which are defective. Its chief aim will be to find writers gifted with literary skill and make use of them. The question may be asked, how can we expect writers to arise from amid the chaotic conditions of today? It would seem quite a vain hope, and yet, some blessed by nature and gifted with the genius of their literary fathers will come forward. Such it will be the aim of the Christian Literature Society to discover and make use of.

Present Conflicts

Some modern writers claim that new laws of composition are already found and that the old must go. They take unfavorable note only of the old but forget the conflicts between, and the mutual contradictions of the many varieties of the new. As to what will finally come to pass, who knows? Up to the present the old laws alone govern. The new, however, will come. They will take time, so we can only go forward in patience leaving circumstances to set us standards and landmarks for a new-born and entirely different literary age.

CHAPTER XIII

THE KOREAN WOMAN'S NEW DAY

MRS. C. I. MCLAREN

Looking out on a winter landscape in Korea, one cannot fail to be struck by the gleam, high up on the hillsides, of water frozen at its source. Similarly, on the natural impulses of the Korean girl of the past, the icy finger of convention was laid, preventing her from mingling with the life outside her own home.

Korea's New Woman

As recently as 1886 the first Korean girl entered the first mission school. (She was in fact a palace concubine). Mission work in Korea was then less than a year old, so one may imagine under what a handicap teacher and pupil must have laboured. But one must surely look upon that year as the new Korean woman's birthday. By this count, she is thirty-seven years old. The significance of this to our subject should be appreciated: it means that the steadying influence of an older generation, versed in the ways their daughters must tread, has been denied to the young woman of today. Two influences have, however, been at work counteracting the ill effects of this: one, the ready sympathy of the missionary; the other, the openness of mind which seems characteristic of the "grannies" of this land as compared with countries like India.

The New Woman and the Bible

This readiness to learn displayed by the older generation has found an outlet in the annual Bible Classes which have been a special feature of mission work in this land, varying with local conditions, and spreading over periods of from five days to two or three months. It would be difficult to over-estimate the value of these classes. To many they have stood for school and college and univer-

sity. Everywhere in the country one comes across women living lives of service as a result of the instruction received at these classes. Let us look for a moment at what is being done in this new day by the woman with few advantages.

Bible-Women: a Door to Hope

Among these must be included many Bible-women, who, with scanty education, the Bible their only text-book (and that a Bible issued in parts as it was translated), have toiled in the cities and up and down the hill country of this land, despised often and scoffed at, but cheery and indefatigable, passing on to others, grain by grain, the spiritual rice that has nourished their own souls. To many villagers these Bible-women have acted during the past generation as a link with a little known world in which churches, schools, foreigners, railways and wide roads were all mixed up. Today the children of these villagers are among the most promising pupils in the schools, the piety of their parents brooding prayerfully over their studies and sending them back after each holiday season with fresh zeal for work. Associated with the Bible-women are innumerable voluntary workers pledged to give so many days in the year to telling the Good News to others. Any Korean woman has free entry into the women's quarters of a Korean home, and Christian women have availed themselves of this privilege to carry their message to those whom custom, indifference, or other reasons have kept at home. Some of the soundest converts are those who have first heard the Gospel in this way.

Prayer and the Growing Kingdom

One lingers over the labours of these humble workers. Two years ago, two poor women in a country town where a weak church had been still further weakened by the loss of its leaders, had it laid on their hearts to give themselves to special prayer. Neither knowing of the other's purpose, they went in the darkness before dawn to the little church on the hill. Each prayed her prayer and as day broke went her way. The two were drawn together by their common purpose and thereafter through long

weeks besought God that He would be Himself the leader of that weak church and direct His servants. God honoured their faith; before long the little church was crowded. "We must have instruction for these new believers", said the women, and they went to work with a will, arranging a regular night school for the children and special classes for the older people. The church-building had to be enlarged and then a new church built, and today that congregation is one of the most whole-hearted in the district. Every itinerater can tell of similar instances where the steadfast faith of two or three women has overcome apparently insuperable obstacles, and opened the door of blessing for a whole community. It is because the rank and file in Korea are made up of women with this spirit that one is confident that every year will show fresh progress.

A Mother's Prayers

In a recent conversation with one of the leaders among Korean women I asked where she had learned the power of prayer. She told me that between the ages of six and nine she had been much in the company of her widowed mother; that often she would wake at night to find her mother absorbed in prayer for the salvation of her countrymen, or for some particular individual or object; that drawn by an irresistible impulse she also would rise from her bed and kneel beside her mother repeating the words she heard fall from her mother's lips; that she watched with a child's eagerness for the answers to the prayers and poured her soul out in gratitude beside her mother when the answers came. One is reminded of the little boy-brother and St. Francis of Assisi.

Well indeed is it that Korea had received spiritual equipment for the problems with which she was faced in 1919, and well is it that her spirit has been such as to be willing to learn the still harder lessons she has been engaged on since.

The Woman Teacher

A second great field of service for the Korean woman has been the passing on to her younger sisters the modern education she has herself received. These teachers have been

as generous in their sphere as the evangelists in theirs. Indeed, too often health has been allowed to suffer in the attempt to meet all the claims pressing in upon them. In 1921 there were over five hundred women teachers in mission schools, with fifteen thousand girls under instruction. In addition to those thus engaged in imparting both secular and religious instruction, there are a considerable number of Christians among the teachers in the government schools; and, where this is the case, it almost invariably happens that the Christian teacher is accompanied to Sunday services by some other member of the staff or by some of her pupils. Only a few days ago an itinerater reported that one of the country churches had been gladdened by the appearance of a common school teacher and thirty scholars. It is not only, then, as educationalists but as Christian educationalists that many of the educated young women are serving.

Obstacles to Higher Education

It is satisfactory to note, also, that the teachers are themselves dissatisfied with the standard of their work. Naturally there has been a raising of the standard of instruction year by year as literacy generally has increased, and there has been a rush to government normal schools in various centers, as well as to private normal schools. The demand for teachers has for many years been in excess of the supply, with the result that ineffective teachers have been employed. This is a state of affairs which the young Korean is determined shall not last. This brings them to the question of providing higher education for women. There is only one institution of college grade for women in Korea, and the expense of going abroad to study has kept the numbers down, though every year sees a certain number crossing over to Japan for higher branches of study. During 1922 the question of a women's college for Korea has been up for discussion and the need is such a pressing one that decision cannot be long delayed. The question of the staffing of the present higher schools is an acute one, and teachers feel that to do honest work in the higher grades their own training nust proceed beyond its present level. Unfortunately, like students all the

world over, they are impecunious and so not in a position to urge their own claims effectively. However, if public and teachers alike are resolved to be done with inefficiency, if students come to care more for the reality of scholarship than for its name, the battle is half-won.

The Woman Teacher's Service

To the school graduates, whether engaged in educational work, or married and fulfilling the social duties of their homes, young Korea looks for leadership and inspiration. In addition to school curriculum or home duties, these young women are expected to act as office bearers of various societies, to teach in the night schools, Sunday schools, extension Sunday schools, to help in the organization of any special church work, to co-operate with the Bible-women and church workers in Annual Classes and generally to hold up a standard of service to the younger Christians and to their heathen neighbours.

Progress of time and educational facilities have provided the primary scholar of today with Christian parents. One of the leading girls' schools in Seoul is able to report that 56% of its pupils come from Christian homes. With a roll-call of 550 girls, contrast this with that solitary pupil of the year 1886!

Women's Societies

During the past four years there has been a spontaneous growth of women's societies throughout Korea. School graduates have felt the need of some link with the world of progress outside their own doors, and have carried with them that other large band of women whose training school has been the Church and Bible-class. In most towns of any importance in Korea today, these Women's Christian Societies are at work. 1922 has witnessed an attempt to link these societies with some central organization. It is interesting to note that while in some other mission lands the Young Women's Christian Association has begun as an ideal, in Korea it seems to have come as a natural outgrowth of the Christian community. A conference was held in June, 1922, attended by sixty delegates from the girls higher schools and the women's Christian societies throughout Korea, for the discussion of

various pressing problems concerning women's work in Korea and also for special study in psychology, sociology and ethics. The spirit of the conference was deeply religious, and all who attended went away with fresh inspiration and clarified ideas as to the needs of the Korea of today.

Plans for Y.W.C.A.

One outcome of the conference was the appointment, for two months, of a secretary to visit the chief centres in the peninsula and lay before the women's societies and school unions a provisional constitution embodying the ideals of the Y. W. C. A. The secretary was accorded a sympathetic reception and in many instances it was decided that the local school society should throw in its lot with the proposed wider organization. It is intended to hold another conference in the summer of 1923, at which delegates are asked to be prepared to vote on the questions of the formation of a national organization and the form of constitution to be adopted. This movement is far more than an ambitious attempt to form a Y. W. C. A. without foreign aid: it is the result of a divine discontent with the social, moral, physical and spiritual conditions obtaining in this land and a realization of responsibility towards changing these conditions. It is felt that concerted action and interchange of ideas will greatly strengthen the individual societies just as these societies have stimulated the individuals composing them. In particular such pressing problems as prostitution, concubinage and divorce, problems which are brought all too soon to the notice of the girls of this land, can be dealt with more effectively, it is thought, by corporate action and educated public opinion. These questions assail the young Korean in a most insidious way.

Marriage Problems

Quite a number of the more highly educated young men were married in their early teens, the bride being the parents' choice and not the young man's. The youth goes away to study and on his return home, dissatisfied with his parents' choice, considers it true enlightenment to take to himself a new wife, with a modern education. He may

give the first wife a writing of divorce and pose as one free to wed where he will; he may be so situated that he can take a second wife without fear of his first marriage becoming known to the bride or her parents, at least till she is safely wedded. There are numbers of young Korean women today to whom this is no academic problem but one affecting their immediate future. It is the earnest desire of the leaders of this Christian association that the more highly educated girls should come to know the mind of Christ on these matters, and steadfastly purpose to work no ill to their unfortunate sisters or to society as a whole when they marry.

Women as Doctors and Nurses

The Korean woman of today has been able to confer spiritual, educational and social benefits on her sisters. She has also been able in some measure, to confer physical benefits. While the number of women doctors in Korea is not large, there are about a score of them engaged in private practice or working in connection with mission hospitals. It is interesting to note that the year 1886, which saw the first school pupil, was also the year in which the first woman physician came to Korea. A Korean woman doctor practised western medicine in Korea eight years before any male graduate did; and there is hope that with the general extension of higher education in this country the claims of the woman medical student will be given the attention they deserve. Public opinion in Korea has not yet seen fit to countenance women nurses in the male wards of hospitals, but amongst women and children they have done excellent work. They have recently organized a trained nurses' association to uphold ideals of conduct and efficiency.

One of the outstanding needs of young Korea is a suitable literature. One notes with satisfaction therefore that among the Christian Literature Society's publications for 1922 there are two from the pen of a Korean woman.

CHAPTER XIV

THE OUTLOOK FOR THE CHRISTIAN MOVEMENT IN KOREA

VICTOR H. WACHS

How Far Have We Gone?

Just as I find it a wise precaution to look into the gas and oil tanks of my car before starting on a trip to the country circuits, it is of value for us missionaries to do a little figuring on the journey that is ahead of us, and take a look at our speedometers to see how far we have travelled, and make come calculations on the mileage we have been getting out of our fuel. If something like this is not done once in a while, our missionary chariot may find itself in the plight of an empty tanked flivver in the middle of a Nevada desert.

Study of Our Statistics

A very superficial survey of the statistics for the last ten years of the Christian churches in Korea will reveal two things, which at first will seem, the one encouraging and the other discouraging. A closer study will compel us to discount the encouraging feature fifty per cent or more. The thing that takes the joy out of reading these statistics and plotting graphs thereof, is the marked slowing up of the growth of church membership, especially during the last five years. One year the Federal Council statistics reported a loss. The graph that brings courage back is the curve showing the growth of self-support as represented by the money contributed by the native church. When, however, we make allowance for the decline in the purchasing power of the yen during that time our optimism is dampened. Then too, may not the critical mind as well as the apostle of despair ask, is this increase in giving due to growth in liberality and vision, or to

the increased cost of maintaining and propagating the church?

The Leaven of Christianity

Before answering these questions let us return to the subject of church membership. "The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened." From all appearances the Korean loaf has become chilled and is not rising as rapidly as of yore. Since the laws of growth are the same for the tares as for the wheat, let us follow the example of the Master by comparing the growth of a very good thing with that of a very bad thing. The growth of Christianity when injected into old civilizations like those of the Orient is like the growth of an infectious disease in the human body. Some of these countries may be exposed often and long before taking, but once a foothold is obtained there is usually soon following, a period of rapid increase. But just as the human body builds up antitoxins which kill disease germs, so the forces that hinder the growth of the church and immune the nation against the influences of Christianity gather strength and slow up the process of multiplication of members. Sometimes too, the very things that we might expect to prepare the way for the church, by breaking down prejudices, rendering obsolete old customs, removing the foundations from under long standing superstitions and old faiths, prove to be more of the nature of preventative vaccines. They render immune rather than make the social structure more susceptible to Christian teaching. Such is apt to be the case with secular scientific education. Certain other contacts from our western civilization are veritable antitoxins to Christianity, as for example much of our commercialism.

The Cost of Propagating

Allow us to pass from the field of biology to that of economics for our illustrations. If we consider the church as an organization which is in the business of making members, and the funds raised as the cost of the business, we shall find in the statistics running back over a period

of twenty years a very strong reminder of what is known in economics as the law of diminishing returns. This law graphically stated as applied to agriculture is as follows:

These are the results of three different amounts of capital on a given acre of land:

Investment	Crop	Average yield to each dollar of labor and capital
$ 5	12 bushels	2.4 bushels
$10	24 bushels	2.4 bushels
$15	30 bushels	2.0 bushels

We see from these figures that the third increase of five dollars would have been more profitably spent on a new acre of land. Compare the following record of a certain denomination at work in Korea with the above:

Period	Increase of members	Increase of cost	Increase cost per member gained
1900–1905	1,665	¥21,588	¥ 12.89
1905–1910	4,043	30,703	7.59
1910–1915	5,625	14,236	2.53
1915–1920	534	72,508	135.78

A Falling Rate of Increase

From these figures it might look as if the law of diminishing returns operated in the missionary business and missionary funds might more profitably go somewhere else than Korea. There is a fallacy in this method of figuring which may be apparent without my calling attention to it. The money raised by the native church is not only an indication of the increased cost of running the church but it is also an indication of the increased appreciation of the people for the church, and hence is quite as much one of the profits of the business as increased membership. Then too the period of 1915–1920 was very abnormal. However, after allowances are made we are faced with the fact that the rate of increase in church membership has greatly fallen off. This falling movement started before the abnormal conditions struck the country and has continued after many of them have been removed. The war and the

independence movement do not account for it. May it not be the law of diminishing returns operating?

The Distant Goal

I ask this question for the purpose of answering it in the negative and of impressing upon all lovers of Korea the great task that still lies before us. The law of diminishing returns does not function until the land has reached the limit of its productivity, the plant its maximum output, or the market the point of saturation. How far is the Christian Movement in Korea from reaching this point? We ought not to think we have reached this point until Korea is as Christian as the country from which we come. At the rate of growth during the past five years it will take from 450 to 500 years to make as many Methodists and Presbyterians per thousand of the population in Korea. There are a number of large Protestant churches in the United States besides the Methodist and Presbyterian churches, while, with the exception of the Church of England, none of the larger Protestant churches have missions in Korea. Thus you see, if the entire Protestant population of the United States were to be figured in this comparison, a Korea as Christian as the United States of America would be removed about two centuries farther away from us.

Now that we have clearly before us the fact that our work has been slowing up, and also the tremendous fact that we are a long way from being through with our job, let us look not for excuses for these facts, but for causes, in order that we may remove them. To plead the abnormal political and economic conditions and throw the blame on the World War would be only throwing up a smoke screen, and we can't afford to give up the offensive and adopt the tactics of defensive warfare.

The Menace of the Self-supporting Church

Most of our difficulties as well as our opportunities can be classified under three heads, ecclesiasticism, education, and class consciousness. The form of ecclesiasticism that is at once our menace and our opportunity, is the "self-supporting church." When the Christianising of a nation is forgotten in the struggle to build up a self-supporting

church, then ecclesiasticism has eclipsed religion. It is altogether too frequent an occurrence, that it stops growing when it has reached a certain stage of development. When the ruling elders and their friends all have church offices and the congregation is large enough to support a pastor, then the clutch is thrown out and the old engine races, making more noise than ever but getting nowhere. As long as the church is small, the desire to become a self-supporting church helps to keep going the work of winning converts, but when it once reaches this goal there is a tendency to let down the offensive. This is due partly to a lack of an understanding of the mission of the church, and partly to the natural clannishness of the people. The village as a social unit counts very large in rural communities. In order to establish a self-supporting church or circuit it is often necessary that practically every household should become a supporter of the church. When this has been accomplished these Christians are apt to become non-producers of new converts, although the villages a few miles away are still tying rags on the bushes by the roadside and casting stones and spitting at the devil trees when they pass.

It is fine to know that the engine under the hood can make three to four thousand revolutions per minute, but it is far more important to have a car that can make miles per hour. A self-supporting church is as necessary to Christian Korea as the engine is to the automobile, but the motor must be built commensurate with the size of the car. We need to put our emphasis not so much on the building of a church as on Christianizing the nation.

The Possible Menace of Education

As we have already said, education may result in immunity rather than susceptibility. This is particularly true of certain types of education in relation to certain brands of religion; for example, modern biology and the Bryan brand of Fundamentalism. Moreover, a revival of interest in secular education of the kind most favorable to religion, may easily turn the attention of the people away from

religion, because of the single track minds possessed by such a large proportion of the human race. Enthusiasm is not easily maintained in one direction for a long time, much less in many directions for a short time. Learning has long been held in honor, but in old Korea it was considered the peculiar possession of the lettered aristocracy. Everybody in New Korea feels it his right to become literate, and there is a great demand for new schools. The schools, both government and private, are crowded. There is great turning of the people toward education, as the veritable quest for salvation. There are many Hoseas crying, "My people are destroyed for lack of knowledge." The salvation sought, however, is not salvation from sin. It is the salvation once preached by the wise old Greek sage Socrates, salvation from ignorance. The school is not the only savior to which those seeking to be relieved of their burden of ignorance are turning. For years there has been available for those who read Japanese, a flood of magazines in that language acquainting their readers with the thoughts of the modern world. However, there is now quite a large current literature to be had in the native mixed script. An excellent review of this literature is to be found in the *Korea Bookman*, Dec. 1922.

The leadership in things educational has passed from the church to the school and the press. Church schools and the religious press still have influence, but unless we are awake and aggressive this influence will become an ever diminishing factor in the life of future Korea.

Bringing Full Salvation

How are we to meet this situation? An anti-evolution campaign would be folly wide of the mark. To seek comfort in prophecies of the Last Days, would be to act the part of quitters. Our opportunity lies in the preaching of full salvation. By "full salvation" I do not mean any one of the fifty-seven varieties of holiness doctrines that have been in vogue at various times and in sundry places, but I mean a doctrine of salvation that shall satisfy the Buddhist's desire to escape suffering, the Greek's longing for knowledge, and the Hebrew's struggle with sin.

Christianity's claim to being the World Religion lies in the fact that it offers such a salvation.

Dangers of Class Consciousness

Space forbids treating at length a subject which is of great importance not only in Korea but throughout the world. Class consciousness manifests itself in many forms. Its most primitive forms are found at the foundation of the family and the clan. Its most persistent form is perhaps racial; the most loudly praised, national; and the most modern, occupational. The form in which we meet it here in Korea is the age old racialism, and the newly awakened class consciousness of the young people. It would be stupid to ignore the racial consciousness, vain to attempt to suppress it. Our task is to develop a religious consciousness that will transcend race.

Christianity and the Youth

The statement that the class consciousness of the young people is a modern development will go unchallenged and ought not to go unnoticed. These youths will not be ignored; repression will ruin them; leadership alone will save them. It was a young man from Nazareth who was sent to be a leader and commander for the peoples. When the young man, Stephen, was stoned, his clothes were laid at the feet of a young man named Saul. Christianity is a young man's religion, and the young men of Korea must be brought to see that it is for them.

PART III

SPECIAL MOVEMENTS

CHAPTER XV

KOREANS IN SIBERIA

W. R. Foote, D. D.

The oldest Korean residents are fond of relating the experiences of the first settlers from Chōsen, in the then almost unbroken forests of Siberia. For years they held sway in these solitudes quite unmolested. Even to-day in some districts there are long stretches of rich, well watered, plentifully wooded country where no houses other than Korean are to be seen.

Early Settlements

In Nova Scotia wherever the old Acadians planted homes, there are the most fertile lands of the province. So in Siberia the Koreans found the choice spots and made them their own. Sixty years have passed since they first gained a foothold in the attractive Suchung district, but they have not materially changed their method of living nor forgotten the home land. With a fleet of sail boats they keep up regular and direct communication with the Korean ports as far south as Chongjin. In other districts like Nikolsk which was first entered 53 years ago, conditions are different. Those immigrants came from Korea during a famine year and had no thought of returning. They took out naturalization papers, received grants of land, were provided with public schools, churches, and all the privileges enjoyed by other citizens, until the present generation prefers to be known as Russian rather than Korean. However, in every home the mother tongue alone is spoken and it is only an occasional one who can read a Russian paper or interpret accurately, while thousands make no pretence of knowing the language of their adopted country.

Influence of the War

Since 1914 Siberia has experienced much of the distress that accompanies war and revolution. One issue after another of currency became valueless. On the other hand the coming of Japanese, American, and British troops incidentally created a demand for labour and increased money circulation. It was only after the withdrawal of the army of occupation that the pinch of want, now so evident, began to be felt by the Koreans.

Japanese Evacuation

October 25th, 1922, was a memorable date in Vladivostock. For several days the city had been without an administration and every public service was suspended. At times a panic seemed inevitable. However, by noon of that day it was well known that a change was about to take place. Before dark the Bolshevik army was in control of the city and the Japanese transports in the harbour had weighed anchor, thus bringing the military occupation to a close. The Koreans are all ardent adherents of the new régime.

Difficulties of Worship before the War

It is 15 years since the first regular Christian services were begun in Siberia. A few men and women heard the message from a volunteer worker of Wonsan and met for worship at an inn in Vladivostok. Gradually other groups sprang up, some even as far away as Manchuria. The supervision given this field has been of only the most desultory kind, without continuity or fixed policy. Before the Great War it was impossible to secure a permit to worship, and the door of the church in Vladivostok was often under the seal of the government. The faithful would meet on Sunday at one house in the morning and at another in the evening to avoid detection.

Rapid Growth of Christian Work

The change that has taken place in the political situation has resulted in freedom of worship. This, with the arrival of pastors like Pak Chan and Kim Hyun Chan, gave an impetus to Christian activities until now in Siberia alone, there are some 60 places of worship. Two of these are entirely self-supporting with Korean pastors in charge. The salaries of two other men in organized congregations

are augmented by presbyteries in Korea, and two missionary pastors are provided by the Korean General Assembly. There are also 13 evangelists who are almost entirely on Korean funds. This active force of workers minister to nearly all the districts in which Koreans live.

Schools

It seems that wherever one finds Koreans he finds some means of education. Even small villages will have besides the church, two schools, one for the girls and one for the boys. In Vladivostok, there are three schools with large attendance, taught by ten teachers. To these schools the mission grant is only Yen 70.00 per month. Often children from other homes attend and become earnest Christians. The High School in Siberia—an excellent institution—is at Korajika and is financed entirely by the churches of the district.

Koreans and Russian Evangelicals

The Korean Christians find fellowship and guidance in two very sympathetic and deeply spiritual churches among the Russians—the Baptists and the Evangelicals. These churches are gaining influence all over Russia, and in their membership are men of high standing. Especially at this period of transition, is the aid rendered by these friends felt to be invaluable, when advice and information regarding the new laws that affect the church are so much needed.

CHAPTER XVI

THE REVIVAL IN EDUCATION

E. M. Mowry

The Annexation and Education

From 1908, for a few years, a wave of enthusiasm for education swept over this country and all the schools were filled to overflowing. After the annexation to Japan there was a sudden decrease in attendance, due to discouragement and loss of hope on the part of the young people. The following ten years marked a period of great slump in education. Many of the country church primary and grammar schools were forced to disband, and even a few mission academies disbanded. By 1919 the number of primary schools in the country districts was reduced to nearly half their former number.

Influence of the War

Following the close of the European war there was awakening among the Korean people, as in all other nations in similar conditions. With the new theories promulgated for the life of nations and the general effects of the war, new hopes were born in the minds of the people. They realized that without raising the general intellectual standard they would never be able to occupy their rightful place in the world. The world's standards themselves were all changed and a greater efficiency along many lines was demanded. The people of this country saw that they were far behind in power to accomplish things and they set themselves to work to remedy it.

The Rush for Learning

As to where and how this idea had its origin it is impossible to state, but it seems that it was largely among the Christians. The stimulus may have been brought in from the outside, but beginning in 1920, groups of students from

the higher mission institutions toured the country with a mixed message of evengelism and education. This was kept up for two years with great enthusiasm, with the result that in 1922 all schools in the country, and especially all private schools (most of which are Christian) took in as large a number as possible, some schools enrolling as many as three times their former number. The government schools have all been overwhelmed with applications for admission. In the spring of 1921 and 1922, thousands were turned away from the government and private schools. Many young people are willing to undergo any hardship, poor rations and menial work, that they may study. And parents are generally willing to undergo any privations in order to give their children an education.

Unexampled Progress

Another result of their evangelistic-educational touring was the awakening of the older people of the churches and communities to their responsibilities. Many church schools were re-established and the schools that tided over the hard times were made better. Besides these bands of enthusiasts there were several individuals who did a great deal of lecturing, most of whom were Christians. The enthusiasm spread and men from all walks of life established schools of one grade or another, with the evident purpose of raising the intellectual standard of the people. During the last year the non-Christian community has perhaps surpassed in these activities. In some sections different organizations have been formed with the object of establishing schools within reach of every one. Some of them take the form of night schools or special courses covering two or three years, if they are not able to establish schools under government regulations. During the last few years the government has also established many schools. In some sections at least, more money has been raised by the Christians for school purposes than for the church work. During the last three years more money has been given for benevolent purposes than ever before.

The Press and Education

Another factor has helped in this general awakening. Before 1919 there were only one or two Korean controlled

newspapers and very few magazines. In 1920 and 1921 the number of publications increased, and, although a large percentage of the magazines have been issued very irregularly, they have done a great deal in fostering the enthusiasm for education.

Change of Emphasis

Taking their pattern from Japan, the majority of the youth of Korea desire an education that will fit them for life's work as soon as possible. Most of them are willing to bear with the middle school grade, but after that they want a technical training. The number looking forward to teaching and church work is still large. A few years ago applicants to the medical schools could all be accommodated, but the last few years they have greatly increased. Commercial courses are now very popular. More students are also led to scientific studies.

For many years the Christian schools were supported and controlled entirely by the churches. During the past three years their efforts have in many cases been united, for financial reasons, with their non-Christian neighbors. This has tended to changes in the policies and ideals of the schools, but their influence and atmosphere have generally remained Christian.

Girls' Education

The enthusiasm for the education of girls has kept pace with that for boys. There are not so many girls' as boys' schools but many primary schools have been made co-educational, and the attendance at the girls' academies has increased. Bands of girls added their share in traveling about the country on evangelistic-educational tours. This has brought about a new position for woman in Korea. The men students have shown a very sympathetic attitude toward the position and the effort of their sister students, and are quite willing to accord to them their proper place.

Church and Mission Schools Separate

Many attempts have been made to unite the efforts of the native Christians with those of the mission bodies. In some places they have been partially successful, but as yet the Korea church has taken over but little support of

mission schools, perhaps mainly for the reason that it has put forth such an enormous effort to establish new schools. However, the financial burdens of the mission schools have been lightened during the past few years. The tuition paid by the students has been increased two to four-fold. Some private non-Christian schools are practically self-supporting. The great tendency and danger is to sacrifice thoroughness for numbers.

Progressive Leaders are Christians

The influence that has been exerted and will continue to be exerted by the men and women educated in the Christian schools cannot be over estimated. A large number of the men and practically all the women who stand out as leaders in progressive thought and activity are Christians. Many hundreds of young men and women have given themselves in service to their home communities. While getting their education they have also gotten the idea of service of their fellow men.

CHAPTER XVII

THE YOUNG PEOPLE AND THE CHURCH

W. J. ANDERSON

Things as they Used to Be

The old "Land of the Morning Calm" has become the "New land of a Newer Day." For thousands of years nothing was better than what had been. "What was good enough for father is good enough for me" was the slogan of thousands of middle-aged men, especially of the official class, and the young man was not supposed to exploit any of his ideas until he had graduated into that sublime contentment in which he was satisfied to be his honorable father's son, and the father of a son who would follow his example. From the time a boy could talk he was kept under the strict supervision of his parents, and was throughly trained in the Chinese classics. By the time the young man had learned his thousands of characters, and mastered the writings of Maing Ja and Kong Ja, together with many others, he was no longer a young man, but quite mature in mind, and ready to play the role of a "gentlemen," wear as high a top-knot, see through quite as thick stone rimmed glasses, smoke as long a pipe, and clear his throat quite as loudly as his aged ancestors. Frequently the young man fell heir to some position and reigned as a lord in his own sphere, never having had an opportunity to be young, or to learn what the average young man must learn before he can expect to be of service to his own age.

The Spirit of Youth

The present state of mind of the young people in our churches is practically the same as of those outside. They are full of life, have ambitions for self-betterment and the betterment of the church and society as a whole, and a desire

to become a part of world society. In fact there is practically nothing in modern society of which they are not cognizant and for which they do not crave if it is within the bounds of decency, and in accord with their religious scruples. They wish to improve their personal appearance and dress, to make their homes real homes and not just places in which to eat and sleep, to build better church buildings, and to raise the standard of living in every way.

The demand for education is unparalleled. Hundreds of thousands have entered the schools of the land and thousands more have been refused. Private and public schools are filled, and sad is the young man in this age who must stand on the side lines. All of this is having its effect upon the church and upon the minds of our Christian young people.

Youth in the Church

As the young people advance in their ideas and their standards of living, there comes, naturally, a changed attitude toward old ideas and the older people as well. Respect for, and submission to authority have become less, and as a result, in some instances, hard feeling has been aroused against all things new and against young people especially; but generally speaking the young people have not been unwisely zealous. While respecting authority and their elders, they have at the same time led the church to better things. The older people, realizing that conditions could be better, have wisely guided and used the young people in the service of the church, and have placed them in positions of authority in the church. In fact it is not unheard of now to have elders who are under thirty years of age. I think it can safely be stated that there is an increase of young people in the church, and that there are more young people coming into the church to-day than older people. Hundreds of non-believing students leave their non-Christian homes, and return Christians. Whole villages of young men come out as believers and, against violent protest from their elders, start to build churches.

Leadership of Youth in the Sunday School

Among the different phases of young people's work in the church, the most prominent and far reaching is, of course, the Sunday school. From the early beginnings of the church in Korea the Sunday school has loomed large in the activities of the church, and it has been a department not only for the children, but for the whole church. Thus for many years the primary purpose of the Sunday school was that of instructing believers. However, in recent years the purpose has broadened and extension Sunday schools have been started for the children from unbelieving homes, in an attempt to make the Sunday school an evangelizing as well as an educational agency. These extension Sunday schools have sprung up everywhere. And the young people of the church, teeming with life and enthusiasm, have gladly taken the responsibility of organizing and teaching these schools. This work has been valuable not only in evangelizing, but in conserving and guiding the energies of the young people. It is training them to fill positions of greater responsibility in the church, and is giving them a keener realization of the privilege and joy of active service for their Master.

Reorganizing the Sunday Schools

The Forward Movement which was conducted for three years in the Korean church, gave special emphasis this last year to the Sunday school work. The purpose of this campaign was to reorganize the Sunday school, to bring every member of the church into the school, and to lay special stress upon the two-fold purpose of instruction and evangelization. The resulting efficiency of the schools due to a complete reorganization is most gratifying in many cases. Special departments are being conducted for the different ages, and special stress placed upon the children's department. In some places separate schools are conducted for the children of believing parents and those of unbelieving parents. In practically all cases the teachers are chosen from among the young people of the church. Hundreds of extension Sunday schools have been started and thousands of children brought

under the influence of the church and the teachings of Christ.

Influence of Y.M.C.A.

The next in prominence and effectiveness is the Young Men's Christian Association. With its large and splendid equipment and full staff of workers it is doing more to put the stamp of Christianity on the young men of the capital and the students coming in from the country than any other organization. A progressive campaign has been conducted and as a result thousands of young people have heard the message and hundreds have accepted Christ as their Saviour. The industrial school provides a very useful agency in the training of young Koreans in things concerning which heretofore they have known little or nothing. Hundreds attend the night school and get an education which it would be impossible otherwise for them to secure. The gymnasium is also filling an important place both in the Korean and foreign community, and is doing its part in the winning of our young men for Christ.

Expansion of the C. E. Society

Quite a new feature in the work among the young people has been the introduction of Christian Endeavor. A few societies have been in existence for years but hardly any of them true to type, and in many instances quite different from the regular Christian Endeavor. Two years ago the writer started some societies for his own young people in the Andong territory in the Southern part of Korea. So much interest was shown in the movement and the need seemed so great that an attempt was made to extend it to other fields. Progress has been slow but sure, and now in practically every province there are societies.

New Tendencies

This is preeminently the age of the young people in the church of Korea, and this means new opportunities and new dangers. It introduces a worldliness into the church hitherto unknown. In their desire to do things big and showy, theatrical and stage equipment has been provided in a number of churches and, while modest and moral in

their teaching and perhaps on religious subjects, plays are quite often presented before large audiences. Some young people's organizations have declared they are not to be under session control, and some young teachers and preachers have led churches astray, but these cases are rare and not of serious consequence.

The greatest thing in the whole movement to-day is the opportunity which it presents, and the great need which it reveals. Now the question arises, is the church taking advantage of this opportunity and meeting the need? We believe that it is, at least to some extent, and we are bright with hope for the future. With the perfecting of the young people's organizations and the Sunday schools, with the general pushing forward of the young people into the church work, and with the coming out from our schools and colleges of a large number of trained young leaders, we believe there are better things in store for the Korean church.

CHAPTER XVIII

KOREAN FINANCIAL COOPERATION

J. C. Crane

The Korean Church, as a church, is today, and has been for some time, cooperating very substantially with the various mission boards in the work of evangelizing Korea. In fact a large part of the work was organized with the Nevius plan in view—self-support, self-propagation, and self-government, though in practice the ideal is working out in the reverse order. Just how much is the Korean church cooperating? Is that cooperation stationary, or on the increase, or is it decreasing? These questions are of vital interest to every missionary, and to every student of missions in the home churches. The proper answer should affect considerably the plans and methods of work for the future.

Test of Native Church's Strength

Just as the ratio of pulse to temperature and to respiration gives a physician a fair indication of the strength of a patient in a battle against disease, so the ratio of growth in membership to growth in self-governing ability and growth in financial responsibility, gives the surest indication of the strength of a native church. A church able to share its own load more and more as years go by, is surely approaching that day when its status passes from a foreign field to that of a home mission field, able to care for the evangelization of its own people.

Spiritual Diagnosis

The difficulty in ascertaining these facts in the case of ecclesiastical bodies is that, while figures are said not to lie they have a way of leaving some very "erroneous impressions," if not carefully scrutinized, and probably no spiritual physician in the land has sufficient facts in hand, or is

in close enough touch with the church as a whole to take its pulse accurately. Nevertheless any physician has to make his diagnosis often with but few indicative symptoms, supplemented with a very large imagination, so that even in this case a few straws may show which way the wind is blowing.

The Status of Self-Support

Representative evangelists of two missions, working in the northern and southern extremes of the country, both sound a note of warning that is not entirely reassuring as to the evangelistic work. "Don't repeat the oft-made mistake of giving too rosy a picture. I suppose our mission is about the worst in that respect—churches 25 years old still depend on mission support and regard it as their right. This is our fault. They help us, rather than we help them, and yet they can and will do the work if we insist on it". A member of the second mission wrote for the *Christian Movement* in 1920: "One great gain of the year has been the almost entire elimination of foreign money from the salaries paid to church workers. At the beginning of the year 2 out of 30 helpers were on native support—at its close 30 out of 32 were on native support." Yet from this same mission this year, we hear, "It soon turned out that the people promised more than their means (or zeal) really warranted, and now most of my churches, at least, are without helpers. The churches are not undertaking the task themselves!" He adds, "In other stations things are some better. There is no mission money going to helpers, but there has been a falling off in giving until a number of districts have no helpers." These statements are the more discouraging when we note that these two missions stand third and first, respectively, among the seven missions in ratio of native gifts to foreign aid, and that their per capita gifts take first and second places among the missions. The native gifts of the former (Canadian Presbyterian) actually decreased one yen per capita between 1920 and 1921 (later figures not received), while the Australian Presbyterians report an increase of fifty sen per capita for the same period.

Hopeful Signs of Growth

On the other hand, reports from the largest mission, which numbers 60% of all communicants in the Federal Council, are uniformly optimistic. "The advance in the last few years has been in the number of churches built. Thousands of yen bave been spent all over the field in this way. The churches have always paid the pastors' salaries (this is probably true of three-fifths of the entire Korean church). The total gifts in the Presbyterian Church alone reached Yen 1,065,238.00 last year. This was fifteen yen per member as compared with ten yen in 1921 and nine yen in 1920, a gain of nearly 100% in two years. The membership for this period gained only 13%. A church that gives over half a million dollars towards its own support and to missions is no longer an infant." In Seoul territory the past three years, pastors' salaries have increased from thirty to seventy yen (other sections to fifty or sixty); helpers' from thirty to sixty yen, and Bible women's from twelve to thirty yen. No increase in mission money has been made and yet no workers have been dropped; the Koreans have carried the increase. In Pyeng Yang three brick churches were built last year (1922), two of them costing yen 12,000 and 30,000 respectively, without mission money; for the third, the Koreans paid Yen 20,000, the mission, Yen 10,000. In Chairyung the Koreans have just paid Yen 15,000 for a brick church. These instances, on a smaller scale, may be repeated all over Korea. One church in the extreme south whose annual budget is less than Yen 250 erected and paid for a tile-roofed building at a cost of Yen 3,000, at the same time supporting their pastor half time at thirty yen. The Methodist Church South reports an increase of native gifts from Yen 15,995 in 1918 to Yen 99,000 in 1922, or from a per capita gift of three yen to Yen 22.33 in four years. Gifts for ministerial support increased from Yen 4,898 to Yen 26,000 or nearly 600%.

The following table indicates the growth in baptized church members and native gifts to the church, in relation to other economic factors:—

	1914	1919	1920	1922
Wages	100	180	308	—
Cost of living	100	350	239	—
Church members	100	99	100	108
Native gifts to church	100	—	190	333

It is also interesting to set forth a comparison of native gifts with average per capita gifts of missions. The figures are based on 1922 reports.

Mission	Aid per capita	Native gifts per capita
Native Presbyterian ...	Yen 5.00	Yen 13.30
Australian „	12.00	20.00
Canadian „	20.00	20.00
Southern „	10.00	8.80
Meth. Episcopal	34.00	18.75
„ „ (South)...	—	12.33

Native Support of Schools

In education, the native church has practically assumed the support of the primary schools, in some cases only one or two grades, but in other cases up through the 6th grade, while a number of stations report the advance of native support of from one to several grades the past year. Night schools, kindergartens, special schools for women, working men, etc. have sprung up everywhere on native initiative and support, absorbing energy, strength, and funds.

Native Support of Medical work

In medical work one mission shows a growth of from Yen 16,000, receipts from native sources in 1917 to Yen 90,000 in 1922, or 450% increase. But the chief growth in cooperation in this department of the work has been in the establishment of private sanitariums, in the practice of private physicians, and general improvement of sanitary conditions. The receipts have increased in spite of the establishment of large government hospitals, practically wherever mission hospitals are operating.

Growth in Literary Effort

In literary work quite a number have equipped themselves with such a knowledge of English and Japanese as to enable them to do independent translating. The remarkable growth in the sales and business of the Christian Literature Society, in spite of, or along side of, many in-

dependent efforts, is indicative of growth in this field of work. Moreover, prominent members of the native church are undertaking the establishment of a publishing and translating agency.

It would be difficult in view of the above facts to say that the church is not increasing in cooperation and self-support. The proportion of independent helpers is not growing rapidly, though independent work shows great advance. We must always remember that "the abundance of their deep poverty abounded unto the riches of their liberality, for to their power and beyond their power they were willing".

CHAPTER XIX

THE NATIONAL CHRISTIAN COUNCIL

W. N. Blair, D.D.

The Two Councils

The principal missions and affiliated organizations in Korea have been united for many years in the Federal Council of Evangelical Missions. As the Korean churches were not represented in this council, a Korean Church Council was organized in 1917 with representatives from the Korean Presbyterian and Methodist churches. While there has been no rivalry between these two councils it has been increasingly manifest the past few years that the continuance of the Federal Council of Missions in its present form was hindering the development of the Korean Church Council.

The Mission Council Dominant

The Korean Church Federal Council had been formed for the purpose of fostering comity between the churches and handling business in which all the churches were interested. As a matter of fact, nearly all the inter-church enterprises in Korea have been conducted by the foreign Federal Council. The Korean Church Newspaper, the Union Hymn Book, the Christian Literature Society, even the missionary work for Koreans in Tōkyō are all in the hands of the Federal Council of Missions, or of affiliated societies to which the Federal Council has committed these matters. The reason for this is not that the foreign Council wishes to control these things but because they all required capital and experience which the Korean Council did not have.

An attempt made some years ago by the Korean churches to publish a Union Church Newspaper ended in financial disaster. The present church paper which is of

great value to all the churches would not be possible without the support of the foreign Federal Council. There is still a heavy deficit each year on this paper which is met by the Christian Literature Society. But whatever the reasons may have been for keeping the control of these various inter-church enterprises in the hands of the foreign Council, the result has been that the Korean Church Council has had little business of importance to do and consequently it has lost interest and is in danger of becoming a burden rather than a help to the Korean churches.

Unity Dependent on One National Council

It is highly important, however, that the Korean Church Federal Council be continued or some other effective inter-church council formed if unity of spirit and cooperation in service are to be developed in Korea. The Korean Church Federal Council as at present constituted is not able to handle difficult questions of territorial division and the time has come when the foreign Federal Council alone ought not to and cannot handle them. It has been suggested that either the two Federal Councils should be united into one, or that a new National Council should be organized.

Steps Toward Reorganization

The foreign Council discussed this question at its meeting in September and decided to propose to the Korean Council the formation of a new National Council of Churches and Missions in Korea. This proposal was favorably received by the Korean Church Federal Council, its executive committee being empowered to cooperate with the executive committee of the foreign Federal Council in drawing up detailed plans for the new council.

PART IV

SOCIAL APPLICATIONS

CHAPTER XX

OPPORTUNITIES IN SPECIAL WORK

KATHERINE WAMBOLD

Service through Mutual Interests

In many years of preaching from house to house one finds opportunities in special work. One lovely spring day three years ago, as I sat in a house telling of Christ and His salvation, my hostess said that her husband would like to speak to me and show me his books. He proved to be one of the vice-presidents of the Korean library, established privately by a number of Korean scholars for the benefit of the public. I was so interested in his books and in the entire project, that he offered forthwith to escort us to the North Hills of Seoul where the buildings were situated. We found about forty young men in the reading room, and a fine collection of books in Korean, Chinese and Japanese. I was told they needed books and papers in English and French. Many friends have assisted me in helping to supply these. Among those contributed are many Christian magazines which were accepted gladly. The building is not at all central, so a branch has been established adjoining Pagoda Park, in the centre of the city. The large Korean building has since proved inadequate and a wealthy Korean has given many thousands of yen for a fine stone structure soon to be finished. There are two churches very near, and on Sundays and Wednesdays, at the time of services, a quiet invitation is given to readers to come and worship with us.

In Season and Out

The Korean people love the artistic, and many are reaching out to European painting, but I have great admiration for

their own native work. Whenever there is any sort of exhibition given I make an effort to go. Last year, in March, during the short holiday when the school buildings were empty, an exhibition of Korean pictures was held in one. It was in a distant part of the city and the rain was pouring, but I succeeded in reaching it. Many of the artists were there, but no others, so they greeted me cordially and showed me about. As I entered one room, two beautiful kakemono were all I could see, they were so wonderful. They were of hills and river and valley, but a mystic light lay over them all. One felt at once as if beholding the ladder to heaven, and was ready to say, "Surely the Lord is in this place." Turning to the one who painted the picture I said, "You must be a Christian. No one not a deep hearted believer could have produced it." There followed an earnest conversation, with an explanation of the plan of salvation.

Religion and Nature

Many years ago I became interested in having the children plant trees about the compounds of the churches, especially in the country where there is plenty of space. This led to people coming to ask me where they could secure similar trees, and opened new opportunities to preach. Since then I have given seeds to those in charge of parks, and there has been a ready response and acceptance of tracts. Whenever I have had new plants or seeds from abroad I have taken care to share them with those in charge of seed farms or greenhouses, and they have been grateful for the gifts and for the preaching which went with them. A young man deeply versed in forest lore once told me he first became a Christian from meditating on the wonders of a tree.

Service with Industrial Women

A wonderful change has come over old Seoul, with its traditional seclusion of women, to the present day when hundreds of them are employed in silk thread and other factories. I have found a fair number of the workers are Christians, sometimes as high as fifteen per cent. In some places the first and third Sundays in the month are

holidays. In one, the owner and the workers asked us to hold Bible study and prayer meetings once in the week and on the second and fourth Sunday evenings. These we held in the dining room of the dormitory or, sometimes, when very hot in summer, in the court outside, carrying the electric lights as far out as their cords would allow. Many of the workers were quite young girls, and they loved especially to sing; it seemed sometimes as if we sang halfway through the hymn book. We took up a special book of the Bible so they knew beforehand what the lesson would be, and studied earnestly. After the lesson was over we used to have a social time. They would tell of their homes, and of the different churches to which they went. Many non-Christians attended and became very earnest. They were most cordial and appreciative. When I arrived many would come a long way to meet me and put in their hair the flowers I brought them. When I left they would grasp my hands and follow just as primary children do the school mistress in America. We always had a great deal of laughter in this walk, and it warmed one's heart to feel these workers were one's friends.

One evening one of the missionaries gave a cinema with very beautiful pictures of the Life of Christ. As the Sunday school building did not then have facilities for electric power, a neighboring church was secured, and many besides the factory workers saw the wonderful pictures.

Special work of this character is well worth while and more needed as Korean life becomes more complex and as rapid changes bring in new standards of freer communication.

CHAPTER XXI

KOREA AND HER LEPER PROBLEM

J. KELLY UNGER

Leprosy Widespread

Korea, like many other countries of the world, has the disease of leprosy rampant within her borders. The fact that there were so many lepers in the world and so little was being done for them caused one man to organize what is now the "Mission to Lepers," and today this mission is caring for and helping lepers all over the world. One of the chief aims is to rid the world of leprosy. The task is a big one, but we believe it can be done if those countries which have the disease will do their part toward eradication.

Leprosy Situation in Korea

In Korea at this time there are about 20,000 lepers and they are rapidly increasing. These cases are nearly all in Southern Korea, this fact making it easy to segregate them. Every market swarms with them, and they beg in every village. Korea not only faces a danger from those who now have the disease, but because there are no measures taken against them, the future holds far greater danger to every one of us who lives here. If these lepers are not segregated the disease will spread to every part of Korea. In no country does the leper problem lend itself so readily to easy solution as in Korea.

Lepers as Beggars

Lepers are physical wrecks, broken down fragments of humanity who cannot help themselves, and unless the more fortunate people of this land assist in caring for them they must experience untold suffering. Feeding them once, and then sending them on, solves no problem and only

helps to make them beggars. The very life that the leper lives only increases the bad effects of the disease and endangers the lives of those he meets. All he can do for a living is to beg and that is just the thing he should not do. Daily we are confronted with horrible scenes. Lepers with almost no clothing on, bodies full of sores, hungry and tired, sitting in the snow and begging us to care for them. The only substantial help for them is to put them in colonies where they will have a chance to get better and live a life of some comfort. If our vision took us no further then physical relief, this work would be well worth while.

Forced to Become Outcasts

The leper is more than just a sick man. He is physically, mentally and morally sick, three times sick. Numbers of lepers come to us saying their parents, husbands, or relatives, have driven them from home. Sickness when attended by love and care is hard enough to bear, but to be sick and despised because of one's sickness is humanity's greatest calamity. He knows he is hated and shunned by all. The very look on a leper's face is that of one who has been cowed, a look of wonder as to whether you too will run him off. Yes, the leper is a sick man mentally, and the hope is that we who are blessed with good bodies will show our appreciation by aiding, not shunning.

From Consumer to Producer

Another point to be remembered is that leprosy is on the increase in Korea, and thus instead of finding a solution of the problem we are getting deeper into the mire. Now one of the results of putting lepers into our colonies is to partially solve the economic problem. In the colony the leper becomes a working man again. They again step from the class of consumers into the class of producers and consumers, and thereby save the country a great financial loss. The man on the outside who has been producing for the leper again produces for someone else. The leper once more becomes a decent, self-supporting citizen. The economic reason appeals to the statesman and thinking citizen.

Progress toward a Cure

Never before has medical science taken such an active interest in leprosy. The whole world is awake to the plight of the leper, and men around the world are studying with the hope of finding a cure. Recent discoveries are encouraging. Reports from America, Hawaii, the Philippines, and colonies in India indicate that cases have actually been sent to their homes cured. We have no doubt about the fact that medical care alleviates suffering and arrests the progress of leprosy. In nearly every case in our colony remarkable improvement is seen after they have taken medicine. The two medicines used with good results are chaulmoogra oil and ethyl esther. In March we turned out ten cases in which the disease had disappeared entirely so far as we could determine. However we wish to wait until they have been out longer before we declare them cured.

Importance of General Education and Segregation

Leprosy is rampant in Korea because the people do not know how to stop it. The people need to be taught the danger, and how leprosy is spread. Many are lepers now for no other reason than that they have ignorantly associated themselves with the leper germs. Eating and sleeping in places where lepers have been is one of the best ways of catching the disease. Some weeks ago I found a leper woman in a tiny room with three of her own children and two women friends, and one of these women had with her a little baby about three months old. If that continues every one of the children is liable to catch leprosy. It is our intention to educate the people of Korea. There are two ways to get rid of leprosy; first, to stop the spread of the disease by educating the people as to how to avoid coming in contact with the germ, and second, to segregate all lepers in colonies. When the educated people of Korea realize the danger of leprosy and the fact that by earnest effort they can rid their country of this most dreadful of diseases, they will gladly do all in their power to meet the situation. Many of the other countries of the world have segregated all lepers and the great danger is a thing of the past. At this time the United States is segregating

all lepers in one big colony in the State of Louisiana and when these die out or are cured there will be no more lepers in the United States. This Korea can do, and the Mission to Lepers is ready to offer its best efforts to that end.

Influence of Colonies

We say without hesitancy that we see more than the leper's physical suffering. We care for his soul. We want to meet all his needs, physical, mental, and spiritual. In our colony here at Kwangju we have a regular day school where the lepers can get a good education. We also have a church where all go each Sunday to hear the gospel. Anyone who has come to our colony and seen the difference between the leper when he comes to us and the same leper three months later will know that a remarkable change has taken place in his life. They come, almost beasts, and are transformed into respectable men and women. They are taught higher things, inspired to a decent life, made to think of something besides, "How can I get enough to eat?" These things we are trying to do for them, and the results are evident in their lives.

PART V

WORK AMONG NON-KOREANS

CHAPTER XXII

JAPANESE WORK IN KOREA

REV. E. H. ARNOLD

The Church Follows the Immigrant

The Japanese population now resident in Korea is about 350,000, of which 65,000 live in Keijō and 33,000 in Fusan. Other towns are considerably smaller, though most of them have doubled during the course of the last ten years. Japanese immigrants number a few Christians among them and these were natually followed by their churches, with the result that there are separate organizations of the same denominations for Koreans and Japanese. In the case of churches working on congregational lines this would not appear to be a difficulty. My own mission (*Sei Kō Kai*), endeavouring to preserve a semblance of the somewhat fundamental belief that in Christ, Japanese and Koreans, Americans and English, are one, has tried from the beginning to minister to our immigrant faithful and so avoid the establishment of a separate organization, and the appearance and even the fact of disunity. Thus by the side of the Korean work in Seoul, in the same building, we have services in English and Japanese. The difficulties of language prevent much united worship and government, but it is possible, and union in the one Bishop seems the apostolic method. Again, for example, twenty-five years ago, we found a few of our Christians were residing in Fusan. Although we have no Korean work there we sent help and now there is a church practically self-supporting which is closely related to the mother church, sending her Japanese priest to take equal share with the English and Korean priests in the Synod of Presbyters and sending two laymen to discuss and advise in a General Conference.

Also Shrines and Temples

The Government-General of Korea from time to time publishes a report on Reforms and Progress in Korea. The last was issued in March, 1922. It contains a chapter on Shrines and Religion. It is stated that in Keijō there is in course of erection a "Government Grand Shrine, in which *Amaterasu-ō-mikami*, who created Japan, and the late Emperor Meiji, who founded modern Japan, are to be venerated." This is in its fifth year of erection and is expected to cost finally ¥2,500,000. There is a large and growing number of shrines throughout the country. There are also Japanese Buddhist missions in Korea which cultivate the religious lives of their followers and are also active in missionary work. The same report says, "As with Shintōism their work was primarily for Japanese, but they too now find it necessary to work among Koreans also." This diversion is to point out that Christian work among Japanese in Korea is not the free field it is popularly reported to be.

Kanamori and Uzaki in Korea

Yet, the Church progresses. Mr. Kerr, who is helping in the *Nihon Kirisuto Kyōkai* (Presbyterian) reports that as a result of Mr. Kanamori's visit the church had some 100 baptisms, though quite a number of these have already fallen away. The Methodists also had a forward movement in an endeavour to double their membership and with the assistance of Bishop Uzaki, who came over last summer, succeeded in adding over 200 to their membership of 1000. One of the difficulties of Japanese churches here is the continual movement backward and forward. The churches in Japan would materially assist if they could send more information about their Christians who are transferred here and make more effort to get them into touch with us.

Building Programs

Both the Presbyterians and the Methodists have been doing church building this year, the former building one at Moppō and two in Keijō. The most pretentious is the central church in Keijō on a very good site next to the English Church Mission at Teidō, at a cost of ¥40,000

for land and building, half of which was realized by sale of old property. The Methodists have built churches at Koshu and Chinampo, both near Heijō, and have bought land at Jinsen (Chemulpo). The *Sei Kō Kai* procured a site worth yen 8,000 at Heijō, although at the present time no Japanese church in that place is very flourishing. A permanent church is being built in Fusan. In Keijō an additional piece of land was bought by the mission for yen 20,000, and two Japanese houses for workers and meetings for another yen 9,000. This site adjoins the rest of the mission property where the Cathedral is already being built. A chapel in this will be used for Japanese services. The *Kumiai Kyōkai* (Congregational) in Keijō has acquired a property now of 300 *tsubo* where they hope to build a church worthy of the 350 members now on their books.

The work of Dr. Smith

In all the churches throughout the country, some show advance and others retrogression, brought about by removals and the usual accidents of churches in early stages of growth. The Methodists have started new work in Taiden and also at two places in Manchuria. In Keijō, Dr. Smith has an English Night School, at which on each night a short service is held. He reports quite good results from this. The Y.M.C.A. does similar work, but the result is not so obvious. The Korean mission work which was being done by the *Kumiai Kyōkai* has now ceased, the Korean Congregational Church having completely separated, although in the theological academy for training Korean leaders there are two Japanese instructors.

The Work of Mr. Kerr

Mr. Kerr has been engaged in the interesting experiment of newspaper evangelism and reports that 135 people have become members of the *Shinseikwan*—the name of the movement in Japan proper. Of these half are definitely enthusiastic and only eleven have actually dropped out. A summary shows that 460 readers have used his library of 185 volumes; 571 letters from all parts of Korea have been read and answered, called out by the articles inserted once a month in the two leading newspapers; thirteen people have been baptis-

ed, though in these cases probably other influences had also been at work. Mr. Kerr hopes to see this work extended and become a union effort. He has also been holding a class for police officers, some of whom are studying Christianity from personal interest, though the motive which brought most of them was a desire to improve their efficiency through a knowledge of the movement which has been such a large factor in the development of modern Korea. Occasionally these classes were visited by offcials of the higher and local government offices.

Work Among Women

Work amongst women has been done by Mrs. Smith for the Methodists, Mrs. Kerr for the Presbyterians, and Miss Grosjean in Keijō and Miss Elrington in Taikyū for the *Sei Kō Kai*. The Presbyterian forces in Keijō have been augmented by the arrival of Miss Garvin from Kure. In her work Mrs. Smith has found very good results from English classes for higher class ladies. She was also helped by Miss Starky of Fukuoka who came over for a short time last year.

The Salvation Army

The Salvation Army has also been extending its work and with one or two good Japanese workers has succeeded in getting together a growing body of enthusiastic followers. It specializes in Sunday school work and in Keijō succeeds in developing good evening meetings.

The Catholic Mission

The French Mission (R. C.) has lost Fr. Kleinpetter, and the Japanese part of the flock in Keijō is visited by a priest from the mother country, though of course their obligation of Sunday worship and communion can be fulfilled wherever there is a church. In the dioceses of Gensan and Taikyū the Japanese faithful are also looked after. Much may be learned from their well-developed sense of the duty of private devotion, which stands them in good stead in the absence of church privileges. Again the impression of the household of God, Korean and Japanese, English and German, French and American, all worshipping together every Sunday morning, is a call to us to realize our brorherhood in Christ more than we are apt to do.

Looking over past statistics and reports, the lack of further progress is a cause of heart searching, but it must be remembered that it is easy to suppress the unpleasant when writing of missionary work, and moreover the lying nature of statistics is proverbial. The truth is that the Kingdom of Heaven comes not with observation. As in all ages, few there are who will enter the narrow way. Yet the gates of Hell prevail not against the Church. Who then shall make us afraid?

Statistics for Japanese Work in Korea

	Presbyterian	Congregational	Methodist	Anglican
Preaching Places	15	4	15	3
Japanese Preachers ...	10	2	13	2
Foreign Missionaries ...	2	—	2	2
Total Membership	1096	600	1206	420
Contributions 1922 ...	¥28,409	no report	¥32,831	¥4,101

CHAPTER XXIII

UNION CHINESE CHRISTIAN CHURCH OF KOREA

MRS. C. S. DEMING

Varied Service for Chinese in Seoul

The Union Chinese Church in Seoul has a great vision of its mission to help evangelize its own people here in Korea. Three years ago ¥5,000 was received from the Milton Stuart Evangelistic Fund toward purchasing property for the mission. The Chinese themselves raised the balance. We now have a plant valued at ¥10,000, consisting of two shops on the street front, and a square building behind. This whole property is in use from morning till night. The kindergarten occupies one shop with the pastor's quarters above. The other room is reading room, class room, and street chapel combined. Overflow classes from the day school occupy it during the day, and night school pupils at night. Rooms above are occupied by the school teacher. The ground floor of the square building is used for the church, and the rooms above it, for the day school, with some fifty pupils. The night school which meets four times a week occupies these rooms. English is taught from 7.30 to 8.30 followed by half an hour of devotional exercises. The Japanese class follows. Mr. Wong, our Christian contractor, was won in these night classes, and they reach men whom we can touch in no other way.

In Chemulpo

In the spring, ¥5,000 was received from the Stuart Evangelistic Fund, toward property for the Chinese Church in Chemulpo. ¥2,800 was paid for 300 *tsubo* of land in a strategic location in the Chinese section. A ¥4,500 building has been erected, and will soon be dedicated. A parsonage has also been built behind the church

costing about ¥1,000. The church at Chemulpo, beside meeting the local need, will especially seek to reach the stream of emigration coming and going between China and Korea. We hope to have a lantern equipment with Bible slides, also a well equipped reading room. Passengers awaiting steamers, with nothing to do but sit around in their inns, present a fine opportunity for helpfulness. Mr. and Mrs. Fan are the experienced workers here.

In Wonsan

At Wonsan we have a day school in charge of a young man from Mukden. He conducts services on Sunday. The school has taken most of his time, so far, but the coming of his wife will now make it possible for him to give his afternoons to evangelistic work, while she takes the school. The problem of a suitable site in Wonsan has been troubling us for years. Special prayer has been made by the church on this account. As a result, property has just been offered to us in a most strategic position. Money enough to purchase it has already been subscribed by parents of pupils at Wonsan, and it is felt that the money for our church and school combined can be raised locally with some outside assistance.

CHAPTER XXIV

RELIGIOUS WORK AMONG OCCIDENTALS

REV. A. F. DECAMP

The Union Church of Seoul was organized Nov. 3rd, 1886, with the Apostles' Creed and the Bible as its doctrinal basis. The list of members was headed by the name of H. G. Appenzeller, who was probably the leader of the enterprise.

Seoul Union Church

The officers of the church are a pastor, who must be an ordained clergyman and elected annually; a secretary and treasurer, not a minister, elected to serve for two years; and a board of three trustees, members of the church, and combining the usual duties of trustees and elders, one of them to be elected each year and to serve for three years. The rotary system of preaching has prevailed from the first. This means that the pastor arranges every quarter a schedule of preachers. The service lasts one hour, being all the time the busy missionary can spare, after cooperation with Sunday Korean activities. There is a flourishing Sunday School, enrolling 56, a Young People's Society of Christian Endeavor, and a weekly prayer service on Thursday afternoon at 4.30.

The Anglican Church

Besides the Union Church, which has no church edifice, the Anglican Church (with edifice) has a mission and a work centering in Seoul. There are about 700 Occidentals in all Korea half of whom reside in Seoul. The Missionaries and their children in Korea total 600, two hundred nine of whom reside in Seoul, and are Americans.

For the Mine Overseers

The parish or the Union Church not only embraces its Seoul contingent of English speaking foreigners, but, in a

way, a considerable number in the six federated missions outside of Seoul, who have formerly been members of the church, and also the officers and superintendents of mines located in different quarters of the Peninsula. These last are indeed a needy class, being cut off from home and loved ones and from most of the restraints and inspiration of civilization and religion. One can see them at the mines, i.e. between times, for at the O.C.M. mine about forty overseers boss 1000 Koreans, working underground in two shifts of twelve hours each. It's catch as catch can—your man for personal work, your group for a sermon or for a question service. The last has proved of most vital and absorbing interest.

Other Churches

There are several union churches in Korea, the largest one, outside of Seoul, being in Pyeng Yang. In all centres where a few missionaries reside, regular Sunday preaching services and mid-week prayer meetings in English are held for all Occidentals in the community. Usually English speaking Japanese and Koreans are invited to these services.

PART VI

ORGANIZATIONS

CHAPTER XXV

THE KOREAN YOUNG MEN'S CHRISTIAN ASSOCIATION

FRANK M. BROCKMAN

Y.M.C.A. Becomes Self-directing

The outstanding advance in the work of the Korean Young Men's Christian Associations during the past year has been its change in administrative responsibility. When the association movement was organized some seventeen years ago it was related to the association work in China. Later it became related to the work of the Japanese National Committee. This year it was thought by all the parties concerned that the time had come for an entirely self-directing Korean movement. Negotiations with the Japanese movement to this effect were consummated in the spring of this year.

Cynn, the New Leader

The Union Committee is composed of fifteen members elected by the Korean Young Men's Christian Associations. Its work at the present time comprises twenty-one associations of which five are city associations and sixteen are student. The Korean general secretary of the Union Committee is Mr. Hugh Cynn, who after his graduation from an American University was for many years the principal of Paiji School, the largest Methodist school for boys in Korea. During the past three years he has shown fine qualities of leadership.

Facts about Seoul Y.

While city associations have been organized in Hamheung, Pyengyang, Seoul, Syenchun and Taiku, the association in Seoul is the only one as yet which has a well-equipped modern plant. This plant consists of a main building, a boy's building and gymnasium, and an

industrial building. The staff is composed of nineteen Korean and three American secretaries. This association has a membership of more than 2,500 which includes a school enrollment of a thousand students. The budget of ¥91,000.00 is all raised locally. The most interesting feature of this plant is the industrial trade school. Under the direction of Mr. George Gregg this department has developed work in wood, iron, wicker, furniture-making, commercial photography, and printing. This past year they filled some three thousand orders and turned out work to the amount of ¥43,000.

A Call to Come Over

The Y.M.C.A. in Syenchun has been organized for three years and has the distinction of having the first association building erected by local funds. In Famheung, although the association has been organized only three years, it has carried on so effective a piece of work that the Canadian Presbyterian Mission, which has charge of a field of two million people, has urgently requested that the Y.M.C.A. be started in each of their five large stations, and that a North American secretary be sent out to have charge of all the Y.M.C.A. work in their district.

Among Students

Two secretaries, Mr. David G. Lee and Mr. Will Nash, give their entire time to the development of the student work of the Union Committee. The sixteen associations already organized in the student department are in private or middle schools. It is hoped that in the near future, work may also be undertaken in the government schools in order that the association may help in conserving this influential class of students for Christian service. In the two educational centers for Koreans outside of Korea viz., Tōkyō and Peking, student associations have been organized which are rendering valuable service to Korean students.

Noted Visitors

The Union Committee have been very fortunate this year in having visits from Dr. John R. Mott, Mr. Fletcher S. Brockman and Dr. G. Sherwood Eddy. Dr. Mott spent three days in Korea on his way to the World's Student Christian Federation Conference in Peking. While in

Korea he addressed meetings of Koreans, Japanese and foreigners in Seoul and Pyengyang. Mr. Fletcher Brockman gave a series of addresses at the Korean Central Y.M.C.A. and also spoke to the foreigners in Seoul and to the Koreans and foreigners in Pyengyang.

Eddy Makes Deep Impression

During his stay of eleven days in Korea, Dr. Eddy visited five important cities and together with other members of his party addressed during that time 56,000 people, in addition to personal interviews and group conferences. The Koreans were greatly impressed by his earnestness and sincerity and by the timeliness of his message. No one can measure the contribution which Dr. Eddy has made to the spiritual life of the young men of Korea at this critical time in their development.

The Union Committee has not only received visits from secretaries abroad but has also sent its general secretary, Mr. Hugh Cynn, to America on a tour of investigation of the leading associations of North America. During his absence Mr. Cynn's work is being ably conducted by Mr. J. O. Koo, the associate general secretary who has just returned from a year's study of association work in America.

The Y. and Athletics

In no other country, I imagine, have athletics taken so strong a hold within the last few years as in Korea. From the smallest street urchin who knows the magic word "baseball," to the young athletic director trained in the Y.M.C.A. who can organize an athletic meet of hundreds of participants and carry it through with efficiency and dispatch, the Koreans are enthusiastic over athletics. This spring I attended a Y.M.C.A. field meet conducted entirely by the Koreans. Four teams worked in relays, so that throughout the day there was no cessation of events. These consisted of track and field athletics with various contests for hundreds of participants. Mr. Barnhart, director of our Junior and physical departments, is just back from his furlough; shortly before his return the Korean physical director, Mr. D. W. Hyun, who was trained by Mr. Barnhart in the Korean Central

Association left for America to carry his studies further.

Then and Now

About seventeen years ago the first baseball game every played in Korea was played by a group of boys trained by a Y.M.C.A. secretary. This spring there was held in Seoul a three day baseball meet in which 14 schools and clubs participated. One of the teams which played for the final championship was a team from Pyengyang which had been coached by Mr. Yi, a man trained in the physical department of the Korean Central Y.M.C.A. This Mr. Yi is now making preparation to go to America for further study in physical training. Korea is gaining through clean athletics not only a physical training, which is an asset to her students, but she is learning that far greater lesson that he who ruleth his spirit is greater than he who taketh a city.

CHAPTER XXVI

THE CHRISTIAN LITERATURE SOCIETY OF KOREA

EVA HARDIE

Editorial Board

God's work is often hindered through the lack of faith on the part of His co-workers. Last year the Christian Literature Society tried to secure the appointment of one missionary as Editor-in-chief of the *Christian Messenger*, the organ of the missions affiliated with the Federal Council of Protestant Missions in Korea, and failed. This year the Executive Committee, following the suggestion of the Society's Newspapers Committee, decided to ask for five missionaries, three for the preparation of general literature, one as editor-in-chief of the Newspaper and one for secretarial work. Representatives were appointed to present the proposition to the various missions, each of which expressed hearty approval of the proposed enlargement of the Society's staff and work. Three of the missions have already appointed their representatives on the Editorial Board and the others have promised to meet their obligations as soon as possible, by the appointment of a worker or the contribution of funds.

New Building

It is now the duty and the privilege of those who have the interests of the Christian Literature Society at heart to go on and secure funds for the proposed new building which has been sorely needed for several years. The present quarters are not only too small but cannot be properly lighted, ventilated, or heated, and are therefore detrimental to the health and effectiveness of the twenty-one workers constituting the staff, and also unsafe as a depository of the Society's stock-on-hand, sometimes worth over fifty thousand yen. The question of selling

our property in the center of the city and building on a less valuable site has been raised but this would not provide half the Yen 100,000 needed for a properly equipped plant; and even if the plan would help to that extent, it is doubtful whether it would be wise to move from the center we now hold, in which the British and Foreign Bible Society, the Y. M. C. A., the Woman's Evangelistic Center and several churches are also located.

The work of providing Christian literature for Korea is the most urgent problem facing those who are interested in her evangelism. It is not simply the matter of supplying wholesome reading material but of making it sufficiently interesting and attractive to compete with and counteract the influence of the mass of cheap fiction, translations of rationalistic books in philosophy, science, history, and religion, and the undigested magazine material printed in China and Japan as well as Korea.

Publications and Sales of Books and Tracts

During the year the Society has published sixty-one new titles and reprinted new editions of a considerable number of our standard books and tracts aggregating in all 2,608,989 copies. One of the first items of work undertaken by the Editorial Board is the examination of the Society's publications, many of which will be materially improved in future editions.

Current Publications

The New Book Subscribers Club has added Yen 2697.00 to our receipts. The sales from the new book room connected with the office amount to Yen 10,041.30. Our books are handled in over 100 book-stores and by more than 200 book sellers in all parts of Korea, Manchuria, and Siberia.

Under the management of the Rev. H. A. Rhodes of the Chōsen Christian College, the *Christian Messenger* has been much improved and the outlook for its future is more promising than it was a year ago. The present circulation is 3000 copies weekly. The number of subscribers to the Bible Magazine, published bi-monthly, is 1,796 and the S. S. Magazine has a circulation of 448 quarterly. Of the total edition of S. S. Lesson Helps

printed, 48,312 have been sold and 62,212 copies of the Union Hymnal.

Grants

The Society is indebted to the Religious Tract Society of London for a contribution of £175 and to the Missionary Emergency fund, Bristol, Tenn. U. S. A. for a contribution of $5000.00.

Mr. Gerald Bonwick, General Secretary of the Society, was compelled to go home on sick leave in March, and the Society is deeply indebted to Mr. Thomas Hobbs, of the British and Foreign Bible Society, who has given much time and attention to the work of the Society since that date.

Statistical Comparisons

	One Year Ending June, 1922	1921
Copies Distributed	2,608,989	3,101,013
Copies Published	1,025,443	2,526,996
Pages Published	71,837,391	47,644,244
New Titles and Reprints	103	69
Net Value of Stock	¥ 28,496	¥ 28,564
Income from Sales	¥ 90,116	¥ 80,331
Total Income	¥ 110,430	¥ 105,101
Total Expenditure	¥ 111,346	¥ 104,980
Reserve and Cash in Hand	¥ 8,609	¥ 9,525
Total Assets	¥ 95,393	¥ 81,337
Total Liabilities	¥ 31,260	¥ 17,236
Capital	¥ 64,132	¥ 59,191

CHAPTER XXVII

BRITISH AND FOREIGN BIBLE SOCIETY

THOMAS HOBBS

Scriptures by the Million

The demand for the Scriptures is an indication of the state of the church. Compared with other fields, the distribution of the Scriptures in Korea is phenomenal. Among a population of 17,000,000, to maintain an annual circulation of over half a million is a record. In 1915 and 1916 our figures of circulation exceeded 800,000, but in 1920 they dropped down below the half million mark. The following year brought an increase of nearly 100,000 volumes and, while our figures are not yet complete, the year under review will show an increase of at least 20,000 volumes over 1921.

Work of Colporteurs

The greater part of our circulation is effected by colportage. During the year we have had 163 men working, but some of them only part time. Circulation by colportage has the advantage of the "personal touch" and many who would never think of entering a bookstore are not only led to buy the Word of Life but also to read and understand it. Occasionally a story, illustrating the value of colportage, is reported to the Bible House, but, as a rule, the seed is sown in obscurity and the sower is unnoticed. When we hear such stories as that of a colporteur visiting a village and arousing so much interest that the annual festival held for the worship of the mountain spirit is abandoned, we are encouraged. Even though it is a long time before the seed springs up and brings forth fruit, we know that it will not return void, but will accomplish that whereunto it is sent. In one valley a number of churches are reported as the result of the work

of a colporteur. That colporteur has now been given charge of those churches. The work of a colporteur is good training for an evangelist or a pastor and consequently we lose many of our best men. However, it is all in the work of the Kingdom, and we are glad to make this contribution.

New Publication

One important feature of the year's work was the publication of a one volume Old Testament in small type. This makes a portable book that is much appreciated by itinerators. We printed an edition of 5,000, and more than half of them have been sold. A diglot edition of the Gospel of Luke in English-Korean was also published for the first time. Our total publication for the year numbered 459,000 volumes, while we issued from the Bible House a total of 515,000 volumes.

CHAPTER XXVIII

THE EDUCATION OF MISSIONARIES' CHILDREN

D. L. Soltau

The problem of securing the best possible education for the children of the foreign communities and particularly for the children of missionaries, is an ever-pressing one. More and more is it coming to be realised that a satisfactory solution of this problem will contribute in great measure to the well-being and contentment of the missionary body.

Coming of the High School

Untill comparatively recently, it was thought that it would only be possible to give satisfactory training in the grammar grades, sending the children home for their high school education. However, it is now being recognized that it is practicable and possible to complete the secondary education of the children in the Orient and thus to postpone for four years the time of separation when they go back to the homeland. For a number of years, several of the foreign schools in China and Japan have graduated classes from their high school departments, who have been received into the colleges and universities of Canada and the United States without question. But in Korea as yet, except in possibly one or two isolated cases, this has not been attempted.

No Concentration of Efforts

Owing to an unfortunate division of effort there has not, up to the present time, been any one school that has been financially able really to attempt thorough high school training. There are now four or five places in Korea, where attempts are being made to carry one or more years of high school work, usually in connection with a grade school that by rights should have the teacher's

undivided attention. This condition must be remedied before it will be possible to secure results that will be worth while.

The following table shows the schools now in existence and their enrolment and teaching staff for the school year 1922—23:

Location	Grade	High sch.	Total	Full time teachers
Pyengyang ...	34	10	44	4
Songdo			9	1
Seoul	51	6	57	3
Taiku	9	—	9	1
Kwangju ...	7	—	7	1
Soonchun ...	5	2	7	1

In addition to the teachers shown there are several part time teachers in a number of the schools, exact details unknown. The majority of these are missionary mothers.

Equipment

Of the above-named schools, the one in Pyengyang has a boarding department, while the others are all day schools, caring only for the local community. From the above, it will be seen that only two schools have more than one regularly employed full-time teacher. These two schools are also the best equipped; the Seoul school owning land valued at $15,000, and buildings valued at $15,000, and the Pyengyang school having land valued at $39,000, and buildings valued at $18,000.

Sources of Income

Some of these schools are supported entirely by the local community, others receive money grants from various missions, while others receive all or a part of the teacher's salary from the missions. At the present time the school in Pyengyang receives grants from all the missions in the Federal Council except the Southern Methodist. The Northern Presbyterian Mission has provided the cost of the entire plant at Pyengyang and three-fifths the cost of the plant in Seoul. These two schools are the only ones that receive funds from more than one mission.

Question of Government Aid

A movement is now on foot to secure aid from the U. S. Government, which would provide some additional operating

revenue for the Seoul and Pyengyang schools, but it is not expected that this money will be forthcoming at an early date. In the meantime it is essential that there be the minimum of duplication and that all educational efforts be concentrated and rendered as efficient as possible

CHAPTER XXIX

THE SEOUL LANGUAGE SCHOOL

H. H. UNDERWOOD

Beginnings

Korea, the country in which from the first, emphasis has been laid upon the necessity for mastery of the language, has been one of the most backward of mission fields in providing efficient means to acquire this mastery. The question of a language school for Korea had been often discussed, but up to a year or so ago no definite progress along this line had been made. During the independence movement in the spring of 1919 a Language class was held in Seoul for two months, in much the same way that sporadic language classes had been held before, during vacations or when those qualified to teach had brief periods of comparative leisure.

At the close of the class in the spring of 1919 there was a request that it be continued in the fall, and the suggestion was made by some of those who had assisted in teaching that it be made a regular event with two months teaching each spring and fall. This suggestion was followed out and has developed into the Seoul Language School which in December, 1922, closed its eighth consecutive session. Naturally there has been progress and change in organization and teaching. The School was formally recognized as the Federal Council Language School in the fall of 1920, with Mr. H. H. Underwood as director. He has continued in this position up to the present time, Mr. Koons having been elected by the Federal Council, at its meeting in 1922, to succeed him in the spring of 1923.

Course of Study

Following the formal recognition of the school by the Council came the adoption of a course of study. This course was outlined by a committee appointed for the purpose, from the six or eight mission courses, and has been now accepted by almost all the missions. The school issues certificates to those passing the course and these are accepted in lieu of written examinations by almost all the missions, most of which however reserve the right to give oral examinations to their members as a sort of check on the work of the school.

Teachers

The school as yet offers only two years' work, divided into four terms, this being partly due to the fact that the missions are reluctant to allow the third year students full time for language study, and partly to the difficulty of finding qualified teachers for the work. The teaching thus far has been carried on almost entirely by the workers in Seoul, none of the missions having seen their way to assign someone to come to Seoul especially for this work. The Southern Presbyterian mission, however, gave us for several terms the service of a well-qualified Korean teacher. As may be gathered from the above, a large part of the teaching has been done by foreigners, due to the difficulty of securing natives who understand either the structure of their own language or the methods of teaching well enough to qualify as teachers. It is hoped, however, that with the gradual increase in the number of Koreans who have had an Occidental education we shall be able to have the teaching done entirely by Koreans.

Housing Problem

Another problem that confronts the Language School at each session is that of housing. The classes thus far have been held in the Pierson Memorial Bible Institute, but with the increase in students in the Bible School it is found increasingly hard to carry on two schools in the limited space of the building simultaneously. Nor does the housing problem cease with the securing of space required for class-rooms. The missionaries coming to the Language class must be entertained for four months each

year and the influx, twice a year for such a period, of twenty or thirty missionaries in addition to the usual guests in Seoul makes a problem which seems increasingly difficult. A building for classrooms and a certain amount of space for dormitory should be provided. By a little manipulation of schedules these buildings could be used for other purposes during the months when the school was not in session.

Short Terms Advantageous

This brings us to the system, which we have followed so far, of holding our sessions for two months in the spring and two months in the fall, rather than making any attempt at a continuous session for the year. It has been thought that this gives the student an opportunity to work out in practical contact with the people, in the particular district to which he is assigned, the material which he has secured during the months in the school. He then returns to school where an opportunity is given to solve new problems which have come up as he met with the people, and he is given more material to digest during the next intra-term period, his study for these periods being mapped out by the school and work assigned to be handed in at the opening of the next term.

Fees

The fees have been kept as low as possible, being to date, only ¥6.00 per term, but with the gradual increase in the number of paid native teachers it will probably be necessary to raise these.

Achievements

There remains as yet much to be done in the improvement of the course and methods of teaching, supervision of intra-term work, etc., but despite the youth of the school we feel that a good deal has been done. First of all, whether good, bad or indifferent, we now have a school; we have gathered and published a list of the most useful Chinese characters (with the assistance of Dr. Gale); we have published a book of old Korean stories used as a text-book in the school; and we hope to publish another language help within a few months. We have pretty

accurate records of the work of the students who have studied with us and have on file the examinations given in each course, thus helping to standardize the work done. And last, of the six hundred missionaries on the field more than one hundred and sixty have at some time studied in the school.

PART VII

OBITUARIES

I.—WILLIAM BENTON SCRANTON, M.D.

Dr. William Benton Scranton was born in New Haven, Conn., May 29th, 1856. He received his B. A. from Yale University in 1878 and his degree of M, D. from Columbia University, College of Physicians and Surgeons, in 1881. After his graduation from the Medical school he practised in Cleveland, Ohio, from 1882 to 1884. In 1885 he came to Korea, being one of the first missionary doctors to enter the land. After five years of service in Korea he returned to the United States, where under licenses from the N. Y. State Board, and after examination from the State Board of Conn., he practised in Hartford, Conn., from 1902 to 1904, when he returned to Korea and resumed work under the Methodist Board. In 1905 he retired from the mission and under appointment of Prince Itō, Resident-General of Korea, he assumed the chair of physiology in the Chōsen Government Hospital Medical School. This position he filled till 1910, when he entered the service of Unsan Mines for one year as medical officer. From 1913 to 1916 he occupied a like position at the Chiksan Mines. One year was spent at Dairen and in the year 1917 he secured the practice of a retiring doctor in Kōbe. Up to the time of his death, March 23rd, 1922, he continued practice in this place.

He was highly esteemed by the residents of Kōbe as a physician and a citizen. For several years prior to his death he was in the employ of the American Government as Medical Inspector of passengers on ships passing through Kōbe for American ports.

Among Dr. Scranton's many noble traits one stands out prominently. He was a courtly Christian gentleman. No one ever caught him off his guard. In the passing away of Dr. Scranton those to whom he ministered have

lost a beloved physician, and all who knew him have lost a true and honored friend.

Mrs. W. B. Scranton and four daughters live in this part of the Far East—Mrs. Scranton continuing to live in Kōbe.

II.—MISS KATE MCMILLAN, M.D.

Dr. Kate McMillan of the Canadian Presbyterian Mission, Hamheung, after over twenty years of devoted service to the Korean people, passed away on Feb. 25, 1922. An attack of fever having broken out in the girls' school dormitory, Dr. McMillan had seven girls removed to the hospital, where she cared for them until their recovery. She herself then contracted the disease, which after three weeks proved fatal.

Born in Jacquet River, N. B., Dr. McMillan received her early education in her native province, and later graduated at the Women's Medical College in Baltimore, U.S.A. After some years of successful private practice, supplemented by special studies and hospital experience in New York, she volunteered for Korea. In October, 1901, she arrived in Wonsan, where her first five years in Korea were spent.

In 1906, by mission appointment, Dr. McMillan removed to Hamheung, where she was the first modern doctor to begin medical work. She at once opened a dispensary in a small Korean house. In response to the doctor's pleading for a building, funds were sent from the home church with which a small brick hospital was built. Later a new wing was built on, doubling its accommodation.

Year by year the medical work has grown, and Dr. McMillan's last report shows 600 inpatients and 32,000 treatments given in the dispensary during 1921. The evangelistic aim was always kept prominent in the hospital, and no patient was ever allowed to leave without

hearing of the Great Physician who can heal the sin-sick soul.

For years she carried a very heavy load of responsibility, with inadequate equipment and often amid difficulties that would have daunted a less resolute spirit. Not long before her illness she said to the writer that never in her hardest moment had she once regretted coming to Korea.

Although she can no longer minister to the sick and suffering she has left as her representatives three fine young Christian doctors, whom she helped to a medical education. All three are active church officers, as well as highly respected and successful physicians, two in private practice and one in the mission hospital.

The place which Dr. McMillan's unselfish life of service had won was evident on the day of her funeral, which was probably the largest ever seen in Hamheung. The Korean services were in charge of the local church sessions, six Korean pastors taking part. From the Governor of the province to the little children, the whole city was represented. The three young doctors took the place of sons, and with the whole hospital staff, all in white mourning garb, followed the bier as chief mourners. The streets were lined with crowds of silent and sympathetic people.

The memory of Dr. McMillan's life and work, her genuine consecration, her unswerving devotion to duty and her utter unselfishness, should long continue to inspire her fellow-workers and the Koreans among whom she labored.

III.—LULA RIBBLE WELLS

With the passing of Mrs. J. Hunter Wells a year ago the Northern Presbyterian Mission in Korea, and particularly the Pyeng Yang Station of the mission, miss the long interest and friendship of one of its most valued

pioneer members. Dr. J. Hunter Wells came as the physician for the newly organized northern station in 1895. The summer of the year following he went to Japan to meet his fiancée, Miss Lula Ribble of Richmond, Virginia. Dr. Wells and Miss Ribble were married in Japan and came to Pyeng Yang to join three other missionaries beginning work in what was then the farthest outpost of the Korea mission.

From the beginning Mrs. Wells identified herself wholeheartedly with the interests of the new work. The winter after her arrival, she and Mrs. Graham Lee started a school for girls on the compound near their homes—the first educational effort in North Korea on behalf of women and girls. Later, when the Korean church took the responsibility for these schools, Mrs. Wells turned her attention to the older women and young married women. The work she established for them has grown into a school of primary grade, and an industrial department connected with it. The school is known now as the Lula Wells Institute and has the interest and support of many, not only for the work it is doing but because it is a memorial of one who was widely known and loved for her unselfish and beautiful life.

The women of the churches knew and loved Mrs. Wells. Her home was known throughout the country for its hospitality. Her family had her constant care and devotion, and her friends always found in her ready sympathy, understanding, and good fellowship. Though never robust in health, she accomplished more than many physically strong people.

In 1916, Dr. and Mrs. Wells resigned from the mission and returned to America to educate their children. They settled in Portland, Oregon. She was called to higher service in 1922, leaving her husband, two sons and two daughters with beautiful memories of her grace and charm.

Their daughter Virginia was stricken with the same dread disease that had taken the mother, and died a few months later. To the doubly bereaved family the sympathy of their friends in Korea goes out in fuller

understanding because they too knew something of the steadfast loyalty and unselfish devotion of the mother, wife and friend, and the rich promise of the younger life.

IV.—RODGER EARL WINN

On Nov. 22nd, Rodger Earl Winn, after having suffered much for three weeks with dysentery, responded to the call to "come up higher." Born in Galesburg, Illinois, May 16, 1882, and reared on a farm on the prairies, his heart was as big, as frank, and as open as those prairies.

He graduated from the College of Emporia in 1906 and McCormick Theological Seminary in 1909. On Oct. 2nd, 1907, at Emporia, he was united in marriage to Catherine Lewis, who shared with him the last two years in Chicago. They were appointed to Korea by the Presbyterian Board of Foreign Missions in the U.S.A. and arrived Sept. 16, 1909, to be stationed at Fusan. They lived in Fusan and Milyang until the station was transferred to the Australian Presbyterian Mission in 1914, when they were moved to Andong, where, with one furlough year at home, they have continued to reside. To them were born two sons, Gardner and Allan, and two daughters, Helen and Ruth. Helen died in infancy.

His college life was marked by his exceptional activity in religious and musical circles. Fast friendships were formed and an abiding impress was made upon the student body by his leadership. His mission life has been characterised by quiet faithfulness to assigned tasks, clear thinking, large sympathy and patient forbearance, but above all by unswerving devotion to his work of preaching and living Jesus Christ. His family life was beautiful, his station life an inspiration, and his public life a benediction. His rich tenor voice will not soon be forgotten.

The Bible Institute, of which he was Principal, was to have been opened on the day of the funeral, and men from

all over his territory were present to pay him their last loving tribute. That Bible Institute is henceforth to be known as the Rodger Earl Winn Memorial and its buildings will be paid for by the gifts of friend from every quarter of the globe.

V.—MRS. ADA HAMILTON CLARK

Ada Hamilton was born in Augusta, Kentucky, in 1879, and while on furlough she was called to her heavenly home from Princeton, N. J., on November 20th, 1922. When nine years of age she united with the Madison Avenue Presbyterian Church of Convington, Kentucky, to which place her parents had moved. Her education was received in private schools in that city, and after finishing she spent several months in travel in Europe with her teacher.

In 1907 she was married to Rev. William Monroe Clark, and they spent a year in Germany, where she studied vocal music. In 1909 Mr. and Mrs. Clark and their eight months old daughter arrived in Chunju, Korea, where for thirteen years she rendered most devoted and efficient service for the Master. Though she had the care of the baby, Mrs. Clark entered at once upon the study of the language, passing each year successfully the required examination for the three years, and soon became one of the most proficient missionaries in the use of the language.

A son and two more daughters were born to Mr. and Mrs. Clark in Korea, and the son preceded his mother into the Saviour's presence. She was always a most devoted and careful mother, taking much pains in the training and care of her children, and in all her duties as a home-maker, yet she found time to do much active work among the Koreans, and her winsome personality and loving heart, together with her ready sympathy and

deep spirituality made her greatly beloved by all with whom she came in contact.

Her beautiful voice was a joy to all her friends, and she often used it for the pleasure and benefit of the Koreans who loved to hear her sing. She made a host of friends by whom she will ever be held in loving remembrance, and to whom her consecrated life will ever be a help and an inspiration.

VI.—MARY STEWART MCFARLAND

Mary Stewart was born May 17th, 1885 at Brookville, Pennsylvania, of devoted Christian parents. Her father was the Rev. James H. Stewart, for forty-one years a minister of the Gospel. Mrs. Anna F. Stewart, who survives her daughter, was here among us for a number of years, and it is superfluous to mention her dedication to the Lord.

Brought up in such an atmosphere, it is not strange that Mary was led to lay down her all at the feet of her Master and to devote her life to carrying forward the Good Tidings. Her absolute surrender, and the peace and joy that filled her soul made a profound impression upon all who were privileged to know her at that time.

In February, 1905, Miss Stewart was appointed by the Presbyterian Board of Foreign Missions, U.S.A. She was married in July the same year to the Rev. Edward F. McFarland and reached Korea in September. From the first her work was hindered by ill health, and after the birth of a daughter, Ruth, she was obliged to return to the United States for a severe operation, and to recuperate. It was a year before she could return to her husband. But the small daughter was frail, and the mother was obliged to devote most of her time and strength to caring for her. The physician once said to me that it was nothing but the devoted determination and vigilant care of the mother that kept the child from

slipping away. In spite of her own frailty and this handicap it was wonderful how she managed to learn the language, participate in the Korean work, write innumerable letters to the home land, keep her home absolutely sweet and orderly and dainty, and still have time to sympathize with others in their difficulties and pray with and for them—a heart at leisure from itself!

In her last letter to us she says: "His banner over us has been Love." Who can measure the result of such a life, so gentle, so unmurmuring, so prayerful, so sweetly yielded to the will of God?

JAPAN AND KOREA

APPENDICES

JAPAN AND KOREA

APPENDICES

APPENDIX I

THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN

MEMBERS, OFFICERS AND COMMITTEES

FOR 1922–1923

ROLL OF THE FEDERATION—1922

ABCFM	G. M. Rowland, F. A. Lombard, H. Pedley, M. E. Stowe, O. Hoyt
ABF	G. E. Ryder, Miss A. Acock, C. H. Ross, R. A. Thomson, F. W. Steadman
AFP	G. Binford, H. V. Nicholson
ABS	K. Aurell
BFBS	F. Parrott
CC	W. J. McKnight
CMS	J. C. Mann, J. G. Barclay, L. L. Shaw, R. D. Howard
EA	P. S. Mayer, E. Erffmeyer
EPM	W. E. Montgomery
LCA	S. O. Thorlaksson, J. P. Nielsen, M. B. Akard, A. J. Stirewalt
LEF	R. Lindgren
MCC	H. W. Outerbridge, E. C. Hennigar, P. G. Price, Mrs. D. Norman
MCCW	A. E. Preston, I. Govenlock, I. S. Blackmore, H. R. Hurd
MEFB	E. R. Bull, F. N. Scott, G. F. Draper, D. S. Spencer
MEFBWe	M. Lee, A. B. Sprowles, M. Z. Pider, W. Draper
MEFBWw	A. L. Finlay, E. M. Lee
MES	W. R. Weakley, J. T. Meyers, W. K. Matthews, M. M. Cook, S. H. Wainright
MP&MPW	A. L. Coates, J. C. Auman
MSCC	J. G. Waller, J. C. Robinson
OMJ	W. M. Vories
PCC	J. M. Kinney
PN	J. G. Dunlop, G. W. Fulton, J. Leavitt, L. A. Wells, W. C. Lamott
PS	S. P. Fulton, I. S. McElroy, E. Buchanan, C. K. Cumming
RCA	A. Pieters, A. L. Van Bronkhorst, D. C. Ruigh, H. Kuyper
RCUS	L. A. Lindsay, C. D. Kriete, J. P. Moore
SBC	G. W. Bouldin, J. F. Ray, N. F. Williamson
UB	J. E. Klipp
UCMS	C. E. Robinson, T. A. Young, C. F. McCail

WU (c)	S. A. Pratt
YMJ (c)	H. E. Beatty
YMCAA	R. L. Durgin, G. C. Converse, H. S. Sneyd, A. Jorgensen
YWCAUS	Miss G. M. MacGregor, B. Best

OFFICERS AND COMMITTES

Officers

Chairman—C. A. Logan
Vice-Chairman—T. A. Young
Secretary—R. C. Armstrong
Treasurer—A. J. Stirewalt

STANDINC COMMITTEES

Executive Committee

Term Expires 1923

H. Pedley
G. C. Converse

Term Expires 1924

P. S. Mayer
A. C. Bosanquet
C. B. Tenny

Continuation Committee

Term Expires 1923

Miss C. Loomis
W. Wynd
*D. R. McKenzie
W. H. Clarke
Bishop Welch

Term Expires 1924

Miss Blackmore
L. Layman
W. P. Buncombe
E. H. Zaugg
A. K. Reischauer

Term Expires 1925

G. W. Bouldin
H Pedley
W. M. Vories
A. Jorgensen
R. D. McCoy

Christian Literature Society

Term Expires 1923

Miss A. W. Allen
H. V. S. Peeke
*Bishop Heaslett
G. S. Phelps

Term Expires 1924

A. D. Berry
R. C. Armstrong
C. Noss
Jane N. Scott

Term Expires 1925

Wm. Axling
J. C. C. Newton
A. K. Reischauer
Miss Griswold

Japan Evangelist

Term Expires 1923

Editor in chief, P. S. Mayer
G. S. Patterson
W. M. Vories

Term Expires 1924

Associate Ed, Mrs. Wm. Pearson
Miss Bosanquet
E. T. Iglehart

Examiners Japanese Language

Director of the Japanese Language School Ex-officio

Term Expires 1923

J. E. Detweiler
H. H. Coates
G. W. Bouldin

Term Expires 1924

Miss F. Gardiner
G. M. Rowland
C. Noss
L. J. Shafer

Christian Movement

Term Expires 1923

D. S. Spencer
J. E. Knipp

Term Expires 1924

Edition-in-Chief, D. C. Holtom
Miss Bosanquet
A. Jorgensen

Language School Directors

Term Expires 1923

W. Wynd
W. P. Buncombe
H. V. S. Peeke

Term Expires 1924

G. Bowles
*D. R. McKenzie
Miss A. B. Sprowles

Evangelism

Term Expires 1923

W. P. Buncombe
G. W. Bouldin
Miss A. W. Allen

Term Expires 1924

C. D. Kriete
A. P. Hassell
C. F. McCall

Term Expires 1925

P. B. Waterhouse
G. M. Rowland
*F. W. Steadman

Education

Term Expires 1923

H. F. Woodsworth
Miss L. L. Shaw
Miss Edith Parker

Term Expires 1924

*F. A. Lombard
Mrs. Wm. Pearson
Miss M. Z. Pider

Term Expires 1925

Miss M. M. Cook
A. K. Reischauer
E. T. Iglehart

Sunday School

Term Expires 1923

*C. Hennigar
Miss R. D. Howard
C. Gillett

Term Expires 1924

G. W. Fulton
Miss M. F. Lediard
P. S. Mayer

Term Expires 1925

S. A. Pratt
Wm. Axling
H. V. Stegeman

Social Welfare

Term Expires 1923

Miss Helen Topping
*T. E. Jones
Miss I. McCausland

Term Expires 1924

Mrs. W. D. Cunningham
Miss S. Bauernfeind
Wm. Axling

Term Expires 1925

P. G. Price
H. W. Myers
G. S. Patterson
Roy Smith

International Relations

Term Expires 1923

G. Bowles
W. R. F. Stier
S. H. Wainwright

Term Expires 1924

Bishop Hamilton
*G. W. Fulton
Miss Jane Scott

Term Expires 1925

H. Pedley
D. B. Schneder
Bishop Heaslett

Publicity Committee

Term Expires 1923

D. S. Spencer
Miss O. I. Hodges

A. P. McKenzie
Term Expires 1924
*H. C. Ostrom
W. C. LaMotte
Floyd Shacklock

Newspaper Evangelism
Term Expires 1923
*H. Brokaw
J. P. Nielsen
C. H. Ross

Term Expires 1924
H. Kuyper
C. Noss
W. H. Erskine

Term Expires 1925
W. R. Weakley
W. C. Kerr
Robert Spencer

Necrology
W. E. Towson

Canadian Academy
W. H. Erskine

Statistician
D. S. Spencer

Delegate to Korea
G. W. Bouldin

American School
Edith Parker

Special Committees

1. Commission for Business Bureau
*G. W. Fulton
D. S. Spencer
G. S. Phelps

2. Sanitarium
*F. Parrott
F. A. Lombard
Wm. C. Buchanan
Miss I. S. Blackmore
P. F. Schaffner

3. Statistics
*D. S. Spencer
A. Van Bronkhorst
C. B. Olds
J. P. Nielsen
W. K. Matthews

4. Mutual Fire Protection
*A. J. Sirewalt
P. S. Mayer
D. R. McKenzie

Surveys and Occupation
*D. S. Spencer
W. M. Vories
(with power to co-opt)

The names with a star (*) indicate Convenors

APPENDIX II

THE FEDERATION OF CHURCHES IN JAPAN

List of Officers

Y. Chiba	...President
K. Ishizaka...	...Vice-President
Y. Okazaki	...Vice-President
K. Matsuno...	...Secretary
K. Yamamoto	...Secretary
M. Nishijima	...Treasurer
B. Fukunaga	...Treasurer

Administrative Committee
(Jōgi-iin)

K. Ibuka
K. Ishikawa
I. Iwanuma
D. Hatano
T. Niiyama
S. Nukaga
H. Watanabe
M. Tayama
R. Nakajima
T. Ukai
S. Noguchi
H. Kozaki
K. Kotaira
I. Sato
R. Minami
S. Hirakawa
K. Mori

APPENDIX III

THE FEDERAL COUNCIL OF PROTESTANT EVANGELICAL MISSIONS IN KOREA

Chairman of the Federal Council

(General Council)

W. D. Reynolds	1908
J. R. Moose	1909
D. M. McRae	1910
N. C. Whittemore	1011
C. D. Morris	1912
W. G. Cram	1913
C. F. Bernheisel	1914
L. B. Tate	1915
W. C. Rufus	1916
G. S. McCune	1917
E. J. O. Fraser	1918
Hugh Miller	1919
D. M. Lyall	1920
W. B. Harrison	1921
J. R. Moose	1622

Fraternal Delegates to Japan

S. A. Moffett, W. A. Noble	1913
W. D. Reynolds, J. L. Gerdine	1914
H. G. Underwood	1915
D. A. Bunker	1916
G. Engel	1917
W. R. Foote	1918
J. W. Hitch	1919
L. B. Tate	1920
Hugh Miller	1921
J. R. Moose	1922

OFFICERS OF THE COUNCIL 1922–1923

Chairman	J. R. Moose
Vice-Chairman	D. A. Bunker
Secretary	F. W. Cunningham
Treasurer	T. Hobbs
Librarian	R. C. Coen
Statistician	J. Y. Crothers
Chairman for 1923–1924	D. A. Bunker
Vice-Chairman „ „	E. M. Cable

COMMITTEES

(The convener of committee is designated by an asterisk)

Executive :—J. R. Moose, R. A. Hardie,* T. D. Mansfield, L. B. Tate, A. W. Allen, W, A. Noble, W. N. Blair

Government Relations :—
1923. W. A. Noble, Thomas Hobbs,* F. M. Brockman
1924. J. L. Gerdine, A. F. Robb, W. M. Clark
1925. S. A. Moffett, J. N. McKenzie, Miss J. Marker

Rules and By-Laws :—
1923. S. J. Proctor, W. A. Noble*
1924. H. E. Blair, F, K. Gamble
1925, R. Knox, G. Engel

Survey :—J. N. McKenzie, F. K. Gamb'e,* Miss O. F. Pye

Social Service :—H. A. Rhodes,* Miss H. Tinsley, Miss N. L. Grove, F. M. Brockman, F. J. L. Macrae, M. L. Swinehart

Christian Literature :—Thomas Hobbs, R. A. Hardie,* D. A. Bunker, J. S. Gale

Hymn-Book :—
1923. G. A. Gregg, Mrs. F. M. Brockman, Miss Mary Young
1924. Miss E. Hardie, A. W. Allen, Mrs. W. M. Clark
1925. Mrs. D. L. Soltan, H. D. Appenzeller,* R. Grierson

Nominating :—
1923. A. H. Barker, A. W. Allen
1924. C. D. Morris,* C. A. Clark
1925. J. W. Hitch, S. D. Winn

Arrangements :—T. Hobbs,* J. V. Lacy, Mrs. E. W. Koons

Language School :—
1923. J. S. Gale, J. W. Hitch, E. M. Cable*
1924. H. H. Underwood (Until furlough, then E. W. Koons), Miss A. J. Walter, R. Grierson
1925. W. C. Erdman, Miss A. G. M. Skinner, W. F. Bull

Audit :—J. F. Genso,* F. M. Brockman

Library :—C. S. Deming, F. K. Gamble, R. C. Coen*

On Sunday School Committee until reorganized :—W. N. Blair, Proctor, Macrae, Prestor, Gerdine and Lacy

Business Manager of Publications :—T. Hobbs

Fraternal Delegate to Japan:—W. N. Blair; Alternate, N. C. Whittemore
Promotion of International Friendship: Bishop Herbert Welch,* N. C. Whittemore, W. B. Hunt, L. B. Tate, D. A. MacDonald, F. J. L. Macrae, L. E. Fisher, C. D. Morris, F. M. Brockman, Mrs. A. Chaffin, Bishop Boaz. In addition to the above members this committee, acting under the authority given it by Federal Council, has coopted F. Herron Smith, W. C. Kerr, and W. L. Nash as Secretary.
Fraternal Delegate to Korean Federal Council:—W. A. Noble
Associate Editors of the "Christian Movement":—
1922. H. A. Rhodes
1923. J. W. Hitch
Necrology:—J. S. Gale,* J. F. Preston, Miss A. R. Appenzeller
Editorial Board of the Korea Mission Field:—A. F. DeCamp, Editor in Chief, F. K. Gamble, T. Hobbs, H. A. Rhodes, F. M. Brockman, Mrs. A. Chaffin, J. W. Hitch, R. C. Coen, H. D. Appenzeller.
Prayer Calender:—J. V. Lacy
Kindergarten Work:—Miss C. Brownlee,* Mrs. C. F. Bernheisel, Miss E. M. Dicken
Cooperative Buying:—H. T. Owens,* A. F. DeCamp, J. L. Gerdine, M. L. Swinehart, D. L. Soltau
Educational:—A. L. Becker, H. A. Rhodes,* W. Scott, J. E. Fisher, R. Knox, F. J. L. MacRae, Miss A. R. Appenzeller, Miss M. L. Lewis, Miss L. E. Nichols
Chinese Work:—Mrs. C. S. Deming. (Other members will be as previously appointed by the missions).
Work among Koreans in Japan:—(Members as appointed by missions).

Roll of Delegates

Mission of the Presbyterian Church in the U. S. A. —31—

Miss B. I. Stevens
E. Adams
C. L. Clark
Miss L. Dean
W. M. Baird
W. N. Blair
Miss A. M. McKee
F. S. Miller
H. H. Henderson
A. G. Welbon
Miss H. E. Pollard
*Miss M. L. Hanson
R. E. Winn
R. C. Coen
O. R. Avision
E. H. Miller
N. C. Whittemore
Miss V. F. Ingerson
W. B. Hunt
H. J. Hill
Miss M. Best
J. U. S. Toms
Miss M. L. Lewis
Miss M. Hartness
H. E. Blair
H. A. Rhodes
W. C. Erdman
H. M. Bruen
*A. A. Pieters
F. E. Hamilton
D. L. Soltau

Mission of the Presbyterian Church in the United States —15—

W. A. Linton
W. F. Bull
L. O. McCutchen
S. D. Winn
Miss M. S. Tate
Robert Knox
J. S. Nisbet
M. L. Swinehart
Miss S. A. Colton
Miss M. L. Dodson
J. F. Preston
*W. P. Parker
L. T. Newland
Miss A. L. Greer
Miss Ada McMurphy

Mission of the Methodist Episcopal Church —18—

H. D. Appenzeller
A. L. Becker
Miss B. R. Bair
D. A. Bunker
M. A. B. Chaffin
C. S. Deming
*Not present
Mrs. C. S. Deming
Miss G. L. Dillingham
Miss N. L. Grove
Miss E. I. Haynes
Miss M. I. Hess
J. V. Lacy
Miss J. Marker
C. D. Morris
W. A. Noble
V. H. Wachs
Miss A. J. Walter
Herbert Welch

Mission of the Methodist Episcopal Church, South —14—

J. L. Gerdine
O. C. Mingledorff
V. R. Turner
*Miss A. Graham
*C. N. Weems
*A. W. Wasson
J. W. Hitch
*E. W. Anderson
Miss H. Tinsley
F. K. Gamble
Miss L. Nichols
L. C. Brannan
R. A. Hardie
J. R. Moose

Mission of the Canadian Presbyterian Church —9—

A. H. Barker
A. F. Robb
S. J. Proctor
F. G. Vesey
D. M. McRae
D. A. Macdonald
Miss E. McEachern
Miss J. B. Robb
T. D. Mansfield

Mission of the Presbyterian Church in Austalia —7—

G. Engel
I. N. Mackenzie
F. J. L. Macrae
Miss A. G. M. Skinner
Miss D. Hocking
A. W. Allen
F. W. Cunningham

British and Foreign Bible Society

T. Hobbs

Young Men's Christian Association

F. M. Brockman

Ex-Officio

A. F. DeCamp

APPENDIX IV

ACT CONCERNING JUVENILES

(Translated by CAROLINE MACDONALD in collaboration with Mr. MATSUTARŌ MIYAKE, Councillor to the Department of Justice, Japanese Government).

CHAPTER I

GENERAL PROVISION

Section 1.—"Juvenile" in the sense used in this act, shall apply to any person under 18 years of age.

Section 2.—If not otherwise provided for in this act, juvenile delinquents shall be prosecuted under the general law.

Section 3.—With the exception of Sections 7, 8 and Sections 10–15 (inclusive), this act is not applicable to those who come under the provisions of Sections 8, 9 of the Military or Naval Penal Codes.

(Translator's note: The above sections refer to juveniles attending military or naval schools, or who are in military or naval bands.)

CHAPTER II

PROTECTIVE MEASURES

Section 4.—(a) Juveniles who commit offences or who are adjudged to be criminally inclined may be dealt with according to the following measures: The Juvenile Court may

(1) admonish the juvenile;
(2) entrust such admonition to school principals;
(3) require the juvenile to take a written oath not to repeat the offense;
(4) hand the juvenile over, under certain circumstances, to a guardian or custodian (e.g. parents, employer, etc.);
(5) entrust the juvenile to a temple, church or other protective institution suited to the individual case of such juvenile;
(6) entrust the juvenile to the supervision of a probation officer;
(7) commit the juvenile to a reformatory;
(8) commit the juvenile to a house of correction;
(9) commit or entrust the juvenile to a hospital.

(b) These measures may be employed together or separately according to necessity.

Section 5.—Execution of the measures stated in Section 4 (a), Subdivisions 5–9 (inclusive), may be applied continuously until the delinquent reaches the age of 23, or may be abolished or altered at any time during the period of their application.

Section 6.—(a) Juveniles, the execution of whose penalty is suspended, or who are released on parole, shall be placed under the supervision of probation officers during the time of the suspension of said penalty, or during parole.

(b) If necessity exists in cases stated in Section 6 (a), the treatment stated in Section 4 (a), Subdivisions 4, 5, 7–9 (inclusive), may be applied also.

(c) If the treatment stated in Section 4 (a), Subdivisions 7, 8 is applied in the cases stated in Section 6 (a), the supervision of the probation officer may be suspended during the application of such treatment.

CHAPTER III

Penal Measures

Section 7.—(a) Juveniles under 16 years of age at the time of committing crime shall not be liable to capital punishment nor to life imprisonment. If a crime adjudged to be worthy of such penalties should be committed, penalties ranging from ten to fifteen years' imprisonment (with or without hard labor) shall be imposed.

(b) Juveniles who have committed such crimes as are stated in Sections 73, 75, 200 of the Penal Code do not come under the ruling of Section 7 (a).

(Translator's note: e.g. lèse majesté, treason, crimes against parents, etc).

Section 8.—(a) Juveniles who have committed crimes which, according to the general law, are adjudged to be worthy of penalties of more than three years' imprisonment (with or without hard labor) may be sentenced to the minimum or maximum limit within the extent of said penalty. If they are adjudged to be worthy of a penalty which, according to the general law, has a minimum of more than five years, the minimum shall be five years.

(b) A penalty imposed according to Section 8 (a) shall not be longer than five years in its minimum, nor longer than ten years in its maximum limit.

(c) Section 8 (a), (b) shall not be applied when the execution of the penalty is suspended.

Section 9.—(a) The execution of penalty for juveniles who have received a penal sentence (with or without hard labor) shall be carried out in prisons specially made for the purpose, or in special places provided in certain prisons.

(b) Even when juveniles have reached the age of 18, the execution of the penalty may be continued, up to the age of 23 years.

Section 10.—Juveniles who have been sentenced to imprisonment (with or without hard labor) shall be eligible for provisional release after the following terms shall have passed:

1. Seven years in the case of a life penalty.
2. Three years in cases provided for in Section 7 (a).
3. One third of minimum limit in cases provided for in Section 8 (a), (b).

Section 11.— a) In case of a life penalty for juveniles, the execution of the penalty shall be considered to be completed when ten years shall have passed after provisional release was granted.

(b) The same decision as in Section 11 (a) may be made with reference to the provisions made in Section 7 (a), and in Section 8 (a, (b).

Section 12.—Provisions concerning provisional release of juveniles shall be regulated by decrees of the Minister of Justice.

Section 13.—Jnveniles shall not be sentenced to imprisonment in default of paying a fine.

Section 14.—(a) With reference to a person who has committed a crime while still a juvenile and for which a penalty less than capital punishment or life imprisonment has been imposed, such a person, when the sentence shall have been finished or considered finished, shall be regarded as having the status of an ordinary citizen; e.g. the rules regarding the disabilities of offenders shall not be applied to him.

(b With reference to a person who has committed a crime while still a juvenile, and who has received a sentence with the execution of penalty suspended, such a person shall be regarded as coming under the application of Section 14 (a) at the beginning of the time of such suspension.

(c) In the case of Section 14 (b), if the suspension of execution of penalty has been revoked, such a person shall be regarded as having been sentenced at the time of the revocation of such suspension of execution, so far as the rules concerning the disabilities of offenders apply.

CHAPTER IV

Establishment of Juvenile Court

Section 15.—A Juvenile Court shall be established in order to provide protective measures for juveniles.

Section 16.—The establishment, jurisdiction and abolition of said Juvenile Court shall be regulated by Imperial edict.

Section 17.—The Juvenile Court shall come under the supervision of the Minister of Justice. The Minister of Justice may entrust the supervision of the Juvenile Court to the President of the Court of Appeal, or to the President of the District Court.

Section 18.—Judges, probation officers and clerks shall be appointed for the Juvenile Court.

Section 19.—One judge shall sit on any given case in the Juvenile Court. (Translator's note: In the District Court in Japan three judges sit together, and in the Supreme Court, five.)

Section 20.—(a) The Juvenile Court judge shall control the business of the Juvenile Court, and shall have supervision of all under officials.

(b) Where more than one judge is provided for in a Juvenile Court, the senior judge shall exercise the competency stated in Section 30 (a).

Section 21.—A judge of an ordinary court may at the same time be appointed judge of the Juvenile Court. A Juvenile Court judge who has the capacity to be a judge of an ordinary court may at the same time be appointed judge of an ordinary court.

Section 22.—If the Juvenile Court judge has reason to believe that the equity of his judgment may be doubted, he may refuse to exercise the function.

Section 23.—(a) Probation officers shall assist the Juvenile Court judge, provide material for judgment and exercise the function of supervision of juveniles.

(b) The function of probation officer may be entrusted by the Minister of Justice to persons who have had experience in the protection and education of juveniles, or to any other suitable persons.

Section 24.—The clerk of the Juvenile Court shall, under the direction of the upper officials, arrange documents which relate to the procedure of the Juvenile Court, and attend to the ordinary miscellaneous business thereof.

Section 25.—The Juvenile Court and probation officers may in the exercise of their functions entrust any part thereof which they deem desirable to institutions or to any officials thereof, or may ask any necessary aid.

CHAPTER V

Jurisdiction of the Juvenile Court

Section 26.—Juveniles who are alleged to have committed crimes, the procedure of whose case falls under the special jurisdiction of the Supreme Court, do not come under the jurisdiction of the Juvenile Court.

Section 27.—The following juveniles do not come under the jurisdiction of the Juvenile Court unless they shall have been committed thereto by an oridinary court or by the procurator:—

1.—Those who have committed crimes whose penalty would be capital punishment, life imprisonment, or imprisonment for more than three years (with or without hard labor).

2.—Those over 16 years who have committed crimes.

Section 28.—(a) Juveniles who are being dealt with under the ordinary penal procedure do not come under the jurisdiction of the Juvenile Court.

(b) Juveniles under 14 years of age do not come under the jurisdiction of the Juvenile Court, except when committed thereto by a Prefectural Governor.

Section 29.—Any person who considers that a juvenile should be brought under the jurisdiction of the Juvenile Court shall notify said Court or any of its officials of the case.

Section 30.—(a) In the notification above stated, reasons for such notification should be made clear; the name, residence, age, occupation, character, etc., of both the juvenile and his guardians should be stated where possible; and any other available material for the information of the Juvenile Court should be submitted.

(b) Such notification may be made in writing or orally, but if it is made orally, it shall be put in writing by an official of the Juvenile Court.

Section 31.—(a) If the Juvenile Court considers it necessary to bring a juvenile before said Court, it shall investigate the character, family circumstances, physical and mental condition, past record, degree of education etc. of said juvenile.

(b) The Juvenile Court shall have a physician's examination made if possible of the physical and mental condition of the juvenile brought before said Court.

Section 32.—The Juvenile Court may order the probation officers to make all necessary investigations.

Section 33.—(a) The Juvenile Court may order the guardian or guardians of the juvenile to investigate the facts of the case, or may entrust the investigation to some protective institution.

(b) Said guardian or protective institution may offer material for the information of the Juvenile Court.

Section 34.—(a) The Juvenile Court may summon any persons to appear before said Court to give evidence (expert or otherwise) which shall be considered necessary for the investigation of the case.

(b) In the case stated in Section 34 (a), the Juvenile Court shall write the summary of the evidence if it is considered necessary to do so.

Section 35.—Persons stated in Section 34 (a) may claim expenses according to provisions made in decrees covering such matters.

Section 36.—The Juvenile Court may order the probation officer to present the juvenile with himself before said Court at any time, if it is deemed necessary to do so.

Section 37.—(a) The Juvenile Court as it sees fit may order any one of the following measures provisionally. The Juvenile Court may:

1.—entrust the juvenile to guardian, either conditionally or unconditionally;

2.—entrust the juvenile to a temple, church, or other protective institution;

3.—entrust the juvenile to a hospital;

4.—entrust the juvenile to the supervision of a probation officer.

(b) In unavoidable cases, the Juvenile Court may entrust the juvenile provisionally to a reformatory or to a house of correction.

(c) If any of the measures stated in Section 37 (a), subdivisions 1,2,3, are ordered, the Juvenile Court shall at the same time entrust the juvenile to the supervision of a probation officer.

Section 38.—Measures stated in Section 37 may at any time be altered or abolished.

Section 39.—In cases stated in Sections 36, 37, 38, the Juvenile Court shall notify the juvenile's guardian of its decision as soon as possible.

Section 40.—If the Juvenile Court decides after investigation that a case should be proceeded with, it shall set the time for the trial.

Section 41.—(a) If the Juvenile Court decides that a trial shall not be proceeded with, it shall abolish any measure previously ordered according to the provisions of Section 37.

(b) The provisions of Section 39 shall be applicable to the case stated in Section 41 (a).

Section 42.—(a) If the Juvenile Court decides that a trial shall be proceeded with, said Court may of its own volition nominate a counsel for the juvenile, if it is considered necessary. The juvenile, guardian or protective institution concerned may, on their part, nominate a counsel, subject to the permission of said Court.

(b) Such counsel shall be chosen from among lawyers, persons engaged in juvenile protection, or any other persons whom the Juvenile Court may permit to be chosen.

Section 43.—(a) The Juvenile Court judge and clerk shall be present at all sessions of said Court.

(b) The probation officer may be present at the trial.

(c) The juvenile, his guardian and counsel shall be summoned to the trial, except that the guardian need not be summoned when the Juvenile Court considers it to be unnecessary.

Section 44.—(a) The probation officer, guardian and counsel may express their opinions at the trial.

(b) The Juvenile Court may ask the juvenile to retire during the statement of above mentioned opinions, except when there is reason for his being present, when said Court may ask him to remain.

Section 45.—The trial shall be carried on "in camera," but the Juvenile Court may permit any relative of the juvenile, persons engaged in juvenile protection, or any other persons whom said Court may allow, to attend the trial.

Section 46.—When the trial is completed, the Juvenile Court shall render its final decision in accordance with the provisions set forth in Section 47–54 (inclusive).

Section 47.—(a) If the Juvenile Court considers that the juvenile should be prosecuted before the Penal Court, it shall refer the case to a procurator of a competent court.

(b) In event of a case having been previously referred to the Juvenile Court from an ordinary court or a procurator, but when on account of newly discovered facts, it is deemed necessary that the juvenile should be prosecuted before the Penal Court, the Juvenile Court shall take the steps stated in Section 47 (a), after consulation with a procurator.

(c) When the Juvenile Court takes the steps stated in Section 47 (a), (b), said Court shall notify the same to the juvenile and his guardian.

(d) The procurator shall notify the Juvenile Court of the measures which he has taken concerning the case referred to him according to the provisions of Section 47 (a), (b).

Section 48.—(a) If the Juvenile Court decides that a juvenile should be admonished, said Court shall point out his wrong behavior and instruct him in the matters which he must observe thereafter.

(b) In the case stated in Section 48 (a), the Juvenile Court shall order the guardian and counsel when possible to be present.

Section 49.—If the Juvenile Court decides to entrust a juvenile to a school principal to be admonished, said Court shall inform the principal of the necessary matters and notify him to give said admonition to the juvenile.

Section 50.—(a) If the Juvenile Court decides to require a juvenile to promise by oath to reform, it shall have him present a written oath.

(b) In the case stated in Section 50 (a), the Juvenile Court shall order the guardian when possible to be present and require him to sign the written oath jointly with the juvenile.

Section 51.—If the Juvenile Court decides to entrust, under certain conditions a juvenile to his guardian it shall instruct said guardian in the matters necessary for the protection and supervision of said juvenile.

Section 52.—If the Juvenile Court decides to entrust a juvenile to a temple, church, protective institution, or to any suitable person or persons, it shall instruct said trustee or trustees in such matters as shall serve for information with regard to the future treatment of the juvenile, and shall entrust to said trustee or trustees the responsibility for the protection and supervision of said juvenile.

Section 53.—If the Juvenile Court decides to commit a juvenile to the supervision of a probation officer, it shall instruct him in the matters necessary for the protection and supervision of such juvenile.

Section 54.—If the Juvenile Court decides to commit or entrust a juvenile to a reformatory, house of correction or hospital, it shall instruct the superintendent thereof in such matters as shall serve for information

regarding the future treatment of the juvenile, and shall deliver the juvenile to said person.

Section 55.—If the Juvenile Court ordes any of the measures stated in Sections 52, 53, 54 for a juvenile who is adjudged to be criminally inclined, said Court shall obtain the consent to excute such measures from parent or those with parental authority, legal guardian, head of family, or other guardians, if such guardianship exists.

(Translator's note:—If there is more than one guardian of the juvenile, the consent is required only from the one who has direct responsibilty for the protection and supervision of the juvenile).

Section 56.—The Juvenile Court shall draw up the protocols which shall make the case clear, and the final decisions; and shall arrange any other necessary matters.

Section 57.—If the Juvenile Court decides to carry out any of the measures stated in Sections 48–52 (inclusive), and in Section 54, it may require a report of the results from guardian, school principal, trustee, or superintendent of reformatory, house of correction or hospital.

Section 58.—If the Juvenile Court decides to carry out any of the measures stated in Sections 51, 52, it shall order a probation officer to observe the results and to give proper instructions.

Section 59.—(a) If the Juvenile Court, after it has ordered any of the measures stated in Section 48–54 (inclusive), finds that the case belongs to the cases stated in Sections 26, 27, even when the case had been previously referred to the Juvenile Court by the ordinary court or the procurator, it shall abolish the measures alteady ordered and refer the case to the procurator of a competent court, after consultation with said procurator.

(b) The Juvenile Court may take similar measures to those stated in Section 59 (a) when it finds it impossible to continue the measures stated in Section 4 (a), subdivisions 7, 8 for a juvenile who has committed a crime adjudged to be worthy of imprisonment without hard labor, or any heavier penalty.

Section 60.—If the Juvenile Court entrusts a juvenile to a temple, church or protective institution, or to any suitable person or persons, or commits or entrusts him to a hospital, said Court may pay all the expenses so caused or some part thereof to those to whom the juvenile has been entrusted or committed.

Section 61.—(a) All the expenses stated in Section 35 and in Section 60, those incurred in the house of correction, or some part thereof, may, by order of the Juvenile Court, be collected from the juvenile himself, or from one who has the legal duty to support him.

(b) The provisions of Section 208 of "The Act Concerning Non-litigable Procedure" applies correspondingly to the collection of the expenses stated in Section 61 (a).

CHAPTER VI

Penal Procedure of the Ordinary Court

Section 62.—If a procurator in a criminal case against a juvenile considers it necessary to order any measures stated in Section 4, rather than to inflict a penalty upon him, he shall transfer the case to the Juvenile Court.

Section 63.—A juvenile who has received treatment according to the measures stated in Section 4 (a) cannot be accused again on account of the

same case; nor for any other case involving his previous conduct which would be adjudged to be worthy of a penalty lighter than the one for which he has already received the above treatment.

Section 64.—(a) In a criminal case against a juvenile, the investigations stated in Section 32 may be made.

(b) Investigations concerning the personal circumstances of a juvenile may be entrusted to a probation officer.

Section 65.—The Court may conduct the investigations stated in Section 64 before the time of the public hearing, or entrust them to one of the judges who are sitting on the case.

Section 66.—(a) The Court or the judge of preliminary examination may order on its or his own volition the provisional measures stated in Section 37, on the application of the procurator.

(b) The provisions of Sections 38, 39 apply correspondingly to the case above.

Section 67.—(a) Warrant of detention can not be issued for juveniles, except in unavoidable cases.

(b) A juvenile shall be kept isolated in the cell of detention except when special reasons make it inadvisable.

Section 68.—The detained juvenile shall be prevented from coming into contact with other detained person.

Section 69.—The procedure of a criminal case against a juvenile, even when it has connection with some other criminal case, shall be carried out separately from the later, so far as this does not interfere with legal procedure.

Section 70.—The Court may, if circumstances require, order a juvenile to retire from the court room during the process of the trial.

> (Translator's note:—According to the ordinary rules of procedure, the accused shall be present during the trial, except only when it is believed that a witness will not tell the truth in the presence of the accused. The above may be applied in the case of juveniles, if there is fear that the speech of the witnesses or experts, or the arguments of advocates or other persons interested may have a bad influence on said juvenile).

Section 71.—(a) If the Court of the first instance or the second instance considers it advisable to apply to the accused juvenile any of the measures in Section 4 (a), it shall refer the case to the Juvenile Court.

(b) The procurator may enter a complaint against this decision, provided he does so within three days.

Section 72.—The provisional measures taken according to Section 66 lose their effect when the final judgment becomes valid.

Section 73.—The provisions of Sections 42, 43 (b), (c), and Section 44 apply correspondingly to the procedure of the public trial; and the provisions of Sections 60, 61 apply correspondingly to the procedure of the preliminary examination or the public trial.

CHAPTER VII

PENALTIES

Section 74.—(a) Facts disclosed at a trial of the Juvenile Court, or at the proceeding of a preliminary examination, or at a public hearing of criminal

cases against juveniles, shall not be published in a newspaper or in any other printed matter.

(b) If the provisions of Section 74 (a) are violated, the editor and publisher in case of a newspaper, and the writer and publisher in case of any other printed matter, shall be punished by imprisonment (without hard labor) for a term not exceeding one year, or by a fine not exceeding one thousand yen.

(Translator's note:—The purpose of this provision is to prevent the increase of crime caused by the imitative instinct of juveniles, and at the same time to protect the juvenile from shame. It is not forbidden, however, to write down the facts for the purpose of scientific study).

ACT CONCERNING HOUSES OF CORRECTION

Section 1.—A House of Correction is an institution to which juveniles may be committed by the Juvenile Court, or permitted to enter according to the provisions of Section 882 of the Civil Code.

(Translator's note:—Section 882 of the Civil Code:

(a) A parent who exercises parental authority may punish his child within the limits of necessity, or may with the permission of the Court place him in a correctional institution.

(b) The period for which a child may be placed in such an institution shall be determined by the Court, and shall not exceed six months. Such period may be shortened or terminated on the application of the parent).

Section 2.—Juveniles who have reached the age of 23 years shall neither be taken into nor allowed to remain in a House of Correction.

Section 3.—Juveniles who are provisionally committed to a House of Correction by a Juvenile Court, an ordinary court or a judge of preliminary examination shall be kept in a special part of the House of Correction, separated from other juveniles.

Section 4.—Separate Houses of Correction for juveniles shall be established for the two sexes.

(Translator's note: One House of Correction shall be established for male juveniles and one for female juveniles in each district, and they must be kept entirely separate from each other.)

Section 5.—Juveniles under 16 years of age, and juveniles over 16 years of age shall be kept separate from each other.

Section 6.—Houses of Correction shall be established by the government.

Section 7.—Houses of Correction shall be placed under the direction of the Minister of Justice.

Section 8.—(a) The Minister of Justice shall require officials to inspect the Houses of Correction at least once in every six months.

(b) The Juvenile Court judge shall visit the Houses of Correction at times.

Section 9.—The Houses of Correction, having for their purpose the correcting of the character of juveniles, shall, while maintaining strict

discipline, provide mental and moral education, and shall teach trade which will fit the juveniles for earning a livelihood.

Section 10.—The Superintendent of a House of Correction may punish juveniles within provisions of decrees issued by the Minister of Justice.

Section 11.—The Superintendent of a House of Correction, with the permission of the Juvenile Court, may exercise in unavoidable cases the function of parent or guardian of those juveniles who are in the House of Correction or who have been released on provisional parole.

Section 12.—The Superintendent of a House of Correction, when he believes that the purpose for which a juvenile who has been committed to said House of Correction has been accomplished, may release said juvenile with the permission of the Juvenile Court.

Section 13.—(a) The superintendent of a House Correction with the permission of the Juvenile Court may release on provisional parole juveniles committed to the House of Correction from said Court.

(b) Juveniles relased on provisional parole shall be placed under the supervision of probation officers during the period of such provisional parole.

Section 14.—If during the period of provisional parole the conditions of such parole are not met, the Superintendent of a House of Correction, with the permission of the Juvenile Court, may withdraw the permission for said parole.

Section 15.—(a) If a juvenile in a House of Correction, or a juvenile relased on provisional parole escapes, the officials of the Juvenile Court or of the House of Correction shall have authority to seize him.

(b) In the case stated in Section 15 (a), the provisions of Section 25 (Act Concerning Juveniles) may be applied.

Section 16.—If any regulations concerning the treatment of juveniles, which are not stated in the "Act Concerning Houses of Correction," need to be made they shall be decided by decrees of the Minister of Justice. The Superintendent of a House of Correction, with the permission of the Minister of Justice, may settle the details of such decrees.

Section 17.—The provisions of Sections 15, 16 are applicable to all persons provisionally committed to the House of Correction by the Juvenile Court, the ordinary court or the judge of preliminary examination.

APPENDIX V

LAW PROHIBITING THE USE OF ALCOHOLIC BEVERAGES BY MINORS

Article I

Section 1. Minors are prohibited from using alcoholic liquors as beverages.

Section 2. Parents, or those who exercise the authority of parents over minors, are to prevent their charges from using alcoholic beverages, in case they are aware that they are so doing.

Section 3. Dealers in alcoholic beverages are neither to sell for purposes of trade nor to supply alcoholic beverages to minors, while knowing that they are to be consumed by them.

Article II

Alcoholic beverages or utensils for drinking in the possession of minors for their own use may be confiscated by the authorities, thrown away or disposed of in whatever manner necessary.

Article III

Persons who violate Sections 2 or 3 of Article I shall be fined.

Article IV

Section 1. In case dealers or suppliers of alcoholic beverages to minors are either minors or incompetent persons, the penalties provided in this law shall be inflicted upon their legal representatives.

Exception. This Section is not to apply in case the minor possesses the same ability respecting the business as a person who has attained majority.

Section 2. Dealers or suppliers of alcoholic beverages cannot escape the penalties of this law on the ground that the offence was not committed under their direction, in case their representatives, heads of their families, members of their household, lodgers, employees or other operatives act in contravention of the present law.

This law shall come into force beginning April 1, 1922.

(*Kampō*, March 29, 1922).

APPENDIX V

PROHIBITING THE USE OF ALCOHOLIC BEVERAGES BY MINORS

JAPAN MISSIONARY DIRECTORY

April 15, 1923

JAPAN MISSIONARY DIRECTORY

April 15, 1923

LIST OF MISSION BOARDS AND CHURCHES

With names of Mission secretaries and statisticians on the field.

(The initials used are the standard forms for America, India, China and Japan).

1.	ABCFM.	American Board of Commissioners for Foreign Missions. *Rev. E. S. Cobb.*
2.	ABF.	American Baptist Foreign Missionary Society. *Rev. C. B. Tenny*, Secretary. *Miss Louise F. Jenkins*, Statistician.
3.	AEPM.	Allgemeiner Evangelisch-Protestantischer Missions-verein. *Rev. Emil Schiller.*
4.	AFP.	Foreign Missionary Association of Friends of Philadelphia. *Mr. G. Burnham Braithwaite.*
5.	AuBM.	Australian Board of Missions (Anglican). *Rev. E. R. Harrison.*
6.	AG.	Assembly of God. *Mr. J. W. Juergensen.*
7.	BS.	American Bible Society. *Rev. K. E. Aurell.* British and Foreign Bible Society, and National Bible Society of Scotland. *Mr. F. Parrott.*
8.	CC.	Mission Board of the Christian Church (American Christian Convention). *Miss Martha R. Stacey.*
9.	CG.	Church of God. *Mr. Adam W. Miller.*
10.	CLS.	Christian Literature Society. *Rev. S. H. Wainright.*
11.	CMA.	Christian and Missionary Alliance. *Rev. C. P. Green.*
12.	CMS.	Church Missionary Society. Central Japan, *Rev. W. P. Buncombe*, Secretary. Kyūshū, *Rev. J. Hind*, Secretary. Hokkaidō, *Rev. G. J. Walsh*, Secretary. *Bishop H. J. Hamilton*, Statistician for Sei Kō Kwai.
13.	DH.	Door of Hope.
14.	EC.	Evangelical Church of North America. *Rev. P. S. Mayer.*
15.	FMA.	General Mission Board of the Free Methodist Church of North America. *Rev. H. H. Wagner*, Secretary. *Miss Gertrude B. Aylard*, Statistician.
16.	HFMA.	Hephzibah Faith Missionary Association. *Miss Susan E. Beers.*
17.	Ind.	Independent of any Society.
18.	JEB.	Japan Evangelistic Band. *Mr. James Cuthbertson.*
19.	JBTS.	Japan Book and Tract Society, *Mr. George Braithwaite.*

21. JRM. Japan Rescue Mission. *Miss M. Whiteman.*
22. KK. Kumiai Kyōkwai (Congregationalist). *Rev. Kunejō Ameda*, 25 Nakanoshima, 2 Chōme, Kita Ku, Osaka.
23. LCA. Board of Foreign Missions of the United Lutheran Church in America. *Rev. A. J. Stirewalt.*
24. LEF. The Lutheran Gospel Association of Finland. *Rev. T. Minkkinen.*
25. MCC. Methodist Church of Canada. *Rev. D. R. McKenzie*, and *Miss M. A. Robertson.*
26. MEFB. Board of Foreign Missions of the Methodist Episcopal Church. *Rev. G. F. Draper*, Secretary. *Rev. Robert S. Spencer*, Statistician.
East Japan Woman's Conference. *Miss A. B. Sprowles.*
West Japan Woman's Conference. *Miss E. M. Lee.*
27. MES. Board of Foreign Missions of the Methodist Episcopal Church South. *Rev. J. W. Frank.*
28. (a) MP. Board of Foreign Missions of the Methodist Protestant Church. *Rev. E. I. Obee.*
(b) MPW. Woman's Foreign Missionary Society of the Methodist Protestant Church. *Miss Olive I. Hodges.*
29. MSCC. Missionary Society of the Church of England in Canada. *Bishop H. J. Hamilton.*
30. NC. Nazarene Church. *Mr. I. B. Staples.*
31. NKK. Nihon Kirisuto Kyōkai (Presbyterian & Reformed). *Mr. Misaburō Inouye*, Dendō Kyoku, 10 Omote Sarugaku Chō, Kanda, Tokyo.
32. NMK. Nihon Methodist Kyōkai (MCC, MEFB, MES.), *Rev. Kameji Ishizaka*, Dendō Kyoku, c/o Kyō Bun Kwan, Tōkyō.
33. NSK. Nippon Sei Kō Kai (CMS, MSCC, PE, SPG & AuBM) *Bishop H. J. Hamilton*, Statistician.
34. OMJ. Ōmi Mission. *Mr. E. V. Yoshida*, Hachiman, Ōmi.
35. OMS. Oriental Missionary Society. *Rev. E. A. Kilbourne.*
36. PBW. Pentecost Bands of the World. *Rev. Fred Abel.*
37. PE. Domestic & Foreign Missionary Society of the Protestant Episcopal Church in America. *Rev. N. S. Binsted.*
38. PN. Board of Foreign Missions of the Presbyterian Church, in the United States of America. *Rev. W. C. Lamott*, Secretary. *Rev. Edw. M. Clark*, Statistician.
39. PS. Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian), *Rev. W. A McIlwaine.*
40. RCA. Reformed Church in America. *Mr. George W. Laug.*
41. RCUS. Reformed Church in the United States. *Rev. E. H. Guinther*, Secretary. *Rev. Christopher Noss*, Statistician.
42. RC. Roman Catholic Church.
43. ROC. Russian Orthodox Church. *Archbishop Sergius.*
44. SA. Salvation Army. *Lieut. Commissioner Charles Duce.*
45. SAM. Scandinavian Alliance Mission. *Rev. Joel Anderson.*
46. SBC. Southern Baptist Convention. *Rev. C. W. Boudin.*
47. SDA. Seventh Day Adventists. *Mr. H. J. Perkins.*

48.	SPG.	Society for the Propagation of the Gospel in Foreign Parts. South Tōkyō Diocese, *Rev. W. F. France.* Ōsaka Diocese, *Bishop Foss.*
50.	UB.	Foreign Missionary Society of the United Brethren in Christ. *Rev. J. Edgar Knipp.*
51.	UCMS.	United Christian Missionary Society. *Rev. T. A. Young*, Secretary. *Miss Gretchen Garst*, Statistician.
52.	UGC.	Universalist General Convention. *Rev. S. G. Ayres.*
53.	WM.	Wesleyan Methodist Connection of America. *Rev. M. A. Gibbs.*
54.	WU.	Woman's Union Missionary Society of America. *Miss M. E. Tracey.*
55.	YMJ.	Yotsuya Mission. *Mr. W. D. Cunningham.*
56.	YMCA-A.	Young Men's Christian Association (American International Committee). *Mr. G. S. Phelps.*
	YMCA-T.	Government School Teachers Affiliated with YMCA. *Mr. G. S. Phelps.*
57.	YWCA.	Young Women's Christian Association of the United States of America. Secretary, *Miss Jane N. Scott.* Statistician, *Miss Leona O. Scott.*
58.	WSSA.	World's Sunday School Association. *Mr. Horace E. Coleman.*

FORMOSA

59.	EPM.	Foreign Missions of the Presbyterian Church of England. *Rev. Thomas Barclay.*
60.	PCC.	Board of Foreign Missions, Presbyterian Church in Canada. *Mr. K. W. Dowie.*

ALPHABETICAL LIST

The order is as follows: Name; Year of Arrival in Japan or of joining the mission; Initials of Missionary Society or Board; Address; Postal Transfer Number and Telephone Number. (A)=Absent.

A

Abel, Rev. Fred, & W., 1913, PBW, 391 Kashiwagi, Yodobashi Machi, Tōkyō Fu.

Ackison, Miss Winnifred Maude, 1919, PPC, 79 Miyamae Chō, Taihoku, Formosa.

Acock, Miss Amy A., 1905, ABF, 50 Shimotera Machi, Himeji.

Acock, Miss Winifred M., 1922, ABF, 10 Fukuro Machi, Surugadai, Tōkyō.

Adair, Miss Lily, 1911, PCC, 79 Miyamae Chō, Taihoku, Formosa.

Adams, Miss Alice P., 1891, ABCFM, 95 Kadota Yashiki, Okayama.

Adams, Mr. Roy P., & W., 1916, HFMA, 2124 Minami Ōta, Yokohama. (A)

Adanez, Rev. Isidoro, 1906, RC, Tenshu Kōkyōkai, Maru no Uchi, Uwajima, Ehime Ken.

Adelindis, Sister, 1922, RC, Sei Rei Shokugyō Gakkō, Narayama, Akita.

Ainsworth, Rev. F., & W., 1915, MCC, 216 Sengoku Machi, Toyama. (F. C. Kanazawa 3324).

Airo, Miss Jenni, 1907, LEF, (A) Karkun Kansanopisto, Finland.

Akard, Miss Martha B., 1913, LCA, 337 Azai Haruyoshi, Fukuoka.

Albrecht, Miss Helen R., 1921, MEFB, Fukuoka Jo Gakkō, Fukuoka.

Aldrich, Miss Martha, 1888, PE, (Retired), Kami Kyoku, Bishamon Chō, Kyōto.

Alexander, Miss Elizabeth V., 1903, MEFB, 12 Kita Ichijō, Higashi 7 Chōme, Sapporo, Hokkaidō.

Alexander, Miss Grace A., 1910, CG, 30 Oiwake Chō, Hongō Ku, Tōkyō.

Alexander, Miss M. V., 1919, PN (A), c/o Mrs. G. R. Shelton, University of Saskatchewan, Saskatoon, Saskatchewan, Canada.

Alexander, Rev. R. P., 1893, & W., 1896, MEFB, 2 Aoyama Gakuin, Shibuya Machi, Tōkyō Fu. (Tel. Shiba 5002).

Alexander, Miss Sallie, 1894, PN, Ikeda, Tōkyō Fu.

Alexander, Mrs. T. T., PN, (A), c/o Mrs. G. R. Shelton, University of Saskatchewan, Saskatoon, Saskatchewan, Canada.

Allen, Miss A. W., 1905, MCC, 380 Sunahara, Yanagi Shima, Kameidō, Tōkyō Fu.

Allen, Miss Carolyn E., 1919, YWCA, 84 Roku Chōme, Honchō Dōri, Yokohama.

Allen, Mr. G. C, YMCA-T, Tokai Chū Gakkō, Nagoya.

Allen, Miss Thomasine, 1915, ABF, 2 Nakajima Chō, Sendai.

Alvarez, Rt. Rev. Jose M., 1904, RC, 124 Honchō, Tokushima.
Ambler, Miss Marietta, 1916, PE, Maruta Machi, Hiromichi Kado, Kyōto.
Anchen, Rev. Pierre H., 1903, RC, Mura-uchi, Kameda, Hakodate, Hokkaidō.
Anderson, Mr. A. N., & W., 1914, SDA, Box 7, Yodobashi P. O., Tōkyō.
Anderson, Rev. Joel, 1900, SAM, 920 Nakano, Tōkyō Fu.
Anderson, Miss Myra P., 1922, MES, 8 Akashi Chō, Kyōbashi Ku, Tōkyo.
Anderson, Miss Ruby L., 1917, ABF, (A) Gothenburg, Nebraska, U. S.A.
Andrews, Rev. Eric L., 1912, & W. 1922, PE, Hodono, Naka Machi, Akita.
Andrews, Rev. R. W., & W., 1897, PE, 48 Minami Chō, Itchūme, Aoyama, Tōkyō.
Andrews, Miss Roslyn W., 1921, PE, 48 Minami Chō, Itchōme, Aoyama, Tōkyō.
Andrews, Miss Sarah S., 1919, Indok, Okitsu, Shizuoka Ken. (A)
Andrieu, Rev. Marcel Joseph, 1911, RC, Nariko, Hamamatsu.
Ankeney, Rev. Alfred, 1914, & W., 1923, RCUS, 10 Daiku Machi, Aomori.
Appolinaria, Sister Superior, RC, and 14 Sisters, Tenshi Byōin, Kita 12 Jō, Higashi 3 Chōme, Sapporo.
Archer, Miss A. L., 1899, MSCC. (A)
Armbruster, Miss Rose T., 1903, UCMS, 354 Nakazato, Takinogawa, Tōkyō Fu. (Tel. Koishikawa 523).
Armstrong, Miss M. E., 1903, MCC, Sogawa Cho, Toyama.
Armstrong, Rev. R. C, Ph. D., & W., 1903, MCC, 23 Kamitomizaka Chō, Koishikawa, Tōkyō. (Tel. Koishikawa 3516).
Armstrong, Mr. V. T., & W., 1921, SDA, Box 7, Yodobashi P. O., Tōkyō.
Asbury, Miss Jessie J., 1901, UCMS, 481 Yoshino Dōri, Higashi Tengachaya, Ōsaka Fu.
Ashbaugh, Miss Adella M., 1901, MEFB, Kwassui Jo Gakkō, Nagasaki.
Ashbrooke, Mr. F. F., 1921, YMCA-T, c/o YMCA., Nagoya.
Atkinson, Miss Maria J., 1899, PS, Takamatsu.
Augustin, Rev., RC, Trappist Monastery, Ishibetsu Mura, Kami Iso-gōri, Hokkaidō.
Auman, Rev. J. C., & W., 1921, MP, 43 Chōkyūji Machi, Nagoya.
Aurell, Rev. Karl E., & W., 1891, ABS, American Bible Society, Owari Chō, Ginza, Tōkyō (Tel. Ginza 1909. F. C. Tōkyō 18410).
Aurientis, Rev. Pierre, Hon. Vicar General, 1878, RC, Ōsaka.
Austen, Rev. W. T., & W., 1873, Ind., 60-C Bluff, Yokohama.
Averick, Sister Felicia, 1911, RC, Sei Rei Shokugyō Gakkō, Narayama, Akita.
Axling, Rev. Wm., D. D., & W., 1901, ABF, 10 Fujimi Chō, 6 Chōme, Kōjimachi, Tōkyō.
Aylard, Miss Gertrude, 1920, FMA, 1260 Oaza Tennōji, Tennōji Mura, Ōsaka.
Ayres, Rev. J. B., D. D., 1888, & W., 1922, PN, 740 Sumiyoshi Mura, Higashi-nari Gun, Ōsaka Fu.
Ayres, Rev. S. G., D. D., & W., 1919, UGC, 1752 E., Higashi Nakano, Tōkyō.

B

Babcock, Miss B. R., 1897, PE, (Retired), c/o 281 Fourth Avenue, New York City.

Babcock, Miss Grace E., 1922, ABCFM, 12 Honmura Chō, Azabu, Tōkyō.
Bach, Rev. D. G M., & W., 1916, LCA, Moji.
Bail·y, Miss Barbara M., 1919, MEFB, Aoyama Jo Gakuin, Aoyama, Tōkyō.
Baker, Miss Effie, 1921, SBC, Seinan Gakuin, Fukuoka.
Band, Rev. Edward, 1912, & W., 1913, EPM, Tainan, Formosa.
Bangs, Miss Louise, 1911, MEFB, 221 Bluff, Yokohama.
Barbara de Santo Domingo, Sister, RC, Tenshudō, Takao, Formosa.
Barber, Rev. W. A., & W., 1919, CMA, 22 Shimonaka Machi, Hiroshima (F. C. Shimonoseki 7557).
Barclay, Mr. J. Gurney, & W., 1912, CMS, Akayama, Matsuye.
Barclay, Rev. Thomas, D. D., 1874, EPM, Tainan, Formosa.
Barker, Miss Mary A., 1922, PE, c/o Bishop Tucker, Karasumaru Dōri, Shimotachiuri, Kyōto.
Barnett, Miss Margaret, 1888, EPM, Tainan, Formosa.
Barns, Miss Helen V., 1921, MPW, 124 Maita Chō, Yokohama. (Tel. 2405 Chōjamachi).
Barr, Capt. Kenneth, 1921, SA, c/o Salvation Army Headquarters, 5 Hitotsubashi Dōri, Kanda, Tōkyō.
Barr, Miss L. M., 1920, MCC, Eiwa Jo Gakkō, Kōfu.
Barrows, Miss Martha J., 1879, ABCFM, 59 Nakayamate Dōri, 6 Chōme, Kōbe.
Bartlett, Rev. S. C., & W., 1887, ABCFM, Nashinoki Cho, Imadegawa Sagaru, Kyōto.
Bassett, Miss Bernice C., 1919, MEFB, Kamakura, Kanagawa Ken.
Batchelor, Ven. Archdeacon John, D. D. & W., 1877, CMS, Kita Sanjō, Nishi, 7 Chōme, Sapporo.
Bates, Rev. C. J. L., D. D., & W., 1902, MCC, Kwansei Gakuin, Kōbe. (Tel. Sannomiya 6308).
Bates, Miss E. L., 1921, MCC, 14 Saibansho Dōri, Kanazawa.
Baucus, Miss Georgiana, 1890, MEFB, 37 Bluff, Yokohama.
Bauernfeind, Miss Susan M., 1900, EC, 84 Sasugaya Chō, Koishikawa, Tōkyō. (Tel. Koishikawa 3546).
Beatty, Mr. Harold E., & W., 1921, YMJ, 1766 Nakano Machi, Tōkyō.
Beaumont, Lieut. Col. J. W., & W., 1909, SA, Salvation Army Headquarters, 5 Hitotsubashi Dōri, Kanda, Tōkyō.
Beers, Miss Susan E., 1920, HHMA, Namiki Chō, Sakura, Chiba Ken.
Bennett, Rev. H. J., & W., 1903, ABCFM, Higashi Chō, Tottori.
Bennett, Miss Nellie, 1910, MES, 53 Kami Nagarekawa Chō, Hiroshima.
Benninghoff, Rev. H. B., D. D., & W., 1907, ABF, (A) 65 Vassar St., Rochester, N. Y., U. S. A.
Benson, Pastor H. F., & W., 1907, SDA, Box 7, Yodobashi P. O., Tōkyō. (A)
Beobide, Rev. J, 1902, RC, Tenshudō, Bankin, Sekizansho, Tōkōjōri, Takao Shū, Formosa.
Bergès, Rev. Auguste, 1913, RC, Kōbe.
Bergstrom, Rev. F. O., SAM, 123 Kashiwagi, Tōkyō Fu.
Berlioz, Rt. Rev. Bishop Alexandre, 1875, RC, 3 Kita Gojūnin Machi, Sendai.
Berning, Rev. Lucas, 1920, RC, Tenshudō, Kita 15 Jō, Higashi Itchōme, Sapporo.
Berry, Rev. A. D., D. D., 1902, MEFB, 8 Aoyama Gakuin, Shibuya Machi, Tōkyō Fu. (Tel. Shiba 5002).

Berta del Espiritu Santo, Sister, RC, Santa Imelda College, 64 Moto Shintenbigai, Daitōtei, Taihoku, Formosa.
Bertrand, Rev. Francois Xavier, 1890, RC Kokura, Fukuoka Ken.
Best, Miss Blanche, 1919, YWCA, Muromachi Dōri, Demizu Agaru, Kyōto.
Beuve, Rev. Auguste Pierre, 1897, RC, Miyoshi Machi, Kōfu.
Biannic, Rev. Jean, 1898, RC, Ichinoseki, Iwate Ken.
Bickel, Miss Evelyn B., 1921, ABF, 3131 Kanagawa Machi, Yokohama. (Tel. Honkyoku 2176).
Bickel, Mrs. L. W., ABF (Retired), 3131 Kanagawa Machi, Yokohama. (Tel. Honkyoku 2176)
Bickersteth, Mrs. Edward, 1893, SPG, c/o Sei Maria Kan, 16 Hirakawa Chō, 6 Chōme, Kōjimachi, Tōkyō.
Bigelow, Miss G. S., 1886, PN, c/o Baikō Jo Gakuin, 1850 Maruyama Chō, Shimonoseki.
Bigwood, Staff-Capt. Ernest W., & W., 1920, SA, c/o S. A. Officers' Training School, 13 Honmura Chō, Ushigome, Tōkyō.
Billing, Rev. Auguste Luc, 1895, RC. (A)
Binford, Mr. Gurney, 1893, & W., 1899, AFP. Shimotsuma Machi, Ibaraki Ken.
Binsted, Rev. N. S., & W., 1915, PE, 40 Akashi Chō, Kyōbashi, Tōkyō.
Birraux, Rev. Joseph, 1890, RC, Tamatsukuri, Ōsaka.
Bishop, Rev. Charles, 1879, & W., 1880, MEFB (Retired), 222-A Bluff, Yokohama.
Bishop, Miss A. B., 1922, MCC, 8 Toriizaka, Azabu, Tōkyō.
Bixby, Miss Alice C., 1914, ABF, 50 Shimo Tera Machi, Himeji.
Bixler, Mr. Orville D., & W., 1919, Ind., 68 Zōshigaya, Tōkyō Fu.
Blackmore, Miss I. S., 1889, MCC, 8 Toriizaka, Azabu, Tōkyō. (Tel. Shiba 6214).
Blakeney, Miss Bessie M., 1919, PS, Kinjō Jo Gakkō, Nagoya.
Bodley, Miss Ellison W., 1915, MEFB, Sendai.
Bois, Rev. Frédéric Louis Joseph, 1912, RC, Nagasaki.
Bois, Rev. Joseph François, 1920, RC, Nagasaki.
Bolliger, Miss Aurelia, 1922, RCUS, 8 Tsukiji, Tōkyō
Bolitho, Miss A. A., 1921, CG, 30 Oiwake Chō, Hongō Ku, Tōkyō.
Bonnet, Rev. Maxime Jules César, 1903, RC, Ōshima, Kagoshima Ken.
Bonta, Mr, Edwin, 1920, OMJ, Hachiman, Shiga Ken.
Booth, Rev. E. S., D. D, 1879, & W., 1919, RCA, formerly at Yokohama (Retired).
Bosanquet, Miss A. C., 1892, CMS, 31 Akashi Chō, Kyōbashi Ku, Tōkyō.
Bott, Rev. G. E., 1921, M. C, 23 Kami Tomizaka Chō, Koishikawa, Tōkyō.
Bouige, Rev. Léon Henri, 1894, RC, Ōshima, Kagoshima Ken.
Bouldin, Rev. G. W., D. D., & W., 1906, SBC, Seinan Gakuin, Fukuoka.
Bousquet, Rev. Marie Julien Syl., 1901, RC, Ōsaka Mission.
Bowles, Mr. Gilbert, 1901, & W., 1893, AFP, 30 Kōun Chō, Mita, Shiba, Tōkyō. (A)
Bowman, Miss N. F. J., 1907, MSCC, 5 Shirakabe Chō, Itchōme, Nagoya.
Boyd Miss Helen, 1912, SPG, 16 Goban Chō, Kōjimachi, Tōkyō.
Boyd, Miss L. H., 1902, PE, 21 Iida Machi, 6 Chōme, Kōjimachi, Tōkyō.
Boydell, Miss K. M., 1919, CMS, Poole Girls' School, Tsuruhashi Chō, Higashinari Gun, Ōsaka Fu.
Bradley, Mr. Adrian C., 1922, YMCA-A, Shimo Yamate Dōri, 6 Chōme, Kōbe.

Brady, Rev. J. Harper, & W., 1917, PS, 602 Eikokuji Chō, Kōchi. (A)
Braithwaite, Mr. George, 1886, & W., JBTS and JEB, 5 Hikawa Chō, Akasaka, Tōkyō.
Braithwaite, Mr. G. Burnham, 1923, AFD, 5 Hikawa Chō, Akasaka, Tōkyō. Office: 30 Kōun Chō, Mita, Shiba, Tōkyō. (Tel. Takanawa 2143).
Brane, Mr. Dennis, 1923, Ind., Muro Machi, Kyōto.
Breitung, Rev. Eusebius, 1910, RC, Tenshudō, 124 Dōgiwa Chō, Muroran.
Brenguier, Kev. François Xavier, 1894, RC, Nagasaki Mission.
Breton, Rev. RC, 5035 Izuru Ishi, Ōmori, Tōkyō Fu.
Breton, Rev. Marie Joseph Jean Baptiste, 1899, RC, Nagasaki.
Bridle, Rev. G. A., 1920, SPG, All Saints' Church, 58 Naka Yamate Dōri, 3 Chōme, Kōbe.
Bristowe, Miss F. M., 1889, PE (Retired), c/o 281 Fourth Avenue, New York City.
Brocker, Miss Ellen E., 1921, MPW, 195 Tamanoi Chō, Atsuta, Nagoya.
Brokaw, Rev. Harvey, D. D., & W., 1896, PN. (A)
Brown, Mr. F. H., & W., 1913, YMCA-A, Seinen Kai Apartment House, Hakkeizaka, Ōmori, Tōkyō Fu. (Tel. Kanda 3800).
Brown, Mr. F. W., & W., YMCA-T, Imperial University, Sapporo.
Bruner, Mr. Glen W., & W., 1920, MEFB, 12–C Higashi Yamate, Nagasaki.
Bryant, Miss E. M., 1896, CMS. (A)
Buchanan, Rev. D. C, & W., 1921, PN, 28 Shimazaki Chō, Wakayama.
Buchanan, Miss Elizabeth O, 1914, PS, Niban Chō, Gifu.
Buchanan, Rev. Wm C, D. D., 1891, PS, Niban Chō, Gifu.
Buchanan, Rev. Walter McS., D. D., 1895, & W., 1889, PS, 2189 Fukiai Chō, Nakao Mura, Kōbe.
Bull, Rev. E. R., & W., 1911, MEFB, Ike no Uye Chō, Kagoshima. (F. C. Fukuoka 4113).
Bull, Miss Leila, 1888, PE, 19 Yojō Dori, 1 Chōme, Chikkō, Ōsaka.
Buncombe, Rev. W. P., 1888, CMS, 15 Dote Samban Chō, Kōjimachi, Tōkyō.
Burnet, Miss M., 1919, JEB. (A)
Burnett, Miss Eleanor L., 1920, ABCFM, 132 Iwagami Chō, Maebashi.
Burnside, Miss Ruth, 1923, PE, 24 Tsukiji, Tōkyō.
Burrows, Capt. Harold, 1921, SA, Salvation Army Headquarters, 5 Hitotsubashi Dōri, Kanda, Tōkyō.
Bushe, Miss S. L. K., 1921, CMS, 108 Nobori Chō, Kure.
Buss, Miss Florence V., 1922, RCA, 2 Meiji Gakuin, Shirokane, Shiba, Tōkyō. (Tel. Takanawa 820).
Butler, Miss Annie E., 1885, EPM, Shoka, Formosa.
Butler, Miss Bessie, 1921, JRM, 386 Yodobashi Machi, Kashiwagi, Tōkyō Fu.
Buzzell, Miss Annie S., 1892, ABF, Tono, Iwate Ken. (F. C. Sendai 3292).
Byler, Miss Gertrude M., 1920, IIFMA, Namiki Chō, Sakura, Chiba Ken.

C

Cadilhac, Rev. Hippolyte Louis, Vicar General, 1882, RC, Matsugamine Chō, Utsunomiya, Tochigi Ken.

Callahan, Miss Jean, 1920, MES, 51 Kitazako Chō, Kure.
Callahan, Rev. W. J., & W., 1893, MES (A), Box 510, Nashville, Tenn., U.S.A.
Caloin, Rev. Edmond, 1897, RC, 9 Wakaba Chō, 1 Chōme, Yokohama.
Calvo, Rev. Juan, 1907, RC, Tenshu Kōkyōkai, 191 Nakajima Chō, Kōchi.
Camp, Miss Evalyn A., 1916, ABF, Imasato, Kamitsu Mura, Nishinari Gun, Ōsaka Fu.
Campbell, Miss Edith, 1909, MCC. (A), 1403 King St. West, Toronto, Ont., Canada.
Candelaria de Santa Teresa, Sister, RC., Santa Imelda College, 64 Moto Shinten Bigai, Daitōtei, Taihoku, Formosa.
Candida, Sister Superior, RC, and five Sisters, Kita 16 Jo, Nishi 2 Chōme, Sapporo.
Cannell, Miss Mona C., 1922, PE, Maruta Machi, Hiromichi Kado, Kyōto.
Carlsen, Deaconess V. D., 1909, PE., Aoba Jo Gakuin, 69 Motoyanagi Chō, Sendai.
Carlson, Rev. C. E., & W., 1913, SAM (A), Rapid City, So. Dakota, U.S.A.
Carpenter, Miss M. M., 1895, ABF, 10 Fukuro Machi, Surugadai, Tōkyō.
Carpentier, Sister Ange, RC, Kwakkyōin Dōri, Sendai.
Cary, Miss Alice E., 1915, ABCFM, Baikō Jo Gakkō, Morigu, Taisha Mura, Muko Gun, Hyōgo Ken.
Cary, Rev. Frank, & W., 1916. (A)
Case, Miss D., 1915, SPG., Shōin Jo Gakko, Naka Yamate Dōri, 6 Chōme, Kōbe.
Castanier, Rt. Rev. Bishop Jean Baptiste, 1899, RC, Kawaguchi, Osaka.
Cate, Mrs. Ella S., Ind., 31 Fujimi Chō, 2 Chōme, Kōjimachi, Tōkyō.
Ceska, Rev. Anton, 1907, RC, Tenshudō, Ohata Dōri, Niigata.
Cesselin, Rev. Gustave Jean Baptiste, 1899, RC, Kita Fukashi Machi, Matsumoto, Nagano Ken.
Cettour, Rev. Jeremie, 1895, RC, Yamaguchi.
Chambers, Miss Zuda Lee, 1917, CG, 30 Oiwake Chō, Hongō, Tōkyō.
Chambon, Rev. Jean Alexis, 1900, RC, 3 Kita Gojūnin Machi, Sendai.
Chandler, Miss Adaliza B., 1899, Ind., Asahigawa, Hokkaidō.
Chapdelaine, Rev. Auguste Marie, 1896, RC, Nagasaki. (A)
Chapin, Miss Louise, 1919, PN, Hokuriku Jo Gakkō, Kanazawa.
Chapman, Miss Claire, 1921, WU, 212 Bluff, Yokohama.
Chapman, Rev. E. N., & W., 1917, PN, Isada, Shingu, Kii.
Chapman, Rev. G. K., & W., 1921, PN, 34 Tobiume Chō, Kotatsuno, Kanazawa.
Chapman, Rev. J. G., & W., 1921, SBC., 385 Hyakunin Machi, Ōkubo, Tōkyō.
Chapman, Rev. J. J., 1899, & W., 1901, PE (Mrs. Chapman Absent), Karasumaru Dōri, Shimotachi-uri, Kyōto.
Chappell, Rev. Benjamin, D. D., 1889, MEFB (Retired), 9 Aoyama Gakuin, Shibuya Machi, Tōkyō Fu.
Chappell, Miss Constance, 1912, MCC, 100 Tsunohazu, Shinjiku, Tōkyō. (Tel. Banchō 2066).
Chappell, Miss Jean, 1921, YWCA, 65 Shimo Yamate Dōri, 3 Chōme, Kōbe.

Chappell, Miss Mary H., 1912, MEFB, Aoyama Jo Gakuin, Aoyama, Tōkyō.
Chappell, Rev. James, & W., 1895, PE, 32 Kitakuruwa Chō, Maebashi.
Charlotte, Sister Superior, 1919, Community of the Epiphany, Home of the Epiphany, 358 San Kō Chō, Shirokane, Shiba, Tōkyō.
Charron, Rev. Isidore Adolphe, 1891, RC, Himeji.
Chase, Miss Laura, 1915, MEFB, Kwassui Jo Gakkō, Nagasaki.
Cheal, Dr. Percy, MD., M.R.C.S., L.R.C.P., & W., 1920, EPM., EPM Hospital, Tainan, Formosa.
Cheney, Miss Alice, 1915, MEFB, Iai Jo Gakkō, Hakodate.
Cherel, Rev. Jean Marie Félix, 1892, RC, 6 Sarugaku Chō, Kanda, Tōkyō.
Chope, Miss D. M., 1917, SPG, 108 Zōshigaya Machi, Koishikawa, Tōkyō.
Clagett, Miss M. A., 1888, ABF (A), Leitchfield, Grayson co., Ky., U.S.A.
Clapp, Miss Frances B., 1918, ABCFM, Dōshisha Girls' School, Kyōto.
Clark, Rev. C. A., 1887, ABCFM, Miyazaki, Kyūshū.
Clark, Rev. E. M., & W., 1920, PN, Shimo Tatekōji, Noda, Yamaguchi.
Clark, Miss L. M., 1919, MCC, Yamanashi Eiwa Jo Gakkō, Kōfu.
Clark, Miss Rosamond H., 1920, AFP, 30 Kōun Chō, Mita, Shiba, Tōkyō. (A)
Clark, Mr. W. S., 1921, ABCFM, 10 Kita Ichijō, Higashi, 6 Chōme, Sapporo.
Clarke, Miss S. F., 1915, PN, 189 Kokutaiji Machi, Hiroshima.
Clarke, Rev. W. H., 1899, & W., 1900, SBC (A), Atlanta, Georgia, U.S.A
Clawson, Miss Bertha F., 1898, UCMS., 355 Nakazato, Takinogawa, Tōkyō Fu.
Clazie, Miss Mabel G., 1910, PCC, Tamsui, Formosa.
Clemencia Mas, Sister, RC, Santa Imelda College, 64 Moto Shintenbi-gai, Daitōtei, Taihoku, Formosa.
Climpson, Staff-Captain Herbert A., & W., 1920, SA, Salvation Army Headquarters, 5 Hitotsubashi Dōri, Kanda, Tōkyō.
Cloutier, Rev. Urbanus, 1918, RC, Tenshudō, Higashi 1 Chōme, Sapporo.
Coates, Miss Alice L., 1895, MPW, 10 Motoshiro Chō, Hamamatsu.
Coates, Rev. H. H., D. D., & W., 1890, MCC. (Mrs. Coates absent), 105 Takamachi, Hamamatsu.
Coates, Rev. W. G., 1921, & W., 1922, PCC, Meiji Gakuin, Tōkyō.
Cobb, Rev. E. S., & W., 1904, ABCFM, Ichijō Dōri, Karasumaru Nishi, Kyōto.
Cobb, Rev. John B., & W., 1918, MES, 23 Kitanagasa Dōri, 4 Chōme, Kōbe.
Cockram, Miss S. H., 1893, CMS, Sasayama Chō, 3 Chōme, Kurume, Kyūshū.
Coe, Miss Estella L., 1911, ABCFM, Higashi Chō, Tottori.
Colbeck, Miss Louise, 1921, MCC, 12 Agata Chō, Nagano.
Colborne, Mrs. W. W., 1897, Ind., C. E., Yawata, Hōjō, Bōshū.
Cole, Mr. A. B., & W., 1917, SDA, Box 7, Yodobashi P.O., Tōkyō. (A)
Coleman, Mr. H.E., & W., 1907, WSSA, 10 Hinoki Chō, Akasaka, Tōkyō. (Tel. Shiba 6934).
Coles, Miss A. M., 1900, JEB, Yonago, Tottori Ken.
Collins, Mr. H. H., 1912, YMCA-T, Higher Normal School, Hiroshima.

Combaz, Rt. Rev. Bishop Jean Claude, 1880, RC, Nagasaki.
Connell, Miss Hannah, 1905, PCC, Tamsui, Formosa.
Conrad, Miss Florence, 1921, SBC, Seinan Gakuin, Fukuoka.
Constant, Miss Mary L., 1922, YWCA, 55 Bluff, Yokohama.
Converse, Miss Clara A., 1889, ABF (A), 19 Clark Ave., Northampton, Mass., U.S.A.
Converse, Mr. Guy C., 1915, & W., 1913, YMCA-A, Sumiyoshi, Hyōgo Ken. (Tel. Ōsaka Tosabori 945).
Cook, Miss M. M., 1904, MES., Lambuth Jo Gakuin, 529 Ishigatsuji Chō, Tennōji, Higashi Ku, Ōsaka.
Cooke, Miss M. S., 1909, MSCC, 5 Shirakabe Chō, 1 Chōme, Nagoya.
Corey, Rev. H. H., & W., 1919, MSCC, Shinta Machi, Matsumoto.
Corgier, Rev. Flavian Felix, 1897, RC, Ishibetsu, Kami Isogōri, Hakodate Ken.
Cornier, Rev. Alexandre, 1900, RC, Aomori.
Cornwall-Legh, Miss Mary, 1907, PE, Jizō, Kusatsu, Gumma Ken.
Correll, Rev. I. H., D. D., & W., 1873, PE, 17 Takegawa Chō, Kyōbashi Ku, Tōkyō.
Cotrel, Rev. Pierre Louis Marie, 1902, RC, Ōita, Bungo.
Couch, Miss S. M., 1892, RCA, 34 Enokizu Machi, Nagasaki.
Cousar, Rev. James F., Jr., 1920, & W., 1918, PS., Motonomi Chō, Okazaki.
Courtice, Miss S. R., 1910, MCC, Eiwa Jo Gakkō, Shizuoka.
Coutret, Prof. Charles, RC, Kaisei Gakkō, Higashi Yamate Chō, Nagasaki.
Covell, Mr. J. Howard, 1920, ABF, Kwantō Gakuin, Minami Ōta Machi, Yokohama.
Cowl, Rev. John, & W., 1916, CMS.
Cox, Miss A. M., 1900, Ind., Poole Girls' School, Tsuruhashi Chō, Nishi-nari Gun, Ōsaka Fu.
Cozad, Miss Gertrude, 1888, ABCFM., 59 Naka Yamate Dōri, 6 Chōme, Kōbe.
Cragg, Rev. W. J. M., & W., 1911, MCC, Kwansai Gakuin, Kōbe. (Tel. Sannomiya 6308).
Craig, Miss Margaret, 1903, MCC, (A) 268 Bishop St., Montreal, Canada.
Crane, Mr. L. W., 1920, YMCA-T, Osaka.
Crewdson, Rev. Ira D., & W., 1922, UCMS, 72 Myōgadani Machi, Koishikawa, Tōkyō.
Cribb, Miss E. R., Ind., 37 Dembo Chō, Kita 2 Chōme, Nishi-nari Gun, Ōsaka Fu.
Crocker, Mr. L. G., 1921, ABF (A), Cherry St., Ann Arbor, Michigan, U.S.A.
Crosby, Miss Amy R., 1913, ABF., 10 Fujimi Chō, 6 Chōme, Kōjimachi, Tōkyō.
Cumming, Rev. Calvin K., D.D., 1889, & W., 1892, PS, Toyohashi.
Cunningham, Mr. W. D., & W., 1921, YMJ, 6 Naka Chō, Yotsuya, Tōkyō.
Cunningham, Rev. Collis, & W., 1922, SBC, 8 Tsukiji, Tōkyō.
Currell, Miss Susan McD., 1921, PS, 180 Takajō Machi, Kōchi.
Curtice, Miss Lois K., 1914, MEFB., 9 Naka Kawarage Chō, Hirosaki, Aomori Ken.
Curtis, Miss Bessy E., 1921, PE, St. Luke's Hospital, 37 Akashi Chō, Kyōbashi, Tōkyō. (Tel. Kyōbashi 214, 721, 2737, 4100).

Curtis, Miss Edith E., 1921, ABCFM, Baika Girls' School, Morigu, Taisha Mura, Muko Gun, Hyōgo Ken.
Curtis, Rev. F. S., & W., 1887, PN, 1854 Maruyama Chō, Shimonoseki.
Curtis, Miss G. P., 1918, PN, 15 Honmura Chō, Azabu, Tōkyō.
Cuthbertson, Mr. James, & W., 1905, JEB, 56 Kumano Chō, 1 Chōme, Kōbe.
Cypert, Miss Lillie, 1917, Ind., 73 Miyōgadani, Koishikawa, Tōkyō.

D

Dalibert, Rev. Pierre Désiré, 1984, RC, Dojo-kōji, Shirakawa, Fukushima Ken.
Daniel, Miss N. Margaret, 1898, MEFB, (A) Traer, Iowa, U.S.A.
Darrow, Miss Flora, 1922, RCA, 2 Meiji Gakuin, Shirokane, Shiba, Tōkyō.
Daugherty, Miss Lena G., 1915, PN, c/o Joshi Gakuin, 33 Kami Niban Chō, Kōjimachi, Tōkyō.
Davidson, Miss F. E., 1912, PN, Hokusei Jo Gakkō, Sapporo, Hokkaidō.
Davis, Mr. J. Merle, & W., 1905, YMCA-A (A), Saratoga, Santa Clara Co., U.S.A.
Davis, Rev. W. A., & W., 1891, MES (A), 2231 Dana St., Berkeley, Cal., U.S.A. (Japanese work on Pacific Coast).
Dawson, Miss Elizabeth, 1911, MPW, 124 Maita Chō, Yokohama.
Deboissey, Sister Aimée, RC., Kwakkyōin Dōri, Sendai.
Deffrennes, Rev. J. B. Joseph. 1892, RC, Shinobu, Kōen-shita, Fukushima.
DeForest, Miss Charlotte B., 1903, ABCFM, Kōbe College, Yamamoto Dōri, 4 Chōme, Kōbe.
Deiber, Prof. Albert, RC, Myōjō Shōgyō Gakkō, 16 Esashi Chō, Higashi Ku, Osaka.
Delahaye, Rev. Lucien Adolphe, 1909, RC, 190 Ote Machi, Shizuoka.
Demangelle, Rev. Henri Anatole, 1892, RC, 86 To no Tsuji, Kamakura.
Demaree, Rev. T. W. B., D.D., & W., 1889, MES, 94 Niage Machi, Akita.
De Miller, Miss V., 1921, CMA, Tōkyō Language School.
Denton, Miss A. Grace, 1919, PE, 19 Edo Shimo Chō, Fukui.
Denton, Miss Mary F., 1888, ABCFM, Dōshisha Girls' School, Kyōto.
Deruy, Rev. Georges, 1909, Nara.
Derwacter, Rev. Frederick M., & W., 1920, ABF, 48 Bōzu Machi, Himeji.
Detweiler, Rev. J. E., & W., 1910, PN, c/o Ōsaka Shin Gakuin, 739 Sumiyoshi Mura, Higashi-nari Gun, Ōsaka Fu.
Dickerson, Miss Augusta, 1888, MEFB, Iai Jo Gakkō, Hakodate.
Dickinson, Miss Emma E., 1897, MEFB, 37 Bluff, Yokohama.
Dietrich, Rev. Joseph, 1921, RC, Tenshu Kyōkai, Asahi Machi, Niigata.
Disbrow, Miss Helen J., 1921, PE, Maruta Machi, Hiromichi Kado, Kyōto.
Doane, Miss Marian S., 1918, PE (Retired), Red Cross Hospital, Port au Prince, Haiti.
Dominguez, Rev. Milan, 1904, RC, Tenshu Kōkyōkai, 191, Nakajima Chō, Kōchi.
Dooman, Rev. Isaac, & W., 1887, PE, 211 Atagoshita Chō, Tsu, Ise.
Dorothy, Sister, 1922, Community of the Epiphany, Home of the Epiphany, 358 Sankō Cho, Shirokane, Shiba, Tōkyō.
Dortzbach, Rev. Fred, & W., 1922, OMJ, Ōmi-Hachiman, Shiga Ken.

Dosker, Rev. R. J., & W., 1916, PN, 54 Tokiwa Machi, Matsuyama.
Dossier, Rev. René François Fréderic, 1901, RC, Morioka.
Douglass, Miss Bertha, 1920, UCMS, 4250 Daidō Machi, 3 Chōme, Tennōji, Minami Ku, Ōsaka.
Dowd, Miss Annie H., 1889, PS, 180 Takajō Machi, Kōchi.
Dowie, Mr. Kenneth W., 1913, & W., 1915, PCC, Tamsui, Formosa.
Downs, Rev. A. W., & W., 1920, ABCFM, 132 Iwagami Chō, Maebashi.
Downs, Rev. Darley, & W., 1919, ABCFM, 486 Sankō Chō, Shirokane, Shiba, Tōkyō.
Doyle, Miss, 1922, Ind., 436 Furu-shinyashiki, Kumamoto.
Dozier, Rev. C. K., & W., 1906, SBC, Seinan Gakuin, Fukuoka.
Drake, Miss K. I., 1909, MCC, 8 Torii Zaka, Azabu, Tōkyō. (Tel. Shiba 6214).
Draper, Rev. G. F., S.T.D., & W., 1880, MEFB, 222-B Bluff, Yokohama. (A)
Draper, Miss Winifred, 1912, MEFB, 9 Naka Kawarage Chō, Hirosaki.
Drouart de Lezy, Rev. Lucien F., 1873, RC, Leper Hospital, Koyama, Gotemba, Shizuoka Ken.
Drouet, Rev. François Paul V. M., 1910, RC, Nagasaki.
Duce, Lieut. Commissioner Charles, & W., 1897, SA., Salvation Army Headquarters, 5 Hitotsubashi Dōri, Kanda, Tōkyō. (Tel. Kudan 479 & 1649).
Duncan, Miss A. Constance, 1922, YWCA, 2 Sadowara Chō, 3 Chōme, Ushigome, Tōkyō.
Dunlop, Rev. J. G., D.D., 1887, & W., 1894, PN (A), 18 Alice St., Ontario, Canada.
Dunlop, Miss L. H., 1920, PN, Woman's Christian College, 102 Tsunohazu, Yodobashi Chō, Tōkyō Fu.
Durgin, Mr. Russell L., & W., 1919, YMCA-A, c/o YMCA, Dairen, Manchuria.
Duthu, Rev. Jean Baptiste, 1888, RC, Kawara Machi, Kyōto.
Dyer, Mr. Archie L., & W., 1905, JEB. (A)

E

Eaton, Miss A. G., 1918, PN, c/o Hokuriku Jo Gakkō, Kanazawa.
Eddy, Mrs. Katherine Willard, 1923, YWCA, 10 Fukuro Machi, Surugadai, Kanda, Tōkyō.
Edeltruda, Sister, 1922, RC, Sei Rei Shokugyō Gakkō, Narayama, Akita.
Eleanor Frances, Sister, 1922, Community of the Epiphany, Home of the Epiphany, 358 Sankō Chō, Shirokane, Shiba, Tōkyō.
Elliott, Miss Isabel, 1912, PCC, 79 Miyamae Chō, Taihoku, Formosa.
Ellis, Mr. Charles, & W., Ind., 180 Takajō Machi, Kōchi.
Elwin, Rev. W. H., & W., 1910, CMS. (A)
Ensign, Miss A. E., 1921, PN, c/o Hokusei Jo Gakkō, Sapporo.
Erffmeyer, Miss Edna L., 1906, EC, 14 Yojō Dōri, 2 Chōme, Nishi Ku, Ōsaka.
Erffmeyer, Miss Florence, 1911, EC, 14 Yojō Dōri, 2 Chōme, Nishi Ku, Ōsaka.
Erickson, Rev. Swan M., & W., 1905, PS., 127 Hamano Chō, Takamatsu.
Eringa, Miss Dora, 1922, RCA, 10 Shimo Osaki Machi, Tōkyō Fu.
Erskine, Rev. W. H., & W., 1904, UCMS, 4250 Daidō Machi, 3 Chōme, Tennōji, Minami Ku, Ōsaka.

Estes, Mr. J. C., 1921, YMCA-T, c/o YMCA, Ōsaka.
Eudaley, Miss A. R., 1923, MES, (Associate), 23 Kitanagasa Dōri, 4 Chōme, Kōbe.
Evans, Miss A., 1901, CMS (A), c/o C. M. S., Salisbury Square, London, E. C. 4.
Evans, Miss E. M., 1911, PN, Hokusei Jo Gakkō, Sapporo.
Evans, Rev. Charles H., & W., 1894, PE, 536 Nakamachi, Mito.

F

Fage, Rev. Pierre, Vicar-General, 1893, RC, Kōbe.
Fanning, Miss Katharine F., 1914, ABCFM (A), Hingham Center, Mass., U. S. A.
Fauntleroy, Miss Gladys D., 1920, PE, Hodono, Atago Chō, Akita.
Faust, Rev. A. K., Ph. D., 1900, & W., 1903, RCUS, 162 Higashi 3 Ban Chō, Sendai.
Favier, Rev. Joseph Emmanuel, 1888, RC, Hyakkoku Machi, Hirosaki.
Fehr, Miss Vera, 1920, MEFB, Kwassui Jo Gakkō, Nagasaki.
Ferguson, Rev. Duncan, 1889, & W., 1898, EPM, Tainan, Formosa. (A)
Fernandez, Rev. C., 1922, RC, Tenshu Kōkyōkai, 191 Nakajima Chō, Kōchi.
Fesperman, Rev. F. L., & W., 1919, RCUS, Muika Machi, Yamagata.
Field, Miss Mabel L., 1922, ABCFM, Kōbe College, Yamamoto Dōri, 4 Chōme, Kōbe.
Field, Miss Sarah M., 1917, ABCFM (A), 715 Leebrick St., Burlington, Iowa, U. S. A.
Finger, Rev., 1913, RC, Tenshu Kōkyōkai, 22 Furukawahoribata, Akita.
Finlay, Miss Alice L., 1905, MEFB, 143 Kajiya Chō, Kagoshima.
Fisher, Mrs. C. H. D., ABF (Retired), 75 Bluff, Yokohama.
Fisher, Mr. Galen M., 1898, & W., 1900, YMCA-A. (A) 347 Madison Ave., New York.
Fisher, Mr. I. J., 1917, RCUS, 61 Kozenji Dōri, Sendai.
Fisher, Mr. Royal H., & W., 1914, ABF, 75-B Bluff, Yokohama. (F. C. Tōkyō 32699).
Flaujac, Rev. Joseph Marius Chas., 1909, RC, 19 Sekiguchi Daimachi, Koishikawa, Tōkyō.
Fleming, Miss Anna M., 1918, RCA, 3 Oura Machi, Nagasaki. (F. C. Fukuoka 9040).
Fleming, Miss M. A., 1920, PN, Joshi Gakuin, 33 Kami 2 Ban Chō, Kōjimachi, Tōkyō.
Foote, Miss Edith L., 1923, PE, c/o Bishop Tucker, Karasumaru Dōri, Shimotachiuri, Kyōto.
Foote, Rev. J. A., 1912, & W., 1911, ABF, 951 Rokumantai Chō, Tennōji, Ōsaka.
Forester, Hon. & Rev. O. St. M., 1917, CMS., c/o Rev. E.M. Strong, 234 Bluff, Yokohama.
Foss, Rt. Rev. Bishop H. J., D. D., & W., 1876, SPG., The Firs, Shinomiya, Kōbe.
Fox, Mr. Harry R., & W., 1919, Ind., 1675 Higashi Nakano, Tōkyō Fu.
Fox, Mr. Herman J., & W., 1920, Ind., 1675 Higashi Nakano, Tōkyō Fu.
Foxley, Rev. C., & W., 1909, SPG, 37 Goken Yashiki, Himeji.
France, Rev. W. F., 1909, SPG, 33 Onden, Aoyama, Tōkyō Fu.

Francis, Miss R. Mabel, 1909, CMA. (A)
Francis, Rev. T. R., & W., 1913, CMA, Matsuyama, Shikoku.
Frank, Rev. J. W., & W., 1912, MES, 22 Sasa Machi, Uwajima, Ehime Ken.
Freeth, Miss F. M., 1912, CMS, Sakanashi, Aso Gun, Kumamoto Ken.
Fressenon, Rev. Joseph Louis Marius, 1903, RC, Nagasaki.
Friese, Rev. Franz, 1908, RC, 22 Furu Kawahoribata Chō, Akita.
Fry, Rev. Earl C., D. D., & W., 1894, CC, 7 Nijō Machi, Utsunomiya, Tochigi Ken.
Fryer, Rev. W. O., & W., 1911, MCC. (A)
Fulghum, Miss S. F., 1918, SBC, 298 Higashi Machi, Jigyō, Fukuoka.
Fulton, Rev. C. Darby, & W., 1917, PS, Kabuto Yama, Okazaki. (A)
Fulton, Rev. G. W., D. D., & W., 1889, PN, 730 Sumiyoshi Mura, Higashi-nari Gun, Ōsaka Fu.
Fulton, Rev. S. P., D. D., & W., 1888, PS, 45 Kami Tsutsui Dōri, 5 Chōme, Kōbe

G

Gabriel, Rev. Théodor, 1910, RC, Baba Chō, Tsuruoka, Yamagata Ken.
Gaines, Miss N. B., 1887, MES, Hiroshima Jo Gakkō, Kami Nagarekawa Chō, Hiroshima.
Gaines, Miss Rachel, 1914, MES (Associate), Hiroshima Jo Gakkō, Kami Nagarekawa Chō, Hiroshima.
Gale, Rev. W. H., 1912, & W., 1918, MSCC. (A)
Galgey, Miss L. A., 1899, CMS, Nishi no Miya Shita, Fukuyama.
Galt, Miss J. W., 1922, EPM, Tainan, Formosa.
Gard, Miss Blanche A., 1920, MEFB, 9 Naka Kawarage Chō, Hirosaki, Aomori Ken.
Gardener, Miss F. E., 1907, CMS, 105 Kokutaiji Machi, Hiroshima.
Gardiner, Miss Ernestine W., 1919, PE, 32 Dote Sanban Chō, Kōjimachi, Tōkyō. (On leave)
Gardiner, Mr. J. McD., & W., 1880, PE (Retired), 32 Dote Sanban Chō, Kōjimachi, Tōkyō. (Tel. Kudan 420)
Gardner, Miss Emma Eve, 1921, PS, Takamatsu.
Garman, Rev. Clark P., & W., 1906, CC, 26 Kasumi Chō, Azabu, Tōkyō.
Garnier, Rev. Louis Frédéric, 1885, RC, Amakusa. (A)
Garst, Miss Gretchen, 1912, UCMS, 16 Nakanaga Machi, Akita.
Garvin, Miss A. E., 1882, PN (Retired), 32 Hitsu-undo, Seoul, Korea.
Gaschy, Prof. Jean Baptiste, RC, St. Joseph's College, 85 Yamate, Yokohama.
Gauld, Rev. William, & W., 1892, PCC, 79 Miyamae Chō, Taihoku, Formosa.
Geley, Rev. Jean Baptiste Joseph, 1895, RC, 3 Shimo Nakatsu Chō, Ōsaka Shigai.
Gelinas, Rev. Calixtus, 1910, RC, 3 Gojō, 10 Chōme-kado, Asahigawa, Hokkaidō.
Gemmill, Rev. Wm. C., 1891, SPG, 1833 Shimo Shibuya, Tōkyō.
Gerard, Rev. Dom., RC, Trappist Monastery, Ishibetsu Mura, Kami Iso Gōri, Hokkaidō.
Gerhard, Miss Mary E., 1905, RCUS, 28 Uwa Chō, Komegafukuro, Sendai. (A)

Gerhard, Rev. Paul L., 1897, & W., 1902, RCUS, 6 Minami Rokken Chō, Sendai.
Gettleman, Rev. Victor S. J., RC, 7 Kioi Chō, Kōjimachi, Tōkyō.
Gibbs, Mr. Don, YMCA-T, 72-D Bluff, Yokohama.
Gibbs, Rev. Maurice A., & W., 1919, WM, 1967 Ikebukuro, Tōkyō Fu.
Gifford, Miss Ella M., 1920, ABF, 18 Shinkōji, Kagano, Morioka.
Gillespy, Miss Jessie C., 1903, JEB, 7 Sasugaya Chō, Koishikawa, Tōkyō.
Gillett, Rev. C. S., & W., 1921, ABCFM, 12 Honmura Chō, Azabu, Tōkyō.
Gillett, Miss E. R., 1896, Ind., 123 Yodobashi Machi, Kashiwagi, Tōkyō Fu. (A)
Giraudias, Rev. Joseph Marie, 1903, RC, 35 Akashi Chō, Tsukiji, Tōkyō.
Gist, Miss Annette, 1915, MES, 55 Niage Machi, Ōita.
Gleason, Mr. George, & W., 1901, YMCA-A, (A) 355 Oakland Ave., Pasadena, Cal.
Goodwin, Miss Lora C., 1915, MEFB, 53 Moto Machi, Hakodate.
Gorbold, Mrs. R. P., 1892, PN, Wilmina Jo Gakkō, Tamatsukuri, Ōsaka.
Gordaliza, Rev. B., 1898, RC, Tenshudō, 737, Taichū, Formosa.
Gordon, Mrs. Agnes D., 1872, ABCFM, Nashinoki Chō, Imadegawa Sagaru, Kyōto. (A)
Govenlock, Miss Isabel, 1912, MCC, Eiwa Jo Gakkō, Shizuoka.
Gracy, Rev. Léon, 1897, RC, Nagasaki.
Grant, Mr. J. P., 1902, YMCA-T, Ōkura Higher Commercial School, Tōkyō.
Graves, Miss Stella M., 1922, ABCFM, 12 Honmura Chō, Azabu, Tōkyō.
Gray, Miss Gladys, 1920, PE, Aoba Jo Gakuin, 69 Motoyanagi Chō, Sendai.
Gray, Rev. Louis G., 1921, & W., 1913, LCA, 436 Oe Machi, Kumamoto.
Green, Rev. C. P., & W., 1917, CMA, 565 Taishō Dōri, Minami Takeya Chō, Hiroshima. (F. C. Shimonoseki 6673)
Greenbank, Miss K. M., 1920, MCC, Eiwa Jo Gakkō, Shizuoka.
Gressitt, Mr. J. F., & W., 1907, ABF, 75-A Bluff, Yokohama. (F. C. Tōkyō 40944)
Griffiths, Miss Mary B., 1889, MEFB, 12 Kita Ichijō, Higashi 7 Chōme, Sapporo.
Grinand, Rev. Amédée M. Georges, 1902, RC, Wakayama.
Griswold, Miss Fanny E., 1889, ABCFM, 132 Iwagami Chō, Maebashi.
Gubbins, Miss G., 1922, Ind., 4 Shiken Chō, Kumamoto.
Guenin, Rev. Louis Joseph, 1878, RC. (A)
Guinther, Rev. E. H., 1913, RCUS, 61 Kozenji Dōri, Sendai.
Gulick, Mr. Leeds, & W., 1921, ABCFM, 5 Meiji Gakuin, Tōkyō.
Gundert, Prof. Wilhelm, 1922 (and 1906), AEPM, Shibataya, Mito.
Gwinn, Miss Alice E., 1922, ABCFM, 5 Meiji Gakuin, Tōkyō.

H

Haberman, Miss Margaret, 1920, MEFB (A), Lodi, Wisc., U. S. A.
Hackett, Mr. H. W., & W., 1920, ABCFM, 53 Yamamoto Dōri, 5 Chōme. Kōbe.
Haden, Rev. T. H., D. D., 1895, MES, Kwansei Gakuin, Kōbe. (Tel. Sannomiya 3608)
Hagen, Miss Olive I., 1919, MEFB (A), Lake Linden, Michigan, U. S. A.
Hager, Miss Blanche D., 1919, MES, Lambuth Jo Gakuin, 529, Ishigatsuji Chō, Tennōji, Minami Ku, Osaka.

Hager, Rev. S. E., & W., 1893, MES (Mrs. Hager Absent), 120 Goken Yashiki, Himeji, Hyōgo Ken.
Hagin, Miss Edith, 1919, UCMS., 355 Nakasato, Takinogawa, Tōkyō Fu. (Tel. Koishikawa 523)
Haig, Miss Mary T., 1920, PCC, 79 Miyamae Chō, Taihoku, Formosa.
Hail, Rev. J. B., D.D., & W., 1877, PN (Retired), Wakayama.
Hail, Mrs. J. E., 1898, PN (A), Riverview Ave., Swarthmore, U.S.A.
Hailstone, Miss M., 1920, SPG, 16 Hirakawa Chō, 6 Chōme, Kōjimachi, Tōkyō.
Halbout, Rev. Augustin Adolphe, 1888, RC, Akaogi Mura, Ōshima, Kagoshima Ken.
Hall, Rev. M. E., & W., 1915, ABCFM (A), 3 West St., Hillsdale, Michigan.
Halsey, Miss L. S., 1904, PN, Joshi Gakuin, 33 Kami Niban Chō, Kōjimachi, Tokyō.
Hambly, Miss O. P., 1920, MCC, 66 Hoekami Chō, Fukui.
Hamilton, Miss F., 1914, MSCC, Arigasaki, Matsumoto.
Hamilton, Miss F. G., 1917, MCC, 8 Toriizaka, Azabu, Tōkyō. (Tel. Shiba 6214)
Hamilton, Rt. Rev. Bishop H. J., 1892, & W., 1894, MSCC, 43 Higashi Kataha Chō, 3 Chōme, Nagoya.
Hampton, Miss Mary S., 1881, MEFB (Retired), Jai Jo Gakkō, Hakodate.
Hannaford, Rev. H. D., & W., 1915, PN (A), 619 Woodland Ave., Springfield, Ohio, U.S.A.
Hansen, Miss Kate I., 1907. RCUS, 16 Komegafukuro, Jūniken Chō, Sendai.
Haring, Rev. D. G., 1917, & W., 1918, ABF (A), c/o W. F. Howell, Newton, N.J., U.S.A.
Harnois, Rev. François Désiré, 1894, RC. (A)
Harper, Miss R. A., 1917, MCC. (A)
Harris, Mr. Richard W., & W., 1910, JEB, 200 Aza Gembei, Totsuka, Tōkyō Fu.
Harrison, Rev. E. R., 1916, AuBM, 1489 Sankawa, Chiba.
Hart, Miss E. C., 1889, MCC, 12 Agata Chō, Nagano.
Hartshorne, Miss A. C., 1893, Ind., 16 Goban Chō, Kōjimachi, Tōkyō. (Tel. Banchō, 195).
Hasenbring, Sister Caeciliana, 1908, RC, Sei Rei Byōin, 5 Nagamachi, Kanazawa.
Haslam, Rev. Oliver R., & W., 1918, FMA (A), Seattle Pacific College, Seattle, Washington, U.S.A.
Hassell, Rev. A. P., & W., 1909, PS, 82 Tokushima Honchō, Tokushima.
Hassell, Rev. J. Woodrow, & W., 1914, PS, Marugame, Kagawa Ken.
Hathaway, Miss M. Agnes, 1905, UGC, 50 Takata Oimatsu Chō, Koishikawa, Tōkyō.
Haven, Miss Marguerite, 1916, ABF (A), 294 Claremont Ave., Montclair, N.J., U.S.A.
Hawkins, Miss Frances, 1920, MSCC, Naka Hatchō, Toyohashi.
Hayes, Rev. Warren H., & W., 1916, UB, 1929 Shimo Shibuya, Tōkyō Fu. (Tel. Shiba 5429).
Haynes, Rev. George E., & W., 1919, ABF (A), Wales Center, N.Y., U.S.A.

Heaslett, Rt. Rev. Bishop S., & W., 1900, SPG & CMS, 8 Sakae Chō, Shiba, Tōkyō.
Heaton, Miss Carrie A., 1893, MEFB, Sendai.
Heck, Prof. Emile, RC, Gyōsei Gakkō, Iida Machi, Kōjimachi, Tōkyō.
Heckelman, Rev. F. W., D.D., & W., 1906, MEFB, 2 Naebo Chō, Sapporo.
Heimgartner, Sister Pia, 1908, RC, Sei Rei Shokugyō Gakkō, Narayama, Akita.
Heinrich, Rev. A., RC, Gyōsei Gakkō, Iida Machi, Kōjimachi, Tōkyō.
Hempstead, Miss E. L., 1921, MPW, 105 Tamanoi Chō, Atsuta, Nagoya.
Henderson, Mrs. Maud, 1922, MES, Lambuth Jo Gakuin, 529 Ishigatsuji Chō, Tennōji, Ku, Ōsaka.
Hendricks, Rev. Kenneth C., & W., 1921, UCMS., Fukushima.
Hendrickson, Miss Reba M., 1921, LCA., Aza Kuwamizu, Kengun Mura, Hotaku Gun, Kumamoto Ken.
Hennigar, Rev. E. C., & W., 1905, MCC, Yotsuya, Matsumoto.
Henty, Miss A. M., 1905, CMS, 108 Nobori Chō, Kure.
Hepner, Rev. Charles W., & W., 1912, LCA, 5303 Ishigatsuji, Tennōji, Minami Ku, Ōsaka.
Hereford, Rev. W. F., D.D., & W., 1902, PN, 189, Kokutaiji Machi, Hiroshima.
Herrmann, Rev. Paul, 1911, RC, Tenshu Kōkyōkai, Asahi, Niigata.
Hervé, Rev, François Julien, 1897, RC, 37 Moto Machi, Hakodate.
Hessler, Miss Minnie K., 1907, FMA (A), 82 Franklin St., Dansville, New York.
Heuzet, Rev. Anatole Emile, 1895, RC, Kirinoura, Gōtō, Nagasaki Ken.
Hewlett, Rev. A. S., 1914, SPG, Yokohama & Kusatsu.
Heywood, Miss C. Gertrude, 1904, PE, Rikkyō Kōtō Jo Gakkō (St. Margaret's), 26 Akashi Chō, Kyōbashi, Tōkyō.
Hildreth, Miss Gladys W., 1922, RCA, Ferris Seminary, 178 Bluff, Yokohama.
Hiller, Miss Dorothy, 1922, YWCA, 10 Fukuro Machi, Surugadai, Kanda, Tōkyō.
Hilliard, Rev. Foster, & W., 1921, MCC, 23 Kami Tomizaka Chō, Koishikawa, Tōkyō.
Hind, Rev. James, 1890, & W., 1891, CMS, 107 Higashi Kaji Machi, Kokura, Kyūshū. (F. C. Fukuoka 5899)
Hipp, Rev. Alexis, (naturalized as Mori), 1910, RC, Tenshudō, 5 Jō Dōri, 11 Chōme, Asahigawa, Hokkaidō.
Hittle, Miss Dorothy, 1919, PE, 21 Yamamichi Chō, Hirosaki.
Hoare, Miss D., 1920, JEB, 571 Zōshigaya, Takata Machi, Tōkyō Fu.
Hodges, Miss Olive I., 1902, MPW, 124 Maita Chō, Yokohama.
Hoekje, Rev. Willis G., 1907, & W., 1908, RCA, 45 Shimo Tatsuo Chō Kagoshima. (F. C. Fukuoka 1081)
Hoffman, Pastor B. P., & W., 1913, SDA. (A)
Holland, Miss C. G., 1915, MES, 35 Nakayamate Dōri, 4 Chōme, Kōbe.
Holland, Miss J. M., 1888, Ind. (A), 1 Queen's Road, Rock Ferry, Cheshire.
Holland, Mr. Ralph L., 1922, RCUS, 164 Higashi Sanban Chō, Sendai.
Holliday, Mr. Ralph H., YMCA-T, c/o YMCA, Nagoya.
Holmes, Rev. C. P., & W., 1906, MCC, 96 Hoekami Chō, Fukui.
Holmes, Rev. J. C., & W., 1913, ABCFM, Kadoyashiki, Zaimokuza, Kamakura.

Holmes, Miss M., 1915, SPG, Hon Machi, Kōchi.
Holtom, Rev. D. C., Ph. D., & W., 1910, ABF, 30 Akashi Chō, Kyōbashi, Tōkyō.
Horn, Rev. Edward T., & W., 1911, LCA, 351 Zeho Oe Machi, Kumamoto.
Horne, Miss A. C. J., 1906, CMS, Shinnyū Mura, Kurata Gun, Fukuoka Ken.
Hospers, Miss Hendrine E., 1913, RCA, Kita Horibata Chō, Saga, Kyūshū.
Hotson, Miss Jennie L., 1918, PCC, 79 Miyamae Chō, Taihoku, Formosa.
Houtin, Rev. Marcel, 1920, RC, 19 Sekiguchi Daimachi, Koishikawa, Tōkyō.
Howard, Miss R. D., 1891, CMS, 61 Ajihara Chō, Higashi Ku, Ōsaka.
Howe, Miss Annie L., 1887, ABCFM, 22 Nakayamate Dōri, 6 Chōme, Kōbe.
Howey, Miss Harriet M., 1916, MEFB, Kwassui Jo Gakkō, Nagasaki.
Howey, Miss Martha, 1922, ABCFM, Kōbe College, Yamamoto Dōri, 4 Chōme, Kōbe.
Hoyt, Miss Olive S., 1902. ABCFM, 65 Tōjin Chō, 3 Chōme, Matsuyama.
Hoz, Rt Rev. T., 1904, RC, 64 Moto Shintenbigai, Daitōtei, Taihoku, Formosa.
Hughes, Miss A. M., 1897, CMS, Minami Kinen Dōri, Rumoi, Teshio, Hokkaidō.
Hughes, Mrs. H. L., MES (Retired), 218 Smith St., Hillsboro Texas, U.S.A.
Hughes, Miss J., 1920, SPG, 5 Naka Yamate Dōri, 3 Chōme, Kōbe.
Humphreys, Miss Marian, 1915, PE, Hodono, Atago Chō, Akita.
Hunter, Rev. J. B., 1920, UCMS, Akita.
Hurd, Miss H. R., 1911, MCC, Marubori Chō, Ueda, Shinshū.
Husted, Miss Edith E., 1917, ABCFM, (A), Oberlin College, Oberlin, Ohio, U.S.A.
Hutchings, Miss A. M., Ind., Matsubara Chō, Nikkō.
Hutchinson, Rev. Archibald C., & W., 1909, CMS, 476 Shirayama Chō, Kurume.
Hutchinson, Rev. Ernest G., 1916, CMS, Hamada, Iwami. (A)
Hutt, Rev. Alfred Joseph, 1898, RC, Hakodate.

I

Iglehart, Rev. Chas. W., & W., 1909, MEFB, 5 Shimo Shirokane Chō, Hirosaki, Aomori Ken.
Iglehart, Rev. E. T., S.T.D., 1904, & W., 1907, MEFB, Aoyama Gakuin, Shibuya Machi, Tōkyō Fu. (Tel. Shiba 5002).
Ihde, Rev. W. A., & W., 1922, MEFB, 3 Higashi Sanban Chō, Sendai.
Imbrie, Rev. Wm., D.D., & W., 1875, PN (Retired), 7312 N. Paulina St., Chicago, Ills., U.S.A.
Isaac, Miss Irene, 1918, MSCC. (A)
Itoz, Rev. Thomas de la, 1904, RC, Nakajima Chō, Kōchi.
Jacques, Mr. S. G., & W., 1916, SDA, Minami 6 Jō, Nishi, 11 Chōme, Sapporo. (A)

Jacquet, Rev. Claude, 1881, RC, 161 Moto Tera Koji, Sendai.
James, Mr. Don Carlos, & W., 1920, Ind., 68 Zōshigaya, Tōkyō Fu.
James, Miss Margaret S., 1922, AFP, 30 Kōun Cho, Mita, Shiba, Tōkyō. (Tel. Takanawa 2143)
Jefferson, Mr. E. M., & W., YMCA-T, Mukden.
Jenkins, Miss Louise F., 1920, ABF, 100 Tsunohazu, Tōkyō Fu.
Jesse, Miss Mary D., 1911, ABF, 2 Nakajima Chō, Sendai.
Jex-Blake, Miss M. R., 1898, CMS (A), 3 Dorset Villas, Westbury, Bristol, England.
Johns, Mr. H. W., & W., 1919, MEFB (Associate), c/o Kyōbun Kwan, 1 Ginza, 4 Chōme, Tōkyō. (Tel. Kyōbashi 252).
Johnson, Miss Katherine, 1922, MES, Hiroshima Jo Gakkō, Kami Nagarekawa Chō, Hiroshima.
Johnson, Miss Ruth, 1919, AG. (A)
Johnstone, Miss J. M., 1902, PN, Baikō Jo Gakuin, 1850 Maruyama Chō, Shimonoseki.
Joly, Rev. Eugène Clodimir, 1895, RC, Ōita.
Jones, Rev. H. P., & W., 1908, MES, Kwansei Gakuin, Kōbe. (Tel. Sannomiya 3608).
Jones, Mr. Thomas E., 1917, & W., 1914, AFP., 14 Daimachi, 1 Chōme, Mita, Shiba, Tōkyō.
Jones, Mr. W. Powell, MES (Associate), 120 Goken Yashiki, Himeji.
Jordan, Rev. Didymus, RC, Tenshudō, Hiroshima Mura, Sapporo Gun, Hokkaidō.
Jorgensen, Mr. Arthur, & W., 1912, YMCA-A, 22 Fujimi Chō, 5 Chōme, Kōjimachi, Tōkyō.
Jost, Miss H. J., 1898, MCC, 221 Bluff, Yokohama.
Judson, Miss Cornelia, 1887, ABCFM, 42 Niban Chō, Matsuyama.
Juergensen, Miss Agnes, 1913, AG, 296 Kami Komagome, Tōkyō Fu. (A)
Juergensen, Mr. C. F., & W., 1913, AG, 296 Kami Komagome, Tōkyō Fu. (A)
Juergensen, Mr. J. W., 1919, AG, 296 Kami Komagome, Tōkyō Fu.
Juergensen, Miss Marie, 1913, AG, 296 Kami Komagome, Tōkyō Fu. (A)

K

Karen, Rev. Arthur, & W., 1922, LEF, 76 Wakamatsu Chō, Ushigome Ku, Tokyo.
Karns, Miss Bertie Haynes, 1919, NC, Higashi Gojōhashi, 6 Chōme, Kyōto.
Kaufman, Miss Emma R., 1913, YWCA, 14 Kita Jimbo Chō, Kanda, Tōkyō.
Keagey, Miss M. D., 1908, MCC, Hyakkoku Machi, Kōfu.
Keen, Miss E. M., 1896, CMS, c/o Rev. J. Hind, Higashi Kaji Machi, Kokura.
Kennard, Rev. J. Spencer, Jr., 1920, ABF, Scott Hall, 551 Shimo Totsuka, Tōkyō Fu.
Kennion, Miss J. Olive H., 1921, SPG, Hamamatsu.
Kent, Miss Bernice W., 1922, UGG, 50 Takata Oimatsu Chō, Koishikawa, Tōkyō.

Kerr, Rev. W. C., & W., 1908 (Korea Mission), 1919 (Japan Mission), PN, 32 Hitsu-undo, Seoul, Korea.
Kettlewell, Rev. F., & W., 1905, SPG, 5 Naka Yamate Dōri, 3 Chōme, Kōbe.
Kibbey, Dr. S. L., & W., PE, 16 Tsukiji, Tōkyō.
Kilburn, Miss Elizabeth H., 1919, MEFB, 596 Kuhonji, Uemura, Kumamoto.
Killam, Miss Ada, 1902, MCC, Marubori Chō, Ueda, Shinshū.
Killheffer, Miss Marie, 1919, MEFB, Iai Jo Gakkō, Hakodate.
Kinney, Miss Janie M., 1905, PCC, Tamsui, Formosa.
Kinold, Rev. Wenceslaus, RC, Kita 11 Jō, Higashi 2 Chōme, Sapporo.
Kinsley, Miss Amy W., 1915, PE, 536 Nakamichi, Mito. (A)
Kirk, Miss Hazel I., 1918, UGC. (A)
Kirtland, Miss Leila G., 1910, PS, Kinjo Jo Gakkō, Nagoya. (A)
Kludas, Mrs. Evangeline, 1920, HFMA, Namiki Chō, Sakura, Chiba Ken.
Kludt, Miss Anna Marie, 1922, ABF, 10 Fukuro Machi, Surugadai, Tōkyō.
Knapp, Deaconess Susan T., 1917, PE, St. Paul's College, Ikebukuro, Tōkyō Fu.
Knipp, Rev. Edgar, & W., 1900, UB, Muro Machi, Kyōto.
Knudten, Rev. Arthur C., & W., 1920, LCA, Tashiro Chō, Higashi Ku, Nagoya.
Kowarz, Rev. Agnellus, 1910, RC, Tenshudō, Odori, Toyohara Machi, Karafuto.
Kraft, Mr. E. J., 1921, SDA, Box 7, Yodobashi P.O., Tōkyō.
Kramer, Miss Lois F., 1917, EC, 93 Takehaya Chō, Koishikawa, Tokyo. (A)
Kramer, Miss Sarah C., 1918, EC, 93 Takehaya Chō, Koishikawa, Tōkyō.
Krider, Rev. Walter W., & W., 1920, MEFB, 12 Higashi Yamate, Nagasaki.
Kriete, Rev. C. D., & W., 1911, RCUS, 1016 Muika Machi, Yamagata. (F.C. Tokyo 29312).
Kuecklich, Miss Gertrude, 1922, EC, 93 Takehaya Chō, Koishikawa, Tōkyō.
Kunigunde, Sister, 1922, RC, Sei Rei Shokugyō Gakkō, Narayama, Akita.
Kuyper, Rev. Hubert, 1911, & W., 1912, RCA, Eisei Kwan Nai, Ōita, Kyūshū. (F.C. Fukuoka 3322).
Kuyper, Miss Jennie M., 1905, RCA, Ferris Seminary, 178 Bluff, Yokohama.

L

Lake, Rev. L. C., & W., 1916, PN, Sapporo, Hokkaidō.
Lackner, Miss E. A., 1917, MCC. (A)
Lacy, Mrs. Edith, 1921, YWCA, 84 Honchō Dōri, 6 Chōme, Yokohama.
Lade, Miss Helen, 1922, PE, 1 Tsukiji, Tōkyō.
Lafon, Rev. Jean Henri, 1881, RC, Toramaru, Kōriyama, Fukushima Ken.
Lamb, Miss E., 1922, JEB, 5 Hikawa Chō, Akasaka, Tōkyō.
Lamott, Rev. W. C., & W., 1919, PN, 4 Meiji Gakuin, Shirokane, Shiba, Tōkyō.

Lancaster, Miss Cecile, 1920, SBC, Seinan Jo Gakuin, Kokura.
Landis, Mrs. H. M., 1888, PN, 16 Akashi Chō, Kyōbashi Ku, Tōkyō.
Landsborough, Mr. David, 1895, & W., 1901, EPM, Shoka, Formosa. (Tel. 135)
Lane, Miss E. A., 1912, CMS, Seishi Jo Gakuin, Ashiya, Muko Gun, Hyōgo Ken.
Lang, Rev. Wolfgang, RC, Kita 15 Jō, Higashi 1 Chōme, Sapporo.
Laning, Miss Mary, 1908, PE, Tenma, Nara.
Lansing, Miss H. M., 1893, RCA, 448 Rokkenya Chō, Haruyoshi Machi, Fukuoka Shigwai. (F.C. Fukuoka 1593o)
Larsen, Mr. D. O., & W., 1921, OMJ, Ōmi-Hachiman, Shiga Ken.
Laug, Mr. George W., 1921, RCA, 2 Meiji Gakuin, Shirokane, Shiba, Tōkyō. (Tel. Takanawa 820)
Laughton, Rev. J. F., & W., 1921, ABF, c/o Rev. R. A. Thompson, 39 Kitano Chō, 2 Chōme, Kōbe.
Lawrence, Mr. A., & W., BFBS. (A)
Lawrence, Miss F. H., 1919, CMS, 108 Nobori Chō, Kure.
Layman, Rev. H. Leigh, D.D., & W., 1895, MP, 43 Chokyūji Machi, Nagoya.
Lea, Rt. Rev. Bishop Arthur, D.D., & W., 1897, CMS, Kami Haruyoshi, Fukuoka.
Learned, Rev. D. W., D.D., & W., 1875, ABCFM, Imadegawa Dōri, Tera Machi, Nishi ye Iru, Kyōto.
Leavitt, Miss Julia, 1881, PN, Tanabe, Kii.
Lebarbey, Rev. Georges Aimé, 1913, RC, 44 Bluff, Yokohama.
Lebel, Rev. Emile, 1892, RC, Nagasaki Mission.
Lediard, Miss Ella, 1916, MCC, 14 Saibansho Dōri, Kanazawa.
Lediard, Miss Mary F., 1906, UCMS, 16 Naka Naga Machi, Akita.
Lee, Miss Elizabeth M., 1915, MEFB, Fukuoka Jo Gakkō, Fukuoka, Kyūshū.
Lee, Miss Mabel, 1903, MEFB, 2 Sanban Chō, Sendai.
Lehman, Miss Lois, 1922, UCMS, 257 Nakazato, Takinogawa, Tōkyō Fu. (Tel. Koishikawa 522)
Leininger, Rev. A. A., 1922, EC, 500 Shimo Ochiai Mura, Tōkyō Fu.
Lemarié, Rev. François Pierre, Vicar General, 1898, RC, Nagasaki.
Lemoine, Rev. Clement Joseph, 1894, RC, 44 Yamanote Chō, Yokohama.
Lennartz, Sister Verena, 1913, RC, Sei Rei Byōin, 5 Naga Machi, Kanazawa.
Lindgren, Rev. Ruben, & W., 1917, LEF, Kamisuwa, Nagano Ken.
Lindsay, Miss O. C., 1912, MCC, Eiwa Jo Gakkō, Shizuoka.
Lindsey, Miss Lydia A., 1907, RCUS, 16 Komegafukuro, Jūnikenchō, Sendai.
Lindstrom, Rev. H., & W., 1895, CMA, 18 Kitano Chō, 3 Chōme, Kōbe.
Linn, Rev. John K., & W., 1915, LCA, 388 Shinyashiki, Kumamoto.
Linn, Rev. J. A., & W., 1921, LCA, 5 Kami Fujimae Chō, Hongō, Tōkyō.
Lippard, Rev. Cephas K., D.D., 1900. (A)
Lissargue, Rev. Jean Baptiste, 1901, RC, 18 Mukō Yanagiwara Chō, 1 Chōme, Asakusa, Tōkyō.
Lloyd, Miss Jane Anne, 1903, EPM, Tainan, Formosa.
Lloyd, Rev. J. H., 1908, & W., 1913, PE, Shimbori, Higashi Kaji Machi, Wakayama.

Logan, Rev. Chas. A., D.D., & W., 1902, PS, 171 Terashima Machi, Tokushima.
Lombard, Rev. F. A., 1900, & W., 1911, ABCFM, Muromachi Dōri, Imadegawa Agaru, Kyōto.
London, Miss M. H., 1907, PN, Joshi Gakuin, 33 Kami Niban Chō, Kōjimachi, Tōkyō.
Loomis, Miss Clara D., 1902, WU, 212 Bluff, Yokohama. (A)
Lorbeer, Mr. F. I., & W., OMJ, Ōmi-Hachiman.
Lucida, Sister, 1922, RC, Sei Rei Byōin, Naga Machi, Kanazawa.
Lumpkin, Miss Estelle, 1911, PS, Tokushima.
Lynn, Mrs. Hazel B., 1921, WU, 212 Bluff, Yokohama.
Lytton, Miss Twila, MEFB, Woman's Christian College, Tōkyō.

M

Macdonald, Miss A. C., 1904, Ind., 32 Fujimi Chō, 1 Chōme, Kōjimachi, Tōkyō.
Macduff, Miss Esther, 1920, PN, 3-A Meiji Gakuin, Imazato Chō, Shiba, Tōkyō.
Mackay, Mr. G. W., & W., 1911, PCC, 79 Miyamae Chō, Taihoku, Formosa.
Mackenzie, Miss V. M., 1919, PN, Wilmina Jo Gakkō, Tamatsukuri, Osaka.
Mackintosh, Miss Sabine E., 1916, EPM, Tainan, Formosa. (A)
Macleod, Rev. Duncan, & W., 1907, PCC, 79 Miyamae Chō, Taihoku, Formosa.
MacNair, Mrs. T. M., 1880, PN, 2 Nishi Machi, Nihonenoki Chō, Shiba, Tōkyō.
Madden, Rev. M. B., & W., 1895, Ind., 142 Minami Hama, Toyosaki Chō, Ōsaka Fu.
Madeley, Rev. W. F., & W., 1889, PE, 9 Motokaji Chō, Sendai.
Makeham, Miss S. E., 1902, MSCC, Kitsune Ike, Nagano.
Mallet, Miss Gertrude, 1909. MPW. (A)
Manchester, Rev. Herbert, 1921, Ind., 60-C Bluff, Yokohama.
Mander, Miss Mary E., 1915, SPG, 16 Goban Chō, Kōjimachi, Tōkyō.
Mann, Miss Irene P., 1895, PE, Shikenchō, Nikkō, Tochigi Ken.
Mann, Rev. J. C., & W., 1905, CMS, Shinsei Dendō Kwan nai, 482 Abeno, Shimo Tennōji Mura, Ōsaka Fu.
Marie, Rev. Louis Constant, 1888, RC, Hiroshima.
Marion, Rev. Petrus, 1895, RC, San-chō, Wakamatsu.
Marmonier, Rev. Petrus C. F., 1900, RC, San no Maru, Maizuru.
Marsh, Miss Carolyn E., 1921, YWCA, 99 Temmabashi Suji, 1 Chōme, Kita Ku, Ōsaka.
Martin, Rev Jean Marie, 1910, RC, Nagasaki.
Martin, Prof. J. Victor, 1900, & W., 1914, MEFB, 4 Aoyama Gakuin, Shibuya Machi, Tōkyō Fu.
Mary Catherine, Sister, 1919, Community of the Epiphany, Home of the Epiphany, 358 Sankō Chō, Shirokane, Shiba, Tōkyō.
Mathon, Rev. Remi Louis, 1894, RC, Hirokōji, Ichinoseki, Iwate Ken.
Matthews, Rev. W. K., & W., 1902, MES, Kwansei Gakuin, Kōbe. (Tel. Sannomiya 3608).
Mauk, Miss Laura, 1915, EC, 84 Sasugaya Cho, Koishikawa, Tōkyō. (Tel. Koishikawa 3546).

Maxwell, James L., M.D., 1901, & W., 1910, EPM, E.P.M. Hospital, Tainan, Formosa. (Tel. 621 and 727).
May, Miss Pauline, 1922, MEFB, Aoyama Jo Gakuin, Tōkyō.
Mayer, Rev. Paul S., & W., 1909, EC, 500 Shimo Ochiai Mura, Tōkyō Fu.
Mayet, Rev. Gustave, 1921, RC, 19 Sekiguchi Daimachi, Koishikawa, Tōkyō.
Mayrand, Rev. Placide Augustin, 1889, RC, 68 Honmachi, Hachiōji, Tōkyō Fu.
McAlpine, Rev. R. E., D.D., 1885, & W., 1887, PS, Susaki, Kōchi.
McArthur, Miss K. W., 1919, MCC, 8 Toriizaka, Azabu, Tōkyō. (Tel. Shiba 6214)
McCaleb, Mr. J. M., & W., 1892, Ind., 68 Zōshigaya, Tōkyō Fu.
McCall, Rev. C. F., & W., 1908, UCMS, 8 Shima Hon Chō, Tsukiji, Akita.
McCaulay, Mrs. J. K., 1880, PN (Retired), 2112 W. 27th St., Los Angeles, Cal., U.S.A.
McCausland, Miss Isabelle, 1920, ABCFM, Kōbe College, Yamamoto Dori, 4 Chōme, Kōbe.
McCoy, Rev. R.D., & W., 1904, UCMS, 65 Miyashita Chō, Koishikawa, Tōkyō.
McCrory, Miss C. H., 1912, PN, 46 1 Chōme, Tomeoka Chō, Otaru, Hokkaidō.
McDonald, Miss M. D., 1911, PN, 102 Tsunohazu, Yodobashi Chō, Tōkyō Fu.
McElroy, Rev. I. S., & W., 1919, PS, Marugame.
McGill, Miss Mary B., Ind., Hibarigaoka, Kawanishi Kyokunai, Hyōgo Ken.
McGrath, Miss E. S., 1917, PE, Muromachi Dōri, Shimotachi-uri Sagaru, Kyōto.
McGregor, Miss Grace, 1920, YWCA, 65 Shimo Yamate Dōri, 3 Chōme, Kōbe.
McIlwaine, Rev. William A., & W., 1919, PS, 44 Higashi Futaba Chō, Higashi Ku, Nagoya.
McIlwaine, Rev. W. B., D.D., 1889, & W., 1891, PS, 221 Suidō Chō, 3 Chōme, Kōchi.
McIntosh, Miss Elsie T., 1921, YWCA, 99 Temma Bashi Suji, 1 Chōme, Kita Ku, Osaka.
McIntyre, Miss Frances, 1916, MEFB (A), 10 Deaconess Road, Boston, Mass., U.S.A.
McKechnie, Mr. Alexander R., 1920, PE, Rikkyō Dai Gakkō (St. Paul's College), Ikebukuro, Tōkyō Fu. (A)
McKenzie, Rev. A. P., & W., 1920, MCC, 6 Hisaya Cho, 8 Chōme, Higashi Ku, Nagoya.
McKenzie, Rev. D. R., & W., 1888, MCC, 23 Kami Tomizaka Chō, Koishikawa, Tōkyō. (Tel. Koishikawa 638, F.C. Tōkyō 24908)
McKim, Miss Bessie, 1904, PE, 472 Nishi Okubo, Tōkyō Fu.
McKim, Rt. Rev. John, D.D., 1880, PE, 38 Akashi Chō, Kyōbashi, Tōkyō. (Tel. Kyōbashi 3654)
McKim, Rev. I. Cole, & W., 1914, PE, 20 Inari Machi, Kōriyama, Iwashiro.
McKim, Miss Nellie, 1914, PE, 38 Akashi Chō, Kyōbashi, Tōkyō. (Tel. Kyōbashi 3654).
McKinnon, Miss A. Clair, 1921, YWCA, 10 Fukuro Machi, Surugadai, Kanda, Tōkyō.

McKnight, Rev. William Q., & W., 1920, CC, 41 Karahori Chō, Sendai.
McLeod, Miss A. C., 1910, MCC. (A).
McReynolds, Miss L., 1921, CMA, Tōkyō Language School, Tōkyō.
McSparran, Joseph L., M.D., & W., 1917, PE, 24 Nakayamate Dōri, 2 Chōme, Kōbe.
McWilliams, Rev. W. R., & W., 1916, MCC, 14 Nakatakajō Machi, Kanazawa.
Mead, Miss Bessie, 1904, PE, Kasumi Chō, Yamagata.
Mead, Miss Lavinia, 1887, ABF (A), 2437 Grand Ave. South, Minneapolis, Minn., U.S.A.
Megaffin, Miss Blanche I., 1922, MCC, 8 Toriizaka, Azabu, Tōkyō.
Meline, Miss Agnes S., 1919, ABF, 3131 Kanagawa Machi, Yokohama. (Tel. Honkyoku 2176)
Mercedes de la Cruz, Sister, RC, Santa Imelda College, Moto Shintenbigai, Daitōtei, Taikoku, Formosa.
Mershon, Miss Ruth N., 1922, YWCA, 14 Kita Jimbō Chō, Kanda, Tōkyō.
Metcalfe, Rev. Dwight F., 1921, Ind., Kaibara, Hikami Gun, Hyōgo Ken.
Meyers, Rev. J. T., D.D., & W., 1893, MES, Eki Mae, 3 Chō Kita, Ashiya, Hyōgo Ken.
Mickle, Mr. J. J., & W., 1921, MES, Kwansei Gakuin, Kōbe.
Miebach, Rev. David, 1911, RC, Tenshudō, Kutchan, Hokkaidō.
Migdalek, Rev. Alfour, 1912, RC, 47 Hirosaka Dōri, Kanazawa.
Miles, Miss Mary, 1921, PN, Hokuriku Jo Gakkō, Kanazawa.
Miller, Mr. Adam W., 1923, & W., 1922, CG, 30 Oiwake Chō, Hongō, Tōkyō.
Miller, Miss Alice, 1896, Ind., 789 Sendagaya, Tōkyō Fu.
Miller, Miss Janet, 1918, MES (A), Box 510, Nashville, Tenn., U.S.A.
Miller, Rev. H. K., & W., 1892, RCUS, 93 Tani Chō, Ichigaya, Ushigome, Tōkyō.
Miller, Rev. L. S. G., & W., 1907, LCA, 351 Zeho Oe Mura, Kumamoto. (A)
Millican, Rev. Roy W., 1911, FMA, 24 Waritsuka Dōri, 1 Chōme, Kōbe.
Milliken, Miss E. P., 1884, PN, 102 Tsunohazu, Yodobashi Chō, Tōkyō Fu.
Milliken, Miss Margaret R., 1922, YWCA, 14 Kita Jimbō Chō, Kanda Tōkyō.
Millman, Rev. R. M. & W., 1909, MSCC, Naka Hatchō, Toyohashi.
Mills, Mr. E. O., 1908, & W., 1900, SBC, 823 Nakagawago, Nagasaki.
Minkkinen, Rev. T., & W., 1905, LEF, 76 Wakamatsu Chō, Ushigome Tōkyō.
Minnis, Mr. Glen F., YMCA-T, Yamaguchi.
Mintle, Miss Rosa, 1908, HFMA, 2124 Minami Ōta, Yokohama.
Modesta Arguello, Sister, RC, Tenshudō, Takao, Formosa.
Mohr, Rev., 1908, RC, 47 Hirosaka Dōri, Kanazawa.
Mokma, Mr. Gerald, 1922, RCA, Tōzan Gakuin, Nagasaki.
Monk, Miss A. M., 1904, PN, Hokusei Jo Gakkō, Sapporo.
Montagu, Rev. Emmanuel Lazare, 1902, RC, 31 Tatamiya Chō, Sendai.
Montgomery, Rev. W. E., 1909, & W., 1910, EPM, Tainan, Formosa.
Moon, Miss Mira B., 1911, MEFB (Associate), 10 Aoyama Gakuin, Shibuya, Machi, Tōkyō Fu. (Tel. Shiba 5002)
Moody, Rev. Campbell N., 1895, & W., 1910, EPM, Shoka, Formosa.
Moore, Mr. B. S., & W., 1914, AG, 1033 Honmoku Chō, Yokohama.

Moore, Rev. J. P., D.D., 1883, RCUS, 112 Kita Nibanchō, Sendai.
Moore, Rev. J. Wallace, D.D., 1890, & W., 1893, PS, 8 Ichiban Chō, Takamatsu.
Moran, Rev. S. F., & W., 1916, ABCFM. (A)
Morgan, Miss A. E., 1889, PN, Nishi Machi, Yokkaichi, Mie Ken.
Moseley, Mrs. C. B., MES (Retired), Box 48, East Seattle, Washington, U.S.A.
Moss, Miss Adelaide, 1918, MSCC. (A)
Munroe, Mr. Alexander, & W., 1920, AG. (A)
Munroe, Rev. H. H., 1905, & W., 1906, PS, Hama no Chō, Takamatsu.
Murray, Miss Edna B., 1921, PE, Rikkyō Jo Gakkō (St. Margaret's School), 26 Akashi Chō, Kyōbashi, Tōkyō (Tel. Kyōbashi 1960).
Murray, Rev. D. A., D.D., & W., 1902, PN (A), 934 Second St., Santa Monica, Cal., U.S.A.
Myers, Rev. H. W., D.D., & W., 1897, PS, 112 Yamamoto Dōri, 4 Chome, Kōbe.
Mylander, Miss Ruth, 1909, FMA, Kakogawa, Banshū.

N

Nace, Rev. I. G., & W., 1920, RCUS, 69 Katahira Chō, Sendai.
Nash, Miss E., 1891, CMS, Nishi Machi, Yonago, Tottori Ken.
Nau, Miss Catherine L., 1920, RCUS, 69 Kitahira Chō, Sendai.
Neely, Miss Clara J., 1899, PE, Teramachi, Gojō Sagaru, Kyoto.
Neilsen, Rev. John P., & W., 1909, LCA, 388 Shinyashiki, Kumamoto.
Nelson, Pastor A. N., & W., 1918, SDA, 75 Sengoku Machi, Aizu Wakamatsu, Fukushima Ken.
Nevile, Miss C.L.J., 1905, SPG, Jūji Machi, Odawara, Kanagawa Ken.
Newbold, Deaconess Elizabeth G., 1907, PE, Uramachi, Aomori.
Newbury, Miss Georgia M., 1921, ABF, 10 Fukuro Machi, Surugadai, Tōkyō.
Newcomb, Miss Ethel, 1913, MES, Lambuth Jo Gakuin, 529 Ishigatsuji Chō, Tennōji, Minami Ku, Ōsaka.
Newell, Rev. H. B., & W., 1887, ABCFM, 52 Niban Chō, Matsuyama.
Newlin, Miss Edith, 1918, AFP (A), Earlham, Iowa, U.S.A.
Newton, Rev. J. C. C., D.D., & W., 1888, MES (Retired). Box 510, Nashville, Tenn., U.S.A.
Nichols, Mr. Bert, 1922, YMCA-T, Tōkai Chū Gakkō, Nagoya.
Nichols, Rev. Shirley H. & W., 1911, PE, 21 Yamamichi Chō, Hirosaki.
Nichols, Mr. Stewart B., ABCFM, c/o YMCA, Karasumaru Dōri, Imadegawa Sagaru, Kyōto.
Nicholson, Mr. Herbert V., & W., 1915, AFP, 816 Bizen Machi, Mito, Ibaraki Ken.
Nicodema, Sister, 1911, RC, Sei Rei Byōin, Nagamachi, Kanazawa.
Nicodemus, Prof. F. B., & W., 1916, RCUS, 60 Kōzenji Dōri, Sendai. (A)
Nielsen, Rev. J. P., & W., 1909, LCA, Kumamoto. (A)
Nielson, Rev. Andrew B., 1895, EPM, Tainan, Formosa. (F.C. Tainan 1892).
Niessing, Sister Armellina, 1908, RC, Sei Rei Byōin, 5 Nagamachi, Kanazawa.
Nieto, Rev. Claudio, 1913, RC, Tenshu Kōkyōkai, Sanban Chō, Matsuyama.

Nix, Rev. W. V., & W., 1921, SBC, 41 Kago Machi, Koishikawa, Tōkyō.
Nixon, Miss Emily, Ind., Kyōto.
Noailles, Rev. Olivier Marie de, 1883, RC, 80 Honmura, Yamashita Chō, Yokohama.
Noll, Rev. Hugolin, RC, Kita 1 Jō, Higashi 6 Chōme, Sapporo.
Noordhoff, Miss Jeane M., 1911, RCA, 178 Bluff, Yokohama. (Tel. 1870).
Norman, Rev. Clarence E., & W., 1917, LCA, 15 Gokurakuji Chō, Fukuoka.
Norman, Rev. Daniel, D.D., & W., 1897, MCC. (A)
Norman, Miss Lucy, 1913, MCC. (A)
Norton, Miss E. L. B., 1900, CMS, Kita 3 Jō, Nishi, 7 Chōme, Sapporo, Hokkaidō.
Noss, Rev. C., D.D., 1895, & W., 1910, RCUS, 41 Uwa Chō, Komegafukuro, Sendai. (Tel. 2025, F.C. Sendai 4944) Business address: 135 Higashi Niban Chō, Sendai. (Tel. 1783)
Noss, Mr. George S., & W., 1921, RCUS, 60 Kōzenjidōri, Sendai.
Nott, Miss Grace N., 1920, Ind. (Church of Eng.), 4 Shiken Chō, Kumamoto.
Nott, Miss L. F., 1916, CMS. (A)
Nugent, Rev. W. Carl, & W., 1920, RCUS, 31 Torii Chō, Aizu Wakamatsu, Fukushima Ken.
Nunn, Mr. W. L., YMCA-T, Ōita.

O

Obee, Rev. E. I., & W., 1904, MP, Tamanoi Chō, Atsuta, Nagoya.
Oertle, Rev. Earl, 1921, RC, 14 Sano Machi, Toyama.
Ogburn, Rev. N. S., 1913, & W., 1921, MES, Kwansei Gakuin, Kōbe. (Tel. 3608)
Oldridge, Miss Mary B., 1920, MEFB, Kwassui Jo Gakkō, Nagasaki, Kyūshū.
Olds, Rev. C. B., D.D., & W., 1903, ABCFM, 195 Kadota Yashiki, Okayama.
Oltmans, Rev. A., D.D., & W., 1886, RCA, (A) 25 E., 22nd St., New York, N.Y., U.S.A.
Oltmans, Miss Evelyn F., 1914, RCA, (A) 25 E., 22nd St., New York, N.Y., U.S.A.
Oltmans, Miss Jean C., 1914, RCA, (A) 25 E., 22nd St., New York, N.Y., U.S.A.
Ormaechea, Rev. G., 1906, RC, 64 Moto no Shintenbigai, Daitōtei, Taihoku, Formosa.
Ostrom, Rev. H. Conrad, D.D., & W., 1911, PS, 178 Tomida Ura Machi, Tokushima.
Otte, Miss Helen E., 1922, RCUS, 28 Uwachō, Komegafukuro, Sendai.
Outerbridge, Rev. H. W., & W., 1910, MCC, Kwansei Gakuin, 12 Sakaguchi Dōri, 1 Chōme, Kōbe. (Tel. Sannomiya 6308)
Oxford, Mr. J. S., & W., 1910, MES, 23 Kitanagasa Dōri, 4 Chōme, Kōbe.

P

Page, Miss Mary, 1912, YMCA, Muromachi Dōri, Demizu Agaru, Kyoto.

Paine, Miss Margaret R., 1922, PE, Muromachi Dōri, Shimotachi-uri Sagaru, Kyōto.
Paine, Miss Mildred A., 1920, MEFB, 143 Kajiya Chō, Kagoshima.
Painter, Rev. S., 1896, & W., 1905, CMS, Nobeoka, Miyazaki Ken.
Palmer, Miss H M., 1920, PN, Wilmina Jo Gakkō, Tamatsukuri, Ōsaka.
Palmer, Miss Jewel, 1918, UCMS, 354 Nakazato, Takinogawa, Tōkyō Fu. (A)
Palmer, Miss Lucy C., 1920, ABF, (A) 410 Scott St., Milwaukee, Wisconsin, U.S.A.
Palmore, Rev. P. L., & W., 1922, MES, 946 Kashiwagi Yodobashi Machi, Tōkyō Fu.
Pamperrien, Miss Gertrude, 1921, RCUS, 168 Higashi Samban Chō, Sendai.
Parker, Miss A., 1888, SPG, Yuki no Goshō, Hirano, Kōbe.
Parmelee, Miss H. Frances, 1877, ABCFM, (A) 130 Woodland Ave., Oberlin, Ohio, U.S.A.
Parrott, Mr. F., & W., 1890, BFBS, 95 Yedo Machi, Kōbe, (F.C. Ōsaka 11083)
Pascual, Rev. T., 1897, RC, Tenshudō, Inringai, Emmu Kahō, Taichū, Taiwan.
Patterson, Mr. George S., & W., 1912, YMCA-A, Seinenkai Apartment House, Hakkeizaka, Ōmori, Tōkyō Fu. (Tel. Kanda 3800)
Patton, Miss Annie V., 1900, PS, Toyohashi.
Patton, Miss Florence D., 1895, PS, Kinjō Jo Gakkō, Nagoya.
Pawley, Miss Annabelle, 1915, ABF, 2 Nakajima Chō, Sendai.
Peak, Mrs. E. V., 1922, OMJ, Ōmi-Hachiman, Shiga Ken.
Peake, Mr. Cyrus H., YMCA-T, 72-D Bluff, Yokohama.
Pearce, Miss D.M., 1919, CMS, 95 Yamanokuchi Chō, Kagoshima. (A)
Pearson, Mr. William L., 1922, & W., 1905, AFP, 30 Kōun Chō, Mita, Shiba, Tōkyō. (Tel. Takanawa 2143)
Peckham, Miss Caroline S., 1915, MEFB, Kwassui Jo Gakkō, Nagasaki.
Pedley, Miss Florella F., 1922, ABCFM, Kōbe College, Yamamoto Dōri, 4 Chōme, Kōbe.
Pedley, Rev. Hilton, D.D., & W., 1889, ABCFM. (A)
Peeke, Rev. H. V. S., D.D., 1888, RCA, Meiji Gakuin, Shirokane, Shiba, Tōkyō. (Tel. Takanawa 820; F.C. Tōkyō 43352)
Peet, Miss Azalia E., 1916, MEFB, Hama no Chō, Fukuoka.
Perez, Rev. E., 1915, RC, Tenshudō, Taishō Machi, Tainan, Formosa.
Perez, Rev. Modesto, 1917, RC, Tenshu Kōkyōkai, 4 Banchō, Takamatsu, Kagawa Ken.
Perkins, Mr. H. J., & W., 1920, SDA, Box 7, Yodobashi P.O., Tōkyō.
Perrin, Rev, Henri, 1884, RC, Kōbe.
Perry, Miss Harriet Louise, 1922, MEFB, 2 Yamamoto Chō, 1 Chōme, Kojimachi, Tōkyō.
Peterson, Miss Albertina J., 1891, SAM, Tori Chō, Chiba.
Petrie, Rev. Arthur, & W., 1919, CMA, Kaitaichi, Hiroshima Ken. (F.C. Shimonoseki 7518).
Pettier, Rev. Alfred E., 1868, RC. (A)
Phelps, Mr. G. S., & W., 1902, YMCA-A, Seinenkai Apartment House, Hakkeizaka, Ōmori, Tōkyō Fu. Office: National YMCA, Omote Sarugaku Chō. Kanda, Tōkyō. (Tel. Kanda 3800).
Philipps, Miss E. G., 1901, SPG, 108 Zōshigaya, Koishikawa, Tōkyō.

Phillips, Rev. W. O., & W., 1921, MES, Kanaya, Mori no Chō, Nakatsu, Ōita Ken.
Pickard-Cambridge, Rev. C. O., & W., 1906, CMS, Ōsaka.
Pickens, Miss Lillian O., 1918, FMA. 1260 Oaza Tennōji, Tennōji Mura, Osaka.
Pider, Miss Myrtle Z., 1911, MEFB, Woman's Christian College, Tsunohazu, Shinjuku, Tōkyō. (Tel. Bancho 2066)
Pierson, Rev. G. P., D.D., 1888, & W., 1891, PN, Nokkeushi, Kitami, Hokkaidō.
Pieters, Rev. Albertus, & W., 1891, RCA, (A) 102 Oak Lawn Ave., Battle Creek, Michigan, U.S.A.
Pieters, Miss J. Gertrude, 1921, RCA, Baikō Jo Gakkō, Shimonoseki. (Tel. 1196)
Pieters, Miss Jennie A., 1904, RCA, Baikō Jo Gakkō, Shimonoseki. (Tel. 1196).
Pifer, Miss B. Catherine, 1901, RCUS, 207 Kita Arai, Nagasaki Mura, Tōkyō Fu.
Pinsent, Mrs. A. M., 1905, MCC, 11 Minami Higakubo Chō, Azabu, Tōkyō.
Piper, Miss Margaret, 1914, Ind., 195 Uneno Machi, Kōbe.
Place, Miss Pauline A., 1916, MEFB, Kwassui Jo Gakkō, Nagasaki.
Pooley, Miss A. M., 1910, SPG, Shōin Jo Gakkō, Naka Yamate Dōri, 6 Chōme, Kōbe.
Porter, Miss F. E., 1882, PN, 541 Higashi 6 Chōme, Gojōbashi, Kyōto.
Post, Miss Vida, 1920, ABF, 50 Shimotera Machi, Himeji.
Potts, Miss Marion E., 1921, LCA, 144 Hara Machi, Koishikawa, Tōkyō.
Pouget, Rev. Armand M. P., 1893, RC, Moto Tera Kōji, Sendai.
Powell, Miss Cecilia R., 1922, PE, 19 Edo Shimo Chō, Fukui.
Powlas, Miss Annie, 1919, LCA, 175 Nakanohashi Kōji, Saga.
Powlas, Miss Maude O., 1918, LCA, Kumamoto. (A)
Powles, Rev. P. S. C., & W., 1916, MSCC, Shi no Tsuji, Takata.
Pratt, Miss Susan A., 1892, WU, 212 Bluff, Yokohama. (A)
Preston, Miss E. A., 1888, MCC, 11 Minami Higakubo Chō, Azabu, Tōkyō.
Preston, Miss E. D., 1908, CMS. (A)
Price, Rev. P. G., & W., 1912, MCC, 106 Shimo Negishi, Shitaya, Tōkyō. (Tel. Shitaya 6710)
Pugmire, Major Ernest I., & W., 1919, SA, c/o Salvation Army Headquarters, 5 Hitotsubashi Dōri, Kanda, Tōkyō.
Puhl, Rev. Wilhelm, 1921, RC, Tenshu Kōkyōkai, Otarube, Kosaka, Kazuno Gun, Akita Ken.
Puissant, Rev. Louis J. M., 1898, RC, Tsu, Miye Ken.

R

Ragan, Miss Ruth, 1914, YWCA, 99 Temma Bashi Suji, 1 Chōme, Kita Ku, Osaka.
Raguet, Rev. Emile, 1879, RC, Urakami, Nagasaki Ken.
Ranck, Miss Elmina, 1906, EC, Kōriyama, Fukushima Ken.
Ransom, Miss M. H., 1901, PN, Wakayama.
Ranson, Deaconess A. L., 1904, PE, (A) c/o Trinity Parish, Washington, D.C.
Raoult, Rev Gustave Eugène, 1896, RC, Kurume.

Rawes, Miss H. M. F., 1920, SPG, Yuki no Gosho, Hirano, Kōbe.
Rawlings, Rev. G. W., & W., 1900, CMS, 811 Kitabatake, Sumiyoshi Mura, Ōsaka.
Ray, Rev. J. F., & W., 1904, SBC, 78 Kokutaiji Machi, Hiroshima.
Read, Dr. Rachel, Ind., 23 Reinanzaka, Akasaka, Tōkyō. (Tel. Shiba 6904)
Reed, Mr. J. Paul, 1921, MES (Associate), and YMCA-A, 120 Goken Yashiki, Himeji, Hyōgo Ken.
Reifsnider, Rev. Chas. S., L. H. D., 1901, & W., 1903, PE, 56 Akashi Chō, Kyōbashi, Tōkyō. (Tel. 4319)
Reiners, Rt. Rev. Joseph, 1919, RC, Tenshu Kōkyōkai, 22 Furukawahoribata Machi, Akita.
Reinirkens, Rev. Hubert, 1921, RC, Baba Chō, Tsuruoka, Yamaga'a Ken.
Reischauer, Rev. A. K., D.D., & W., 1902, PN, 1 Meiji Gakuin, Imazato Chō, Shiba, Tōkyō.
Reiser, Miss A. I., 1920, PN, Hokuriku Jo Gakkō, Kanazawa, Kaga.
Reiter, Sister Irene, 1908, RC, Sei Rei Shokugyō Gakkō, Narayama, Akita.
Relave, Rev. Jean Louis, 1885, RC, Miyazu, Tango.
Rey, Rt. Rev. Archbishop Jean Pierre, 1882, RC, 19 Sekiguchi Daimachi, Koishikawa, Tōkyō.
Rey, Rev. Joseph Anselme, 1889, RC, Kita Machi, Ōsaka.
Reynaud, Rev Jules, 1896, RC, Hakodate Mission.
Rhoads, Miss Esther B., 1921, AFP, 30 Kōun Chō, Mita, Shiba, Tōkyō. (Tel. Takanawa 2143)
Rhodes, Mr. E. A., & W., Ind., 73 Miyōgadani, Koishikawa, Tōkyō.
Richards, Rev. W. A., & W., 1910, Ind. (Church of Eng.), Yamaguchi.
Richey, Miss Helen, 1920, UCMS, 49 Shin Machi, Fukushima.
Riddell, Miss H., 1890, Ind. (Church of Eng.), 436 Furushinyashiki, Kumamoto.
Riker, Miss Jessie, 1904, PN, Yamada, Ise.
Roberts, Miss Alice, 1897, CMS, 25 Iwato Chō, Ushigome, Tōkyō.
Roberts, Mr. Floyd L., 1921, UB, 1929 Shimo Shibuya, Tōkyō Fu. (Tel. Shiba 5429)
Robertson, Miss Eleanor, 1921, YWCA, 14 Kita Jimbō Chō, Kanda, Tōkyō.
Robertson, Miss M. A., 1891, MCC, 8 Toriizaka, Azabu, Tōkyō. (Tel. Shiba 6214)
Robinson, Rev. C. E., & W., 1907, UCMS, Nishi Himematsu, Sumiyoshi Mura, Ōsaka Fu (F. C. Ōsaka 35866)
Robinson, Rev. Cuthbert C. & W., 1920, MSCC, & YMCA-T, 6 Shirakabe Chō, 1 Chōme, Nagoya.
Robinson, Miss Hilda M., Ind., Hon Machi, Gifu.
Robinson, Rev. J. Cooper, D.D., 1888, MSCC, Hon Machi, Gifu.
Robison, Miss Amy Jean, 1921, UCMS, Ōsaka.
Rodriguez, Rev. A., 1897, RC, Tenshudō, Toroku, Tainan Shū, Formosa.
Rogers, Miss Margaret S., 1921, WU, 212 Bluff, Yokohama.
Rollstin, Mr. W. P., Ind., Okayama.
Rorke, Miss M. L., 1919, MCC, 8 Toriizaka, Azabu, Tōkyō. (Tel. Shiba 6214)
Rosa de los Remedios, Sister, RC, Tenshudō, Takao, Formosa.
Rosario de Santo Domingo, Sister, RC, Santa Imelda College, 64 Moto Shintenbigai, Daitōtei, Taihoku, Formosa.

Rosario de Santa Rosa, Sister, RC, Santa Imelda College, 64 Moto Shintenbigai Daitōtei, Taihoku, Formosa.
Rosenhuber, Rev. Alois, 1913, RC, Tenshu Kōkyōkai, Kemanai, Kazuno Gun, Akita Ken.
Roskilly, Miss Frances, 1921, JRM, (A) 17 Richmond Avenue, Headingley, Leeds, England.
Ross, Rev. C. H., & W., 1910, ABF, 5 Nakajima Chō, Sendai.
Roussel, Rev. A., RC, 6 Sarugaku Chō, Kanda, Tōkyō.
Rowe, Mrs. Alice G., 1922, UGC, 50 Takata Oimatsu Chō, Koishikawa, Tōkyō.
Rowe, Rev. J. H., 1906, & W., 1915, SBC, (A) Jackson, Mississippi, U.S.A.
Rowland, Rev. G. M., D.D., & W., 1886, ABCFM, 10 Kita Ichijō, Higashi 6 Chōme, Sapporo, Hokkaidō.
Rowlands, Rev. F. W., 1894, & W., 1897, Ind. (Church of Eng.), 42 Yoha no Chō, Fukuoka.
Ruigh, Rev. D. C., 1902, & W., 1905, RCA, 35 Minami Yamate, Nagasaki. (F. C. Fukuoka 14662)
Ruiz, Rev. Macario, 1920, RC, Tenshu Kōkyōkai, 124 Hon Chō, Tokushima.
Ruppel, Rev. Timotheus (naturalized as Obi), 1913, RC, Kita Ichijō, Higashi 6 Chōme, Sapporo.
Russel , Miss Helen A., 1895, MEFB, Hirosaki.
Russell, Miss Lucy K., 1921, ABF, 10 Fukuro Machi, Surugadai, Tōkyō.
Ryan, Miss E. L., 1913, MCC, Sogawa Chō, Toyama.
Ryan, Mr. W. Scott, & W., 1917, YMCA-A, c/o Y.M.C.A., Mitoshiro Chō, Kanda, Tōkyō. (A)
Ryder, Miss Gertrude E., 1908, ABF, 51 Tenma Chō, 1 Chōme, Yotsuya, Tōkyō.
Ryder, Rev. Stephen W., & W., 1913, RCA, Kushiwara Chō, Kurume. (F. C. Fukuoka 7771)

S

Salonen, Rev. K. E., & W., 1911, LEF, Iida, Nagano Ken.
Sanchez, Rev. F., 1917, RC, Tenshudō, 737, Taichū, Formosa.
Sandberg, Miss Minnie V., 1918, ABF, (A) 3415 Bellefontaine Ave., Kansas City, Mo., U.S.A.
Sauer, Rev. Valentin, 1909, RC, Tenshudō, Kita 15 Jō, Higashi 1 Chōme, Sapporo.
Savolainen, Rev. V., & W., 1907, LEF, (A) Hämeenlinna, Finland.
Schaeffer, Miss Mabel R., 1921, PE, Rikkyō Kōtō Jo Gakkō (St. Margaret's School), 24 Akashi Chō, Kyōbashi, Tōkyō.
Schaffner, Rev. P. F., & W., 1915, RCUS, 31 Torii Machi, Wakamatsu, Aizu, Fukushima Ken.
Schell, Miss Naomi, 1921, SBC, Seinan Jo Gakuin, Kokura.
Schereschewsky, Miss C. M., 1910, PE, 54 Tsukiji, Tōkyō.
Schiller, Supt. Emil, D.D., & W., 1895, AEPM, 10 Shōgoinchō, Noboribata, Kyōto.
Schillinger, Rev. George W., & W., 1920, LCA, 175 Nakanohashi Kōji, Saga.

Schirmer, Miss Kathryn F., 1917, EC, Kōriyama, Fukushima Ken. (A)
Schmelz, Rev. Hilarius, 1910, RC, Tenshudō, 5 Jō, Iwamizawa Machi, Hokkaidō.
Schmitz, Sister Achatia, 1909, RC, Sei Rei Shokugyō Gakkō, Narayama, Akita.
Schneder, Rev. D. B., D.D., & W., 1887, RCUS, 164 Higashi Sanban Chō, Sendai. (Tel. 1508)
Schneder, Miss Mary E., 1918, RCUS, (A) R. D. 2, East Earl, Lancaster Co., Pa., U.S.A.
Schoeppler, Rev. Philipp, 1912, RC, Tenshu Kōkyōkai, Yokomachi Minami, Yamagata.
Schroer, Rev. Gilbert W., & W., 1922, RCUS, 93 Tani Chō, Ichigaya, Ushigome, Tōkyō.
Schweitzer, Miss Edna M., 1912, EC, 84 Sasugaya Chō, Koishikawa, Tōkyō. (Tel. Koishikawa 3546)
Schwientek, Rev., 1912, RC, Tenshu Kōkyōkai, 22 Furukawahoribata Machi, Akita.
Scott, Miss Ada, C., 1916, UCMS, 35 Nakano Chō, Ichigaya, Ushigome, Tōkyō.
Scott, Rev. F. N., & W., 1903, MEFB, 6 Higashi Yamate, Nagasaki.
Scott, Rev. J. H., 1892, & W., 1915, ABF, 26 Tsuru Machi, 2 Chōme, Nishi Ku, Ōsaka. (F.C. Ōsaka 54743).
Scott, Rev. J. J., & W., 1910, CMS, Suketo Machi, Tokushima.
Scott, Miss Jane Neill, 1920, YWCA, 10 Fukuro Machi, Surugadai, Kanda, Tōkyō.
Scott, Miss Leona O., 1920, YWCA, 10 Fukuro Machi, Surugadai, Kanda, Tōkyō.
Scott, Miss Marjorie Anderson, 1922, EPM, Tainan, Formosa.
Scott, Miss M. C., 1911, MCC, 12 Agata Chō, Nagano.
Searcy, Miss Mary, 1920, MES, 51 Kitazato Chō, Kure.
Searle, Miss Susan A., 1883, ABCFM, Kōbe College, Yamamoto Dōri, 4 Chōme, Kōbe.
Seeds, Miss Leonora M., 1890, MEFB, 2 Yamamoto Chō, 1 Chōme, Kojimachi, Tōkyō.
Seiple, Rev. W. G., Ph. D., & W., 1905, RCUS, 125 Tsuchidoi, Sendai.
Sells, Miss E. A. P., 1893, CMS, Naga Machi, Oita.
Sergius, Rt. Rev. Archbishop, 1908, ROC, 11 Nishi Kōbai Chō, Surugadai, Kanda, Tōkyō.
Severson, Miss Hazel, 1920, HFMA, Namiki Chō, Sakura, Chiba Ken.
Shacklock, Mr. R. Floyd, 1920, MEFB, 5 Shimo Shirokane Chō, Hirosaki, Aomori Ken.
Shafer, Rev. Luman J., & W., 1912, RCA, 16 Higashi Yamate, Nagasaki. (F.C. Fukuoka 11794).
Shannon, Miss I. L., 1904, MES, 53 Kami Nagarekawa Chō, Hiroshima.
Shannon, Miss Katherine, 1908, MES, 53 Kami Nagarekawa Chō. Hiroshima.
Sharpe, Rev. A. L., 1903, SPG, Zushi, Kanagawā Ken.
Sharpless, Miss Edith F., 1910, AFP, 888 Tennō Chō, Mito, Ibaraki Ken.
Shaver, Rev. I. L., & W., 1920, MES, 133 Kami Nobori Chō, Hiroshima.
Shaw, Miss L. L., 1904, CMS, Poole Girls' School, Tsuruhashi Chō, Higashinari Gun, Ōsaka Fu. (A)
Shaw, Rev. Mark R., & W., 1922, MEFB, 4 Aoyama Gakuin, Shibuya Machi, Tōkyō Fu.

Shaw, Rev. R. D. M., & W., 1907, SPG, Shingakuin, Ikebukuro, Tōkyō.
Shaw, Miss Sara, 1921, MES, Hiroshima Jo Gakkō, Kami Nagarekawa Chō, Hiroshima.
Sheldon, Mary, Rev. Mother, RC, Seishin Joshi Gakuin, Sankō Chō, Shirokane, Shiba, Tōkyō.
Shepherd, Miss E., Ind., 20-C Yamamoto Dōri, 4 Chōme, Kōbe.
Shepherd, Miss K. M., 1910, SPG, 140 Sankawa Chō, Chiba. (A).
Shirk, Miss Helen, 1921, LCA, 144 Hara Machi, Koishikawa, Tōkyō.
Shively, Rev. B. F., & W., 1907, Muro Machi, Kyōto. (F.C. Ōsaka 34076)
Shoemaker, Mr. J. H., 1919, YMCA-T, Higher Commercial School, Nagasaki.
Sholty, Rev. Alva H., & W., 1922, UB, 1912 Shimo Shibuya, Tōkyō Fu.
Shore, Miss Gertrude, 1921, MSCC, Marubori Chō, Ueda, Shinshū.
Simeon, Miss R. B., 1919, SPG, Jōnai, Numazu, Shizuoka Ken.
Simpson, Miss M. E., 1920, MCC, Hyakkoku Machi, Kōfu.
Singleton, Mr. L., 1921, & W., 1922, EPM, Tainan, Formosa.
Singley, Rev. D. F., & W., 1918, RCUS, 71 Osawa Kawara, Morioka. (Tel. Sendai 3032).
Skiles, Miss Helen, 1922, PE, Maruta Machi, Hiromichi Kado, Kyōtō.
Slate, Miss Anna B., 1902, MEFB, 221, Bluff, Yokohama.
Smith, Mr. A. D., 1919, & W., 1921, RCUS, 112 Kita Nibanchō, Sendai.
Smith, Rev. F. H., D.D., & W., 1905, MEFB, (working for Japanese in Korea), Seishōmon Dōri, Seoul, Korea.
Smith, Miss Frederica, 1922, PE, Muromachi Dōri, Shimotachi-uri Sagaru, Kyōto.
Smith, Miss Irene W., 1916, JEB, 73 Tadekura Chō, Shimogamo, Kyōto.
Smith, Rev. P. A., & W., 1903, PE, 7 Ishibiki Chō, Kanazawa.
Smith, Rev. Roscoe & W., 1921, SBC, 22 Daienji Chō, Fukuoka.
Smith, Mr. Roy, & W., 1918, MES, 29 Kitano Chō, 1 Chōme, Kōbe.
Smith, Miss Ruth E., 1918, ABF, (A) 95 Wilson Ave., Columbus, Ohio, U.S.A.
Smith, Miss S.C., 1880, PN, (Retired) 2 Nishi 2 Chōme, Kita 7 Jō, Sapporo.
Smyser, Rev. M. M., 1903, Ind., Yokohama.
Smythe, Rev. L. McC., D.D., 1913, & W., 1916, PS, 64 Shirakabe Chō, 1 Chōme, Higashi Ku, Nagoya.
Sneyd, Mr. H. S., & W., 1913, YMCA-A, c/o Y.M.C.A., Yokohama. (Tel. Yokohama 4758).
Soal, Miss Adelaide A., 1916, JEB, 73 Tadekura Chō, Shimogamo, Kyōto.
Somervell, Miss M. G., 1919, SPG, Jōnai, Numazu, Shizuoka Ken.
Spackman, Rev. H. C., 1921, & W., PE, Rikkyō Daigaku (St. Paul's College), Ikebukuro, Tōkyō Fu. (Tel. Koishikawa 409).
Spencer, Rev. David S., D.D., & W., 1883, MEFB, 435 Furushinyashiki, Kumamoto.
Spencer, Miss F. M., 1913, MSCC, Marubori, Ueda, Shinshū.
Spencer, Miss Gladys G., 1921, PE, 21 Yamamichi Chō, Hirosaki.
Spencer, Mr. Herman G., 1921, ABF, (A) Granville, Ohio, U.S.A.
Spencer, Miss M. A., 1878, MEFB (Retired), 9 Aoyama Gakuin, Aoyama, Tōkyō.
Spencer, Rev. Robert S., & W., 1917, MEFB, 878 Shimokeigo Chō, Fukuoka. (F.C. Fukuoka 16069).

Spencer, Rev. V. C., 1913, MSCC, Asahi Machi, Niigata.
Sprowles, Miss Alberta B., 1906, MEFB, Aoyama Jo Gakuin, Aoyama, Tōkyō.
Stacy, Miss Martha R., 1919, CC, 26 Kasumi Chō, Azabu, Tōkyō.
Stander, Miss Rachel, 1920, MEFB (Associate), 1 Aoyama Gakuin, Aoyama, Tōkyō.
Stanford, Mrs. J. P., 1886, ABCFM, 59 Naka Yamate Dōri, 6 Chōme, Kōbe.
Stanley, Mr. R. H., & W., 1920, YMCA-A (Chinese YMCA), 10 Kita Jimbō Chō, Kanda, Tōkyō. (Tel. Kudan 1404).
Staples, Mr. I. B., & W., 1915, NC, Higashi Gojōbashi, 6 Chōme, Kyōto.
Staples, Miss M. M., 1915, MCC, 96 Hoekami Chō, Fukui.
Starkey, Miss Bertha F., 1910, MEFB, (A) Tiffin, Ohio, U.S.A.
Steadman, Rev. F. W., & W., 1901, ABF, 38 Uchi Maru, Morioka.
Stegeman, Rev H. V. E., & W., 1917, RCA, 10 Shimo Osaki Machi, (Tōkyō Fu. (F.C. Tōkyō 53521).
Steichen, Rev. Michel, 1886, RC (Retired), 35 Akashi Chō, Kyōbashi, Tōkyō.
Stetson, Rev. Clifford R., & W., 1923, UGC, 3 Higashi Kusaba Chō, 2 Chōme, Shizuoka.
Stevens, Miss C. B., 1920, MES (Associate), Hiroshima Jo Gakkō, Kami Nagarekawa Chō, Hiroshima.
Stevens, Miss Julia, 1921, MES (Associate), Hiroshima Jo Gakkō, Kami Nagarekawa Chō, Hiroshima.
Stewart, Miss M., Ind., Tōkyō.
Stewart, Rev. R. S., & W., 1915, MES, (A) Box 510, Nashville, Tenn., U.S.A.
Stewart, Rev. S. A., 1906, & W., 1898, MES, (A) Box 510, Nashville, Tenn., U.S.A.
Stier, Mr. W. R. F., & W., 1917, YMCA-A, Seinenkai Apartment House, Hakkeizaka, Ōmori, Tōkyō Fu. (Tel. Kanda 3800).
Stirewalt, Rev. Arthur J., & W., 1905, LCA, 500 Shimo Ochiai Mura, Tōkyō Fu.
St. John, Mrs. Alice C., 1918, PE, 17 Akashi Chō, Kyōbashi, Tōkyō.
Stokes, Miss C. S., 1922, SPG, Yuki no Gosho, Hirano, Kōbe.
Stoudt, Mr. Oscar M., & W., 1917, RCUS. 69 Kōzenji Dōri, Sendai.
Stowe, Miss Grace H., 1908, ABCFM, Kōbe College, Kōbe.
Stowe, Miss Mary E., 1908, ABCFM, Kōbe College, Kōbe.
Straub, Miss Mae, 1921, AG, 238 Kusunoki Chō, 6 Chōme, Kōbe.
Strock, Miss Ada, 1922, EC, 84 Sasugaya Chō, Koishikawa, Tōkyō. (Tel. Koishikawa 3546)
Strong, Rev. Eustace M., Ind. (Church of Eng.), Rector of Christ Church, 234 Bluff, Yokohama.
Strothard, Miss A. O., 1915, MCC, Yamanashi Eiwa Jo Gakkō, Kōfu.
Sturtevant, Miss Abby L., 1921, MEFB, Aoyama Jo Gakuin, Aoyama, Tōkyō.
Sutley, Mr. Marvin L., 1922, & W., Dr. Margaret S., 1919, PE, 1 Tsukiji, Tōkyō.
Swan, Mr. George D., & W., 1913, YMCA-A, c/o Y.M.C.A., Yanagi no Bamba, Kyōto. (Tel. Naka 3080)
Swanson, Adjutant D. G., & W., 1922, SA, Salvation Army Headquarters, 5 Hitotsu bashi Dōri, Kanda, Tōkyō.

Sweet, Rev. Chas. F, D.D., & W., 1898, PE, 1839 Shimo Shibuya, Tōkyō Fu.

T

Taylor, Miss Elizabeth, 1922, YMCA-A, c/o YMCA, 10 Omote Sarugak Chō, Kanda, Tōkyō. (Tel. Kanda 3800)
Taylor, Miss Minnie M., 1909, RCA, Tōzan Gakuin, Nagasaki.
Taylor, Mrs. Wm. J., 1905, AG, 238 Kusunoki Chō, 6 Chōme, Kōbe.
Teague, Miss Carolyn M., 1912, MEFB, (A) Falkville, Alabama, U.S.A.
Teets, Miss Edith V., 1921, RCA, 178 Bluff, Yokohama. (Tel. 1870)
Tench, Rev. G. R., & W., 1920, MCC, Canadian Academy, Kwansei Gakuin, Kōbe
Tenny, Rev. Chas. B., D.D., 1900, & W., 1913, ABF, 29 Sanai Chō, Ushigome, Tōkyō. (Tel. Ushigome 1134. F. C. Tōkyō 34114)
Ter Borg, Rev. John, & W., 1922, RCA, 2 Meiji Gakuin, Shirokane Chō, Shiba, Tōkyō. (Tel. Takanawa 820)
Tetlow, Miss H. L., 1909, PE, 7 Ishibiki Chō, Kanazawa.
Teusler, R. B., M.D., & W., 1900, PE, St. Luke's Hospital, 37 Akashi Chō, Kyōbashi, Tōkyō. (Tel. Kyōbashi 214, 721, 2737, 4100)
Tharp, Miss Elmer R., 1918, ABF, (A) 1511 No. 14th St., Boise, Idaho, U.S.A.
Thede, Rev. Harvey, & W., E. C., 7 Yamamoto Dōri, 2 Chōme, Kōbe.
Thiry, Rev. Fernand J. J., 1907, RC, Nagasaki.
Thompson, Mrs. David, 1873, PN (Retired), 10 Hinoki Chō, Akasaka, Tōkyō.
Thompson, Rev. Elmer T., & W., 1918, ABF, (A) c/o A.B.F.M.S., 276 Fifth Ave., New York.
Thompson, Miss F. L., 1905, CMS, 95 Yamanokuchi Chō, Kagoshima.
Thomson, Rev. Robert A., D.D., 1884, & W., 1889, ABF, (A) c/o A.B.F.M.S., 276 Fifth Ave, New York.
Thorlaksson, Rev. S. O., & W., 1916, LCA. (A)
Thornton, Rev. J. B., & W., 1908, Ind., Kaibara, Hikami Gun, Hyōgo Ken.
Thurston, Miss Esther V., 1920, MEFB, 2 Yamamoto Chō, 1 Chōme, Kōjimachi, Tōkyō.
Tobar, Rev. T., 1898, RC, Tenshudō, Takao, Tainan, Formosa.
Topping, Rev. Henry, & W., 1895, ABF, 253 Bluff, Yokohama.
Topping, Miss Helen, 1918, YWCA. (A)
Towson, Miss Manie, 1917, MES, (A) Box 510, Nashville, Tenn., U.S.A.
Towson, Rev. W. E., & W., 1890, MES, Niōmon Dōri, Hiromichi, Nishi Iru, Kyōtō.
Tracy, Miss Mary E., 1903, WU, 212 Bluff, Yokohama. (Tel. Honkyoku 3003)
Trent, Miss E. M., 1894, MSCC, 8 Kita Takajō Machi, Nagoya.
Trimble, Miss R. E., 1920, PN, 16 Akashi Chō, Kyōbashi, Tōkyō.
Tristram, Miss K. A. S., 1888, CMS, Poole Girls' School, Tsuruhashi Chō, Higashi-nari Gun, Osaka Fu.
Trott, Miss D., 1910, SPG. (A)
Trout, Miss Jessie M., 1921, UCMS, 16 Nakanaga Machi, Akita.
Trueman, Mr. G. E., 1910, YMCA-A, 84 Gokiso Mura, Nagoya. (Tel. Nagoya 2970 East)

Tucker, Rt. Rev. Bishop H. St. G., 1899, & W., 1911, PE, Karasumaru Dōri, Shimo-tachi-uri, Kyōto. (Mrs. Tucker absent)
Tulpin, Rev. Ernest Auguste, 1877, RC, 21 Kasumi Chō, Azabu, Tōkyō.
Turner, Mr. William, 1921, MES (Associate), Kwansei Gakuin, Kōbe.
Turner, Mrs. W. P., MES (Retired), Emory University, Georgia, U.S.A.
Tweedie, Miss E. G., 1903, MCC, (A) c/o H. V. Tweedie, M.D., Rockland, Maine, U.S.A.

U

Umbreit, Rev. S. J., D.D., & W., 1905, EC., 500 Shimo Ochiai Mura, Tōkyō Fu.
Upton, Miss Elizabeth F., 1907, PE, Ōmiya, Saitama Ken.
Uusitalo, Miss Siiri, 1903, LEF, 2362 Miyanaka, Nishi Sugamo Machi, Tōkyō Fu.

V

Vagner, Rev. Adolphe, 1890, RC, Ōsaka Mission.
Van Bronkhorst, Rev. Alexander, & W., 1916, RCA, 143 Akamatsu Machi, Nishi Horibata, Saga, Kyūshū.
Van Dyke, Rev. Paul S., & W., 1921, PS, 8 Honmachi, 2 Chōme, Gifu.
Van Hooser, Miss Ruby, 1920, MES, 55 Niage Machi, Ōita.
Van Horn, Rev. G. W., D.D., & W., PN (Retired), 1015 Hudson St., Pasadena, Cal., U.S.A.
Van Kirk, Miss Anna S., 1921, PE, 21 Iida Machi, 6 Chōme, Kōjimachi, Tōkyō.
Veillon, Rev. Jean Baptiste, 1906, RC, Miyazaki, Kyūshū.
Verbeck, Miss Eleanor, 1913, PE, Uwaichi Ōmachi, Mito.
Vergott, Rev. Franz, 1909, RC, Tenshudō, 5 Ryōtoku Chō, Otaru, Hokkaidō.
Verry, Miss Hazel P., 1918, YWCA. (A)
Villarubia, Rev. F., 1906, RC, Tenshudō, Tamsui, Formosa.
Villegas, Rev. I., 1921, RC, Tenshudō, Inringai, Emmu Kahō, Taichū, Formosa.
Villion, Rev. Aimé, 1866, RC, Hagi, Yamaguchi Ken.
Vories, Mr. John, & W., 1914, OMJ, Ōmi-Hachiman, Shiga Ken.
Vories, Mr. Wm. M., & W., 1905, OMJ, Omi-Hachiman.
Voules, Miss J. E., 1913, SPG, Honmachi, Kōchi.

W

Wagner, Miss Dora, 1913, MEFB, (A) Panalosa, Kan., U.S.A.
Wagner, Rev. H. H., & W., 1918, FMA, Baba Chō, Sumoto, Awaji.
Wainright, Rev. S. H., D.D., & W., 1888, MES, 8 Akashi Chō, Kyōbashi, Tōkyō.
Walker, Mr. F. B., & W., 1903, SPG, 5 Nakayamate Dōri, 3 Chōme, Kōbe.
Waller, Rev. J. G., & W., 1890, MSCC, 232 Nishi Nagano Machi Nagano.
Walne, Rev. E. N., D.D., & W., 1892, SBC, Tanaka Machi, Shimonoseki.
Walne, Miss Florence, 1919, SBC, (A) Dallas, Texas, U.S.A.

Walser, Rev. T. D., & W., 1916, PN, 6-B Akashi Chō, Kyōbashi, Tōkyō. (A)
Walsh, Rev. G J., & W., 1913, 5 Jō Dōri, 10 Chōme, Hidari 6 go, Asahigawa, Hokkaidō.
Walton, Rev. W. H. Murray, & W., 1915, CMS, Tōkyō.
Walvoord, Miss Florence, 1922, RCA, 10 Shimo Ōsaki Machi, Tōkyō Fu.
Ward, Miss Ruth C., 1919, ABF, 2 Nakajima Chō, Sendai.
Warren, Rev. C. M., & W., 1899, ABCFM, Kami Beppu, Miyazaki, Kyūshū.
Wassereau, Rev. Eugène, 1911, RC, 19 Sekiguchi Daimachi, Koishikawa, Tōkyō. (A)
Waterhouse, Rev. Paul B., D.D., & W., 1912, OMJ, Ōmi-Hachiman, Shiga Ken.
Waters, Rev. George L., & W., 1922, MES, 8 Akashi Chō, Kyōbashi, Tōkyō.
Watson, Rev. B. E., & W., 1918, UCMS, 357 Nakazato, Takinogawa, Tōkyō Fu. (Tel. Koishikawa 522)
Weakley, Rev. W. R., & W., 1895, MES, Honchō, Tokuyama, Yamaguchi Ken.
Webber, Mr. P. A., & W., 1914, SDA, Box 7, Yodobashi P. O., Tōkyō.
Weed, Miss Helen I., 1921, RCUS, 16 Komegafukuro, Jūnikenchō, Sendai.
Weidner, Miss Sadie I., 1900, Ind., Ogaki, Gifu Ken.
Weiss, Miss Ruth, 1920, MEFB, Aoyama Jo Gakuin, Tōkyō.
Weiz, Sister Hildaberta, RC, Sei Rei Shokugyō Gakkō, Narayama, Akita.
Welbourn, Rev. J. A., & W., 1899, PE, 54 Tsukiji, Tōkyō.
Welch, Bishop Herbert, D.D., LL.D., & W., 1916, MEFB, Seoul, Korea.
Wells, Miss L. A., 1900, PN, 12 Noda, Yamaguchi.
Wengler, Miss Jessie, 1919, AG, 43 Yokoyama Chō, Hachiōji, Kanagawa Ken.
West, Miss A. B., 1883, PN, 2 Nishi Machi, Nihonenoki, Shiba, Tōkyō.
West, Rev. R. E., 1922, MEFB, 9 Aoyama Gakuin, Shibuya Machi, Tōkyō Fu.
Weston, Rev. F., & W , 1895, SPG, Gobanchō, Okayama.
Whent, Miss Ruth M., 1923, PE, c/o Bishop Tucker, Karasumaru Dōri, Shimotachiuri, Sagaru, Kyōto.
White, Miss Anna Laura, 1911, MEFB, Kwassui Jo Gakkō, Nagasaki.
Whitehead, Miss Mabel, 1917, MES, (A) Box 510, Nashville, Tenn., U.S.A.
Whiteman, Miss M., 1920, JRM, 386 Yodobashi Machi, Kashiwagi, Tōkyō Fu.
Whitener, Rev. H. C., & W., 1912, PN, Chikabumi, Asahigawa, Hokkaidō.
Whiting, Rev. M. M., & W., 1912, MCC, Kwansei Gakuin, Kōbe. (Tel. Sannomiya 6308)
Whitney, Mr. J. P., Ind., Yokohama.
Wilcox, Miss Edith F., 1904, ABF, 50 Shimo Tera Machi, Himeji. (F. C. Osaka 63160)
Wilkes, Mr A. Paget, & W., 1898, JEB. (A)
Wilkinson, Rev. A. T., & W., 1911, MCC, Nishi Kusabuka Chō, Shizuoka.
Wilkinson, Mr. Cecil S., & W., 1913, JEB, Kōriyama, Fukushima Ken.
Wilkinson, Miss Jessie M. G., 1919, ABF, 39 Kitano Chō, 2 Chōme, Kōbe.
Williams, Miss A. B., 1910, MES, Lambuth Jo Gakuin, 529 Ishigatsuji Chō, Tennōji, Minami Ku, Ōsaka.

Williams, Miss A. C., 1916, CMS. (A)
Williams, Rev. G. A., & W., 1919, PCC, Tamsui, Formosa.
Williams, Miss Hallie R., 1916, PE, Muromachi Dōri, Shimotachi-uri, Sagaru, Kyōto.
Williams, Miss Mary E., 1897, MPW., 105 Tamanoi Chō, Atsuta, Nagoya.
Williams, Miss T. C., 1913, SPG, Kōran Jo Gakkō, 360 Sankō Chō, Shirokane, Shiba, Tōkyō.
Williamson, Rev. N. F., 1918, & W., 1919, SBC, 135 Kyūmachi, Kumamoto.
Willmes, Rev. Bernhard, 1908, RC, Tenshu Kōkyōkai, Chikara Machi, Higashi Ku, Nagoya.
Wilson, Miss Gertrude, 1921, PN, (A) Wooster, Ohio, U.S.A.
Wilson, Rev. Jesse R., & W., 1921, ABF, 91 Benten Chō, Ushigome, Tōkyō. (Tel. Ushigome 3687)
Wilson, Brigadier Thomas W., & W., 1906, SA, Salvation Army Headquarters, 5 Hitotsubashi Dōri, Kanda, Tōkyō.
Wilson, Rev. W. A., & W., 1890, MES, 113 Kunitomi, Okayama. (Mrs. Wilson absent)
Winn, Rev. M. C., & W., 1916, PN, 34 Tobiume Chō, Kodatsuno, Kanazawa, Kaga.
Winn, Rev. T. C., D.D., 1877, & W., 1908, PN, 60 Chingen Chō, Shin Shigai, Port Arthur, Manchuria.
Wiser, Miss Edna M., 1920, YWCA, Muromachi Dōri, Demizu Agaru, Kyōto.
Wolfe, Miss Evelyn, 1920, MPW, 124 Maita Chō, Yokohama.
Wolfe, Miss Viola A., 1920, 124 Maita Chō, Yokohama.
Wood, Mrs. Margaret Wells, 1921, YWCA, 10 Fukuro Machi, Surugadai, Tōkyō.
Woodbridge, Mr. W. F., 1914, Ind., Kaibara, Higami Gun, Hyōgo Ken.
Woodsworth, Rev. H. F., & W., 1911, MCC, Kwansei Gakuin, Kōbe. (Tel. Sannomiya 6308)
Woodward, Rev. W. P., & W., 1921, ABCFM, 5 Meiji Gakuin, Shirokane, Shiba, Tōkyō.
Woodworth, Rev. A. D., D.D., & W., 1892, CC, 26 Kasumi Chō, Azabu, Tōkyō.
Woolley, Miss K., 1915, SPG, 16 Hirakawa Chō, 6 Chōme, Kōjimachi, Tōkyō.
Worth, Miss Ida M., 1895, MES, 51 Kitazato Chō, Kure.
Worthington, Miss H. J., 1899, CMS, Seishi Jo Gakuin, Ashiya, Muko Gun, Hyōgo Ken. (A)
Wright, Miss Ada H., 1897, PE, 32 Kita Kuruwa Chō, Maebashi.
Wrockloff, Miss Louise, 1921, ABCFM, Kōbe College, Yamamoto Dōri, 4 Chōme, Kōbe.
Wylie, Miss M. L., 1905, CMA, Shōbara, Hiroshima Ken.
Wynd, Rev. Wm., 1891, & W., 1894, ABF, 30 Akashi Chō, Kyōbashi, Tōkyō.
Wythe, Miss Grace, 1909, MEFB, Hama no Chō, Fukuoka.

Y

Yarnell, Dr. Dell E., & W., 1921, YMCA-A, YMCA Seamen's Club, 4 Water St., Yokohama. (Tel. Yokohama 1546)

Young, Mr C. Walter, YMCA-T, 222 Bluff, Yokohama.
Young, Miss Maryanna, 1907, MEFB, (A) 150 Fifth Ave., New York.
Young, Rev. T. A., 1912, & W., 1905, UCMS, 49 Shin Machi, Fukushima, Fukushima Ken.
Youngren, Rev. August, & W., 1903, FMA, (A) 542 Kendall Ave., Los Angeles, Cal., U.S.A.

Z

Zaugg, Rev. E. H., Ph. D., & W., 1903, RCUS, 69 Katahira Chō, Sendai.
Ziemann, Rev. P. P. W., 1920, & W., 1921, ABF, 6 Hinoki Chō, Akasaka, Tōkyō.
Zimmermann, Rev., 1910, RC, 3 Okajima Chō, Takada.

LIST BY MISSIONS

1. American Board of Commissioners for Foreign Missions

Adams, Miss Alice P., Okayama.
Babcock, Miss Grace E., Tōkyō.
Barrows, Miss Martha J., Kōbe.
Bartlett, Rev. S. C., & W., Kyōto.
Bennett, Rev. H. J., & W., Tottori.
Burnett, Miss E. L., Maebashi.
Cary, Miss Alice E., Ōsaka.
Cary, Rev. Frank, & W. (A)
Clapp, Miss Frances B., Kyōto.
Clark, Rev. C. A., Miyazaki.
Clark, Mr. W. S., Sapporo.
Cobb, Rev. E. S., & W., Kyōto.
Coe, Miss Estella L., Tottori.
Cozad, Miss Gertrude, Kōbe.
Curtis, Miss Edith, Ōsaka.
DeForest, Miss C. B., Kōbe.
Denton, Miss Mary F., Kyōto.
Downs, Rev. Darley, & W., Tōkyō.
Downs, Rev. A. W., & W., Maebashi.
Fanning, Miss K. F. (A)
Field, Miss Mabel L., Kōbe.
Field, Miss Sarah M. (A)
Gillett, Rev. C. S., &., W., Tōkyō.
Gordon, Mrs. Agnes D., Kyōto.
Graves, Miss Stella M., Tōkyō.
Griswold, Miss F. E., Maebashi.
Gulick, Mr. Leeds, & W., Tōkyō.
Gwinn, Miss Alice E., Tōkyō.
Hackett, Mr. H. W., & W., Kōbe.
Hall, Rev. M. E., & W. (A)
Holmes, Rev. J. C., & W., Kamakura
Howe, Miss Annie L., Kōbe.
Howey, Miss Martha, Kōbe.
Hoyt, Miss Olive S., Matsuyama.
Husted, Miss Edith E. (A)
Judson, Miss Cornelia, Matsuyama.
Learned, Rev. D. W., & W., Kyōto.
Lombard, Rev. F. A., & W., Kyōto.
McCausland, Miss Isabel, Kōbe.
Moran, Rev. S. F., & W. (A)
Newell, Rev. H. B., & W., Matsuyama.
Nichols, Mr. Stewart B., Kyōto.
Olds, Rev. C. B., Okayama.
Parmelee, Miss F. H. (A)
Pedley, Rev. Hilton, & W. (A)
Pedley, Miss F. F., Kōbe.
Rowland, Rev. G. M., & W., Sapporo.
Searle, Miss Susan A., Kōbe.
Stanford, Mrs. Jennie P., Kōbe.
Stowe, Miss Grace H., Kōbe.
Stowe, Miss Mary E., Kōbe.
Warren, Rev. C. M., & W., Miyazaki.
Woodward, Rev. W. P., & W., Tōkyō.
Wrockloff, Miss Louise, Kōbe.

2. American Baptist Foreign Mission Society.

Acock, Miss Amy A., Himeji.
Acock, Miss Winifred M., Tōkyō.
Allen, Miss Thomasine, Sendai.
Anderson. Miss Ruby L. (A)
Axling, Rev. W., & W., Tōkyō.
Benninghoff, Rev. H. B., & W. (A)
Bickel, Miss Evelyn B., Yokohama.
Bickel, Mrs. L. W., Yokohama.
Bixby, Miss Alice C., Himeji.
Buzzell, Miss Annie S., Tono.
Camp, Miss Evalyn A., Ōsaka.
Carpenter, Miss M. M., Tōkyō.
Clagett, Miss M. A. (A)
Converse, Miss Clara A., Yokohama.
Covell, Mr. J. H., & W., Yokohama.
Crocker, Mr. Lionel G. (A)

Crosby, Miss Amy R., Tōkyō.
Derwacter, Rev. F. M., & W., Himeji.
Fisher, Mrs. C. H. D., Yokohama.
Fisher, Mr. Royal H., & W., Yokohama.
Foote, Rev. J. A., & W., Ōsaka.
Gifford, Miss Ella M., Morioka.
Gressitt, Mr. J. F., & W., Yokohama.
Haring, Rev. D. G., & W. (A)
Haven, Miss Marguerite. (A)
Haynes, Rev. G. E., & W. (A)
Holtom, Rev. D. C., & W., Tōkyō.
Jenkins, Miss Louise F., Tōkyō.
Jesse, Miss Mary D., Sendai.
Kennard, Rev. J. S., Tōkyō.
Kludt, Miss Anna Marie, Tōkyō.
Laughton, Rev. J. F., & W., Kōbe.
Mead, Miss Lavinia. (A)
Meline, Miss Agnes F., Yokohama.
Newbury, Miss Georgia M., Tōkyō.
Palmer, Miss Lucy C. (A)
Pawley, Miss Annabelle, Sendai.
Post, Miss Vida, Himeji.
Ross, Rev. C. H., & W., Sendai.
Russell, Miss Lucy K., Tōkyō.
Ryder, Miss Gertrude E., Tōkyō.
Sandberg, Miss M. V., Yokohama.
Scott, Rev. J. H., & W., Ōsaka.
Smith, Miss Ruth E. (A)
Spencer, Mr. Herman G. (A)
Steadman, Rev. F. W., & W., Morioka.
Tenny, Rev. C. B., & W., Tōkyō.
Tharp, Miss Elma R. (A)
Thompson, Rev. E. T., & W. (A)
Thompson, Rev. R. A., & W. (A)
Topping, Rev. H., & W., Yokohama.
Ward, Miss Ruth C., Sendai.
Wilcox, Miss Edith F., Himeji.
Wilkinson, Miss J. M. G., Kōbe.
Wilson, Rev. J. R., & W., Tōkyō.
Wynd, Rev. W., & W., Tōkyō.
Ziemann, Rev. P. P. W., & W., Tōkyō.

3. Allgemeiner Evangelisch-Protestantischer Missionsverein (General Evangelical Protestant Missionary Society)

Gundert, Prof. Wilhelm, Mito.
Schiller, Superint. Emil, & W., Kyōto.

4. Foreign Missionary Association of Friends, Philadelphia

Binford, Mr. Gurney, & W., Shimotsuma.
Bowles, Mr. Gilbert, & W. (A)
Braithwaite, Mr. G. Burnham, Tōkyō.
Clark, Miss Rosamond H. (A)
James, Miss Margaret S., Tōkyō.
Jones, Mr. T. E., & W., Tōkyō.
Newlin, Miss Edith. (A)
Nicholson, Mr. H. V., & W., Mito.
Pearson, Mr. W. L., & W., Tōkyō.
Rhoads, Miss Esther B., Tōkyō.
Sharpless, Miss Edith F., Mito.

5. Australian Board of Missions (Anglican)

Harrison, Rev. E. R., & W., Chiba.

6. Assembly of God

Johnson, Miss Ruth. (A)
Juergensen, Miss Agnes. (A)
Juergensen, Mr. C. F., & W. (A)
Juergensen, Mr. J. W., & W., Tōkyō.
Juergensen, Miss Marie. (A)
Moore, Mr. B. S., & W., Yokohama.
Munroe, Mr. Alexander, & W. (A)
Straub, Miss Mae, Kōbe.
Taylor, Mrs. W. J., Kōbe.
Wengler, Miss Jessie, Hachiōji.

7. Bible Societies

Aurell, Rev. K. E., & W., Tōkyō.
Parrott, Mr. F., & W., Kōbe.

8. Mission Board of the Christian Church (American Christian Convention)

Fry, Rev. Earl C., & W., Utsunomiya.

Garman, Rev. Clark P., & W., Tōkyō.
McKnight, Rev. W. Q., & W., Sendai.
Stacy, Miss Martha R., Tōkyō.
Woodworth, Rev. A. D., & W., Tōkyō.

9. Church of God Mission

Alexander, Miss G. A., Tōkyō.
Bolitho, Miss A. A., Tōkyō.
Chambers, Miss Zuda L. (A)
Miller, Mr. A. W., & W., Tōkyō.

11. Christian and Missionary Alliance

Barber, Rev. W. A., & W., Hiroshima.
De Miller, Miss V., Tōkyō.
Francis, Rev. T. R., & W., Matsuyama.
Francis, Miss Mabel. (A)
Green, Rev. C. P., & W., Hiroshima.
Lindstrom, Rev. H., & W., Kōbe.
McReynolds, Miss L., Tōkyō.
Petrie, Rev. Arthur, & W., Kaitaichi.
Wylie, Miss M. L., Shōbara.

12. Church Missionary Society

Batchelor, Archdeacon J., & W., Sapporo.
Barclay, Mr. J. G., & W., Matsuye.
Bosanquet, Miss A. C., Tōkyō.
Boydell, Miss K. M., Ōsaka.
Buncombe, Rev. W. P., & W., Tōkyō.
Bushe, Miss S. L. K., Kure.
Cockram, Miss S. H., Kurume.
Cowl, Rev. J., & W.
Elwin, Rev. W. H., & W. (A)
Evans, Miss A. (A)
Forester, Hon. & Rev. O. St. M., & W., Yokohama.
Freeth, Miss F. M., Sakanashi.
Galgey, Miss L. A., Fukuyama.
Gardener, Miss F. E., Hiroshima.
Heaslett, Rt. Rev. S., & W., Tōkyō.
Henty, Miss A. M., Kure.
Hind, Rev. J., & W., Kokura.
Horne, Miss A. C., Shinnyū.
Howard, Miss R. D., Ōsaka.
Hughes, Miss A. M., Rumoi.
Hutchinson, Rev. A. C., & W., Kurume.
Hutchinson, Rev. E. G., Hamada.
Jex-Blake, Miss M. R. (A)
Keen, Miss E. M., Kokura.
Lane, Miss E. A., Ashiya.
Lawrence, Miss F. H., Kure.
Lea, Rt. Rev. Arthur, & W., Fukuoka.
Mann, Rev. J. C., & W., Ōsaka.
Nash, Miss E., Yonago.
Norton, Miss E. L. B., Sapporo.
Nott, Miss L. F. (A)
Painter, Rev. S., & W., Nobeoka.
Pearce, Miss D. M., Kagoshima.
Pickard-Cambridge, Rev. C. O., & W., Osaka.
Preston, Miss E. D. (A)
Rawlings, Rev. G. W., & W., Ōsaka.
Roberts, Miss A., Tōkyō.
Scott, Rev. J. J., & W., Tokushima.
Sells, Miss E. A. P., Ōita.
Shaw, Miss L. L., Ōsaka. (A)
Thompson, Miss F. L., Kagoshima.
Tristram, Miss K. A. S., Ōsaka.
Walsh, Rev. C. J., & W., Asahigawa.
Walton, Rev. W. H. Murray, & W., Tōkyō.
Williams, Miss A. C. (A)
Worthington, Miss H. J. (A)

14. Evangelical Church

Bauernfeind, Miss S. M., Tōkyō.
Erffmeyer, Miss Edna L. Ōsaka.
Erffmeyer, Miss Florence, Ōsaka.
Kramer, Miss Lois F. (A)
Kramer, Miss Sarah C., Tōkyō.
Kuecklich, Miss Gertrude, Tōkyō.
Leininger, Rev. A. A., Tōkyō.
Mauk, Miss Laura, Tōkyō.
Mayer, Rev. P. S., & W., Tōkyō.
Ranck, Miss E., Kōriyama.
Schirmer, Miss K. F., Kōriyama.
Schweitzer, Miss E. M., Tōkyō.
Strock, Miss Ada, Tōkyō.
Thede, Rev. H., & W., Kōbe.
Umbreit, Rev. S. J., & W., Tōkyō.
Wilkinson, Mr. C. S., & W., Kōriyama.

15. General Missionary Board of the Free Methodist Church of North America.

Aylard, Miss Gertrude, Ōsaka.
Haslam, Rev. O. R., & W. (A)
Hessler, Miss M. K. (A)
Millican, Rev. R. W., & W., Kōbe.
Mylander, Miss Ruth, Kakogawa.
Pickens, Miss Lillian, Ōsaka.
Wagner, Rev. H. H., & W., Sumoto.
Youngren, Rev. A., & W. (A)

16. Hephzibah Faith Missionary Association

Adams, Mr. R. P., & W. (A)
Beers, Miss S. E., Sakura.
Byler, Miss G. M., Sakura.
Kludas, Mrs. E., Sakura.
Mintle, Miss Rosa, Yokohama.
Severson, Miss H., Sakura.

17. Independent Workers

Andrews, Miss S. S., Okitsu.
Bixler, Mr. O. D., & W., Tōkyō.
Brane, Mr. Dennis, Kyōto.
Cate, Mrs. E. S., Tōkyō.
Chandler, Miss A. B., Asahigawa.
Cribb, Miss E. R., Osaka.
Cypert, Miss L., Tōkyō.
Ellis, Mr. C., & W., Kōchi.
Ewing, Miss A. M., Tōkyō.
Fox, Mr. H. R., & W., Tōkyō.
Fox, Mr. H. J., & W., Tōkyō.
Gillett, Miss E. R. (A)
Hartshorne, Miss A. C., Tōkyō.
Hutchings, Miss A. M., Nikkō.
James, Mr. D. C., & W., Tōkyō.
Macdonald, Miss A. C., Tōkyō.
Madden, Rev. M. B., & W., Ōsaka.
Manchester, Rev. Herbert, Yokohama.
McCaleb, Mr. J. M., & W., Tōkyō.
Metcalfe, Rev. D. F., Kaibara.
Misener, Mrs. E. W., Kōbe.
Miller, Miss Alice, Tōkyō.
Nixon, Miss Emily, Kyōto.
Piper, Miss M. F., Kōbe.
Read, Dr. Rachel, Tōkyō.
Rhodes, Mr. E. A., & W., Tōkyō.
Rollstin, Mr. W. P., Okayama.
Shephard, Miss E., Kōbe.
Smyser, Rev. M. M., & W., Yokohama.
Stewart, Miss M., Tōkyō.
Thornton, Rev. J. B., & W., Kaibara.
Weidner, Miss S. L., Ōgaki.
Whitney, Mr. J. P., Yokohama.
Woodbridge, Mr. W. F., Kaibara.

Anglican

Austen, Rev. W. T., & W., Yokohama.
Colborne, Mrs. W. W., Hōjō.
Cox, Miss A. M., Ōsaka.
Doyle, Miss, Kumamoto.
Gubbins, Miss G., Kumamoto.
Holland, Miss J. M. (A)
McGill, Miss M. B., Hibarigaoka.
Nott, Miss G. N., Kumamoto.
Richards, Rev. W. A., Yamaguchi.
Riddell, Miss H., Kumamoto.
Robinson, Miss H. M., Gifu.
Rowlands, Rev. F. W., & W., Fukuoka.
Strong, Rev. E. M., Yokohama.

Branch House of the Community of the Epiphany, Diocese of S. Tōkyō.

Charlotte, Sister Superior, Tōkyō.
Dorothy, Sister, Tōkyō.
Eleanor Frances, Sister, Tōkyō.
Mary Katharine, Sister, Tōkyō.

18. Japan Evangelistic Band

Braithwaite, Mrs. George, Tōkyō.
Burnet, Miss M. (A)
Coles, Miss A. M., Yonago.
Cuthbertson, Mr. J., & W., Kōbe.
Dyer, Mr. A. L., & W. (A)
Gillespy, Miss J. C., Tōkyō.
Harris, Mr. R. W., Tōkyō.
Hoare, Miss D., Tōkyō.
Lamb, Miss E., Tōkyō.
Smith, Miss I. W., Kyōtō.
Soal, Miss A. A., Kyōtō.
Wilkes, Mr. A. Paget, & W. (A)
Wilkinson, Mr. C. S., & W., Kōriyama.

19. Japan Book and Tract Society

Braithwaite, Mr. George, Tōkyō.

21. Japan Rescue Mission

Butler, Miss Bessie, Tōkyō.
Roskilly, Miss Frances. (A)
Whiteman, Miss M., Tōkyō.

23. United Lutheran Church in America

Akard, Miss M. B., Fukuoka.
Bach, Rev. D. G. M., & W. (A)
Gray, Rev. L. G., & W., Kumamoto.
Hendrickson, Miss R. M., Kumamoto.
Hepner, Rev. C. W., & W., Ōsaka.
Horn, Rev. E. T., & W., Kumamoto.
Knudten, Rev. A. C., & W., Nagoya.
Linn, Rev. J. A., & W., Tōkyō.
Linn, Rev. J. K., & W., Kumamoto.
Lippard, Rev. C. K., & W. (A)
Miller, Rev. L. S. G., & W. (A)
Nielsen, Rev. J. P., & W. (A)
Norman, Rev. C. E., & W., Fukuoka.
Potts, Miss M. E., Tōkyō.
Powlas, Miss Annie, Saga.
Powlas, Miss Maude. (A)
Schillinger, Rev. F. W., & W., Saga.
Shirk, Miss Helen, Tōkyō.
Stirewalt, Rev. A. J., & W., Tōkyō.
Thorlaksson, Rev. S. O., & W. (A)

24. Lutheran Gospel Association of Finland

Airo, Miss Jenni. (A)
Karen, Rev. A., & W., Tōkyō.
Lindgren, Rev. R., & W., Kamisuwa.
Minkkinen, Rev. T., Tōkyō.
Salonen, Rev. K. E., & W., Iida.
Savolainen, Rev. V., & W. (A)
Tammio, Rev. K., & W. (A)
Uusitalo, Miss Siiri, Tōkyō.

25. Methodist Church of Canada

(a) General Board of Missions

Ainsworth, Rev. F., & W., Toyama.
Armstrong, Rev. R. C., & W., Tōkyō.
Bates, Rev. C. J. L., & W., Kōbe.
Bott, Rev. G. E., & W., Tōkyō.
Coates, Rev. H. H., Hamamatsu.
Cragg, Rev. W. J. M., & W., Kōbe.
Fryer, Rev. W. O., & W. (A)
Hennigar, Rev. E. C., & W., Matsumoto.
Hilliard, Rev. F., & W., Tōkyō.
Holmes, Rev. C. P., & W., Fukui.
McKenzie, Rev. A. P., & W., Nagoya.
McKenzie, Rev. D. R., & W., Tōkyō.
McWilliams, Rev. W. R., & W., Kanazawa.
Norman, Rev. D., & W. (A)
Norman, Miss Lucy. (A)
Outerbridge, Rev. H. W., & W. Kōbe.
Price, Rev. P. G., & W., Tōkyō.
Tench, Rev. G. R., & W., Kōbe.
Whiting, Rev. M. M., & W., Kōbe.
Wilkinson, Rev. A. T., & W., Shizuoka.
Woodsworth, Rev. H. F., & W., Kōbe.

(b) Woman's Missionary Society

Allen, Miss A. W., Tōkyō.
Armstrong, Miss M. E., Toyama.
Barr, Miss L. M., Kōfu.
Bates, Miss E. L., Kanazawa.
Bishop, Miss A. B., Tōkyō.
Blackmore, Miss I. S., Tōkyō.
Campbell, Miss Edith. (A)
Chappell, Miss Constance, Tōkyō.
Clark, Miss L. M., Kōfu.
Colbeck, Miss Louise, Nagano.
Courtice, Miss Sybil, Shizuoka.
Craig, Miss Margaret. (A)
Drake, Miss K. I., Tōkyō.
Govenlock, Mise Isabel, Shizuoka.
Greenbank, Miss K. M., Shizuoka.
Hambly, Miss O. P., Fukui.
Hamilton, Miss F. G., Tōkyō.
Harper, Miss Ruth. (A)

Hart, Miss E. C., Nagano.
Hurd, Miss Helen R., Ueda.
Jost, Miss H. J., Yokohama.
Keagey, Miss M. D., Kōfu.
Killam, Miss Ada, Ueda.
Lackner, Miss E. A. (A)
Lediard, Miss E., Kanazawa.
Lindsay, Miss O. C., Shizuoka.
McArthur, Miss K. W., Tōkyō.
McLeod, Miss A. C. (A)
Megaffin, Miss B. I., Tōkyō.
Pinsent, Mrs. Annie, Tōkyo.
Preston, Miss A., Tōkyō.
Robertson, Miss M. A., Tōkyō.
Rorke, Miss M L., Tōkyō.
Ryan, Miss E. L., Toyama.
Scott, Miss M. C., Nagano.
Simpson, Miss M. E., Kōfu.
Staples, Miss M. M., Fukui.
Strothard, Miss A. O., Kōfu.
Tait, Miss S. O., Kanazawa.
Tweedie, Miss E. G. (A)

26. Methodist Episcopal Church

(a) Japan Mission Council.

Alexander, Rev. R. P., & W., Tōkyō.
Berry, Rev. A. D., Tōkyō.
Bishop, Rev. C., & W., Yokohama.
Bruner, Mr. G. W., & W., Nagasaki.
Bull, Rev. E. R., & W., Kagoshima.
Chappell, Rev. Benj., Tōkyō.
Draper, Rev. G. F., & W. (A)
Heckelman, Rev. F. W., & W., Sapporo.
Iglehart, Rev. C. W., & W., Hirosaki.
Iglehart, Rev. E. T., & W., Tōkyō.
Ihde, Rev. W. A., & W., Sendai.
Johns, Mr. H. W., & W., Tōkyō.
Krider, Rev. W. W., & W., Nagasaki.
Martin, Prof. J. V., & W., Tōkyō.
Moon, Miss M. B., Tōkyō.
Scott, Rev. F. N., & W., Nagasaki.
Shacklock, Rev. R. F., Hirosaki.
Shaw, Rev. M. R., & W., Tōkyō.
Spencer, Rev. D. S., & W., Kumamoto.
Spencer, Rev. R. S, & W., Fukuoka.
Welch, Bishop Herbert, Seoul.
West, Rev. R. E., Tōkyō.

(b) East Japan Woman's Conference

Alexander, Miss E. V., Sapporo.
Bailey, Miss B. M., Tōkyō.
Bangs, Miss L., Yokohama.
Bassett, Miss B. C., Kamakura.
Baucus, Miss G., Yokohama.
Bodley, Miss E. W., Sendai.
Chappell, Miss M. H., Tōkyō.
Cheney, Miss Alice, Hakodate.
Curtice, Miss L. K., Hirosaki.
Daniel, Miss M. N. (A)
Dickerson, Miss A., Hakodate.
Dickinson, Miss E. E., Yokohama.
Draper, Miss W., Hirosaki.
Gard, Miss B. A., Hirosaki.
Goodwin, Miss L. C., Hakodate.
Griffiths, Miss M. B., Sapporo.
Haberman, Miss M. (A)
Hampton, Miss M., Hakodate.
Heaton, Miss C. A., Sendai.
Killheffer, Miss Marie, Hakodate.
Lee, Miss Mabel, Sendai.
Lytton, Miss Twila, Tōkyō.
McIntyre, Miss Frances. (A)
May, Miss Pauline, Tōkyō.
Perry, Miss H. L., Tōkyō.
Pider, Miss M. Z., Tōkyō.
Russell, Miss H. A., Hirosaki.
Seeds, Miss L. M., Tōkyō.
Slate, Miss A. B., Yokohama.
Spencer, Miss M. A., Tōkyō.
Sprowles, Miss A. B., Tōkyō.
Sturtevant, Miss A. L., Tōkyō.
Thurston, Miss E. V., Tōkyō.
Wagner, Miss Dora. (A)
Weiss, Miss Ruth, Tōkyō.
Wythe, Miss G. K. (A)

(c) West Japan Woman's Conference

Albrecht, Miss H. R., Fukuoka.
Ashbaugh, Miss A. M., Nagasaki.
Bangs, Miss Louise, Yokohama.
Chase, Miss Laura, Nagasaki.
Fehr, Miss Vera, Nagasaki.
Finlay, Miss A. L., Kagoshima.
Hagen, Miss O. I. (A)
Howey, H. M., Nagasaki.

Kilburn, Miss E. H., Kumamoto.
Lee, Miss E. M., Fukuoka.
Oldridge, Miss M. B., Nagasaki.
Paine, Miss M. A., Kagoshima.
Peckham, Miss C. S., Nagasaki.
Peet, Miss A. E., Fukuoka.
Place, Miss P. A., Nagasaki.
Starkey, Miss B. F. (A)
Teague, Miss C. M. (A)
White, Miss A. L., Nagasaki.
Wythe, Miss Grace, Fukuoka.
Young, Miss Maryanna. (A)

27. Methodist Episcopal Church, South

Anderson, Miss M. P., Tōkyō.
Bennett, Miss Nellie, Hiroshima.
Callahan, Miss Jean, Kure.
Callahan, Rev. W. J., & W. (A)
Cobb, Rev. J. B., & W., Kōbe.
Cook, Miss M. M., Osaka.
Davis, Rev. W. A., & W. (A)
Demaree, Rev. T. W. B., & W., Oita.
Eudaley, Miss A. R., Kōbe.
Frank, Rev. J. W., & W., Uwajima.
Gaines, Miss N. B., Hiroshima.
Gaines, Miss Rachel, Hiroshima.
Gist, Miss Annette, Ōita.
Haden, Rev. T. H. Kōbe.
Hager, Miss B. D., Osaka.
Henderson, Mrs. Maud, Ōsaka.
Holland, Miss C. G., Kōbe.
Johnson, Miss K., Hiroshima.
Jones, Rev. H. P., & W., Kōbe.
Jones, Mr. W. Powell, Himeji.
Matthews, Rev. W. K., & W., Kōbe.
Meyers, Rev. J. T., & W., Ashiya.
Mickle, Mr. J. J., & W., Kōbe.
Miller, Miss Janet. (A)
Newcomb, Miss Ethel, Ōsaka.
Newton, Rev. J. C. C. (Retired)
Ogburn, Rev. N. S., & W., Kōbe.
Oxford, Rev. J. S., & W., Kōbe.
Palmore, Rev. P. L., & W., Tōkyō.
Phillips, Rev. W. O., & W., Nakatsu.
Reed, Mr. J. Paul, Himeji.
Searcy, Miss Mary, Kure.
Shannon, Miss I. L., Hiroshima.
Shannon, Miss K., Hiroshima.
Shaver, Rev. I. L., & W., Hiroshima.
Shaw, Miss Sara, Hiroshima.
Smith, Mr. Roy, & W., Kōbe.
Stevens, Miss C. B., Hiroshima.
Stevens, Miss Julia, Hiroshima.
Stewart, Rev. R. S., & W. (A)
Stewart, Rev. S. A., & W. (A)
Towson, Miss Manie. (A)
Towson, Rev. W. E., & W., Kyōto.
Turner, Mrs. W. P. (Retired)
Turner, Mr. William T., Kōbe.
Van Hooser, Miss Ruby, Oita.
Wainright, Rev. S. H., Tōkyō.
Waters, Rev. G. L., Tōkyō.
Weakley, Rev. W. R., & W., Tokuyama.
Whitehead, Miss Mabel. (A)
Williams, Miss A. B., Osaka.
Wilson, Rev. W. A., Okayama.
Worth, Miss I. M., Kure.

28. Methodist Protestant Church

(a) Board of Foreign Missions

Auman, Rev. J. C., & W., Nagoya.
Layman, Rev. H. L., & W., Nagoya.
Obee, Rev. E. I., & W., Nagoya.

(b) Woman's Foreign Missionary Society

Barns, Miss H. V., Yokohama.
Brocker, Miss E. H., Nagoya.
Coates, Miss A. L., Hamamatsu.
Dawson, Miss E., Yokohama.
Hempstead, Miss E. L., Nagoya.
Hodges, Miss O. I., Nagoya.
Mallet, Miss Gertrude. (A)
Williams, Miss M. E., Nagoya.
Wolfe, Miss V. A., Yokohama.
Wolfe, Miss E., Yokohama.

29. Missionary Society of the Church of England in Canada

Archer, Miss A. L. (A)
Bowman, Miss N. F. J., Nagoya.
Cooke, Miss M. S., Nagoya.
Corey, Rev. H. H., & W., Matsumoto.
Gale, Rev. W. H., & W. (A)

Hamilton, Bishop H. J., & W., Nagoya.
Hamilton, Miss F., Matsumoto.
Hawkins, Miss F., Toyohashi.
Isaac, Miss Irene. (A)
Makeham, Miss S. E., Nagano.
Millman, Rev. R. M., & W., Toyohashi.
Moss, Miss Adelaide. (A)
Powles, Rev. P. S. C., & W., Takata.
Robinson, Rev. Cuthbert C., & W., Nagoya.
Robinson, Rev. J. Cooper, Gifu.
Shore, Miss Gertrude, Ueda.
Spencer, Miss Florence, Ueda.
Spencer, Rev. V. C., Niigata.
Trent, Miss E. M., Nagoya.
Waller, Rev. J. G., & W., Nagano.

30. Nazarene Church.

Karns, Miss B., Kyōto.
Staples, Mr. I. B., & W., Kyōto.

34. Ōmi Mission

Dortzbach, Rev. F., & W., Ōmi-Hachiman.
Larsen, Mr. D. O., & W., Ōmi-Hachiman.
Lorbeer, Mr. F. I., & W., Ōmi-Hachiman.
Peak, Mrs. E. V., Ōmi-Hachiman.
Vories, Mr. John, & W., Ōmi-Hachiman.
Vories, Mr. W. M., & W., Ōmi-Hachiman.
Waterhouse, Rev. P. B., & W., Ōmi-Hachiman.

36. Pentecostal Bands of the World

Abel, Mr. Fred & W., Tōkyō.

37. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

(a) Missionary District of Kyōto

Aldrich, Miss Martha (Retired). Kyōto.
Ambler, Miss Marietta, Kyōto.
Barker, Miss M. A., Kyōto.
Bull, Miss Leila, Ōsaka.
Cannell, Miss M. C., Kyōto.
Chapman, Rev. J. J., & W., Kyōto.
Correll, Rev. I. H., & W., Tōkyō.
Denton, Miss A. G., Fukui.
Disbrow, Miss H. J., Kyōto.
Dooman, Rev. I., & W., Tsu.
Foote, Miss E. L., Kyōto.
Gardiner, Miss E. W. (A)
Laning, Miss Mary, Nara.
Lloyd, Rev. J. H., & W., Wakayama.
McGrath, Miss E. S., Kyōto.
McSparran, Dr. J. L., & W., Kōbe.
Neely, Miss C. J., Kyōto.
Paine, Miss M. R., Kyōto.
Powell, Miss C. R., Fukui.
Skiles, Miss H., Kyōto.
Smith, Miss F., Kyōto.
Smith, Rev. P. A., & W., Kanazawa.
Tetlow, Miss H. L., Kanazawa.
Tucker, Bishop H. St. G., & W., Kyōto.
Van Kirk, Miss J. S., Tōkyō.
Whent, Miss R. M., Kyōto.
Williams, Miss H. R., Kyōto.

(b) Missionary District of Tōkyō

Andrews, Rev. E. L., & W., Akita.
Andrews, Rev. R. W., & W., Tōkyō.
Andrews, Miss R. W., Tōkyō.
Babcock, Miss B. R. (Retired)
Binsted, Rev. N. S., & W., Tōkyō.
Boyd, Miss L. H., Tōkyō.
Bristowe, Miss F. M. (Retired)
Burnside, Miss Ruth, Tōkyō.
Carlsen, Deaconess V. D., Sendai.
Chappell, Rev. James, & W., Maebashi.
Cornwall-Legh, Miss M. H., Kusatsu.
Curtis, Miss B. E., Tōkyō.
Doane, Miss M. S. (Retired)
Evans, Rev. C. H., & W., Mito.
Fauntleroy, Miss G. D., Akita.
Gardiner, Mr. J. M., & W. (Retired), Tōkyō.
Gray, Miss Gladys, Sendai.

Heywood, Miss C. G., Tōkyō.
Hittle, Miss D., Hirosaki.
Humphreys, Miss M., Akita.
Kibbey, Dr. S. L., & W., Tōkyō.
Knapp, Deaconess S. T., Tōkyō.
Lade, Miss Helen, Tōkyō.
McKechnie, Mr. A. R. (A)
McKim, Miss Bessie, Tōkyō.
McKim, Bishop John, Tōkyō.
McKim, Rev. J. C., & W., Kōriyama.
McKim, Miss Nellie, Tōkyō.
Madeley, Rev. W. F., & W., Sendai.
Mann, Miss I. P., Nikkō.
Mead, Miss B., Yamagata.
Murray, Miss E. B., Tōkyō.
Newbold, Deaconess E. G., Aomori.
Nichols, Rev. S. H., & W., Hirosaki.
Ranson, Deaconess A. L. (A)
Reifsnider, Rev. C. S., & W., Tōkyō.
Schaeffer, Miss M. R., Tōkyo.
Schereschewsky, Miss C. M., Tōkyō.
Spackman, Rev. H. C., & W., Tōkyō.
Spencer, Miss G., Hirosaki.
St. John, Mrs. A. C., Tōkyō.
Sutley, Mr. M. L., & W., Dr. Margaret S., Tōkyō.
Sweet, Rev. C. F., & W., Tōkyō.
Teusler, Dr. R. B., & W., Tōkyō.
Upton, Miss E. F., Ōmiya.
Verbeck, Miss Eleanor, Mito.
Welbourn, Rev. J. A., & W., Tōkyō.
Wright, Miss Ada H., Maebashi.

38. Board of Foreign Mission of the Presbyterian Church in the United States of America

Alexander, Miss M. V. (A)
Alexander, Mrs. T. T. (A)
Alexander, Miss Sallie, Ōsaka.
Ayres, Rev. J. B., & W., Ōsaka.
Bigelow, Miss G. S., Shimonoseki.
Brokaw, Rev. H., & W. (A)
Buchanan, Rev. D. C., & W., Wakayama.
Chapin, Miss L., Kanazawa.
Chapman, Rev. E. N., & W., Shingū.
Chapman, Rev. G. K., & W., Kanazawa.
Clark, Rev. E. M., & W., Yamaguchi.
Clarke, Miss S. F., Hiroshima.
Curtis, Rev. S. F., & W., Shimonoseki.
Curtis, Miss G. P., Tōkyō.
Daugherty, Miss L. G., Tōkyō.
Davidson, Miss F. E., Sapporo.
Detweiler, Rev. J. E., & W., [illegible]saka.
Dosker, Rev. R. J., & W., Matsuyama.
Dunlop, Rev. J. G., & W. (A)
Dunlop, Miss L. H., Tōkyō.
Eaton, Miss A. G., Kanazawa.
Ensign, Miss A. E., Sapporo.
Evans, Miss E., Sapporo.
Fleming, Miss M. A., Tōkyō.
Fulton, Rev. G. W., & W., Ōsaka.
Garvin, Miss A. E. (Retired)
Gorbold, Mrs. R. P., Ōsaka.
Hail, Rev. J. B. (Retired), Wakayama.
Hail, Mrs. J. E. (A)
Halsey, Miss L. S., Tōkyō.
Hannaford, Rev. H. D., & W. (A)
Hereford, Rev. W. F., & W., Hiroshima.
Imbrie, Rev. W., & W. (Retired)
Johnstone, Miss J. M., Shimonoseki.
Kerr, Rev. W. C., & W., Seoul.
Lake, Rev. L. C., & W., Sapporo.
Lamott, Rev. W. C., & W., Tōkyō.
Landis, Mrs. H. M., Tōkyō.
Leavitt, Miss Julia, Tanabe.
London, Miss M. H., Tōkyō.
Macduff, Miss Esther, Tōkyō.
MacNair, Mrs. T. M. (Retired), Tōkyō.
Mackenzie, Miss V. M., Ōsaka.
McCauley, Mrs. J. K. (Retired)
McCrory, Miss C. H., Otaru.
McDonald, Miss M. D., Tōkyō.
Miles, Miss Mary, Kanazawa.
Milliken, Miss E. P., Tōkyō.
Monk, Miss A. M., Sapporo.
Morgan, Miss A. E., Yokkaichi.
Murray, Rev. D. A., & W. (A)

Palmer, Miss H. M., Ōsaka.
Pierson, Rev. G. P., & W., Nokkeushi.
Porter, Miss F. E., Kyōto.
Ransom, Miss M. H. (A)
Reischauer, Rev. A. K., & W., Tōkyō.
Reiser, Miss A. I., Kanazawa.
Riker, Miss Jessie, Yamada.
Smith, Miss S. S. (Retired), Sapporo.
Trimble, Miss R. E., Tōkyō.
Thompson, Mrs. David (Retired), Tōkyō.
Van Horn, Rev. G. W., & W. (Retired)
Walser, Rev. T. D., & W. (A)
Wells, Miss L. A., Yamaguchi.
West, Miss A. B., Tōkyō.
Whitener, Rev. H. C., & W., Asahigawa.
Wilson, Miss G. (A)
Winn, Rev. M. C., & W., Kanazawa.
Winn, Rev. T. C., & W., Port Arthur.

39. Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian)

Atkinson, Miss M. J., Takamatsu.
Blakeney, Miss B. M., Nagoya.
Brady, Rev. J. H., & W. (A)
Buchanan, Miss E. O., Gifu.
Buchanan, Rev. W. McS., & W., Kōbe.
Buchanan, Rev. W. C., Gifu.
Cousar, Rev. J. E., & W., Okazaki.
Cumming, Rev. C. K., & W., Toyohashi.
Currell, Miss S. McD., Kōchi.
Dowd, Miss A. H., Kōchi.
Erickson, Rev. S. M., & W., Takamatsu.
Fulton, Rev. C. D., & W., Okazaki.
Fulton, Rev. S. P., & W., Kōbe.
Gardner, Miss E. E., Takamatsu.
Hassell, Rev. A. P., & W., Tokushima.
Hassell, Rev. J. W., & W., Marugame.
Kirtland, Miss L. G. (A)
Logan, Rev. C. A., & W., Tokushima.
Lumpkin, Miss E., Tokushima.
McAlpine, Rev. R. E., & W., Susaki.
McElroy, Rev. I. S., & W., Marugame.
McIlwaine, Rev. W. A., & W., Nagoya.
McIlwaine, Rev. W. B., & W., Kōchi.
Moore, Rev. J. W., & W., Takamatsu.
Munroe, Rev. H. H., & W., Takamatsu.
Myers, Rev. H. W., W. (A)
Ostrom, Rev. H. C., & W., Tokushima.
Patton, Miss A. V., Toyohashi.
Patton, Miss F. D., Nagoya.
Smythe, Rev. L. C. McC., & W., Nagoya.
Van Dyke, Rev. P. S., & W., Gifu.

40. Reformed Church in America

Booth, Rev. E. S., & W. (Retired)
Buss, Miss F. V., Tōkyō.
Couch, Miss S. M., Nagasaki.
Darrow, Miss Flora, Tōkyō.
Eringa, Miss Dora, Tōkyō.
Fleming, Miss A. M., Nagasaki.
Hildreth, Miss G. W., Yokohama.
Hoekje, Rev. W. G., & W., Kagoshima.
Hospers, Miss H. E., Saga.
Kuyper, Rev. H., & W., Ōita.
Kuyper, Miss J. M., Yokohama.
Lansing, Miss H. M., Fukuoka.
Laug, Mr. G. W., Tōkyō.
Mokma, Mr. G., Nagasaki.
Noordhoff, Miss J. M., Yokohama.
Oltmans, Rev. A., & W. (A)
Oltmans, Miss E. F. (A)
Oltmans, Miss J. C. (A)
Peeke, Rev. H. V. S., & W., Tōkyō.
Pieters, Rev. A., & W. (A)
Pieters, Miss J. G., Shimonoseki.
Pieters, Miss J. A., Shimonoseki.
Ruigh, Rev. D. C., & W., Nagasaki.
Ryder, Rev. S. W., & W., Kurume.
Shafer, Rev. L. J., & W., Nagasaki.

Stegeman, Rev. H. V. E., & W., Tōkyō.
Taylor, Miss M. M., Nagasaki.
TerBorg, Rev. J., & W., Tōkyō.
Teets, Miss E. V., Yokohama.
Van Bronkhorst, Rev. A., & W., Saga.
Walvoord, Miss F., Tōkyō.

41. Reformed Church in the United States

Ankeney, Rev. A., & W., Aomori.
Bolliger, Miss Aurelia, Tōkyō.
Faust, Rev. A. K., & W., Sendai.
Fesperman, Rev. F. L., & W., Yamagata.
Gerhard, Miss M. E. (A)
Gerhard, Rev. P. L., & W., Sendai.
Guinther, Rev. E. H., Sendai.
Hansen, Miss K. I., Sendai.
Holland, Mr. R. L., Sendai.
Kriete, Rev. C. D., & W., Yamagata.
Lindsey, Miss L. A., Sendai.
Miller, Rev H. K., & W., Tōkyō.
Moore, Rev. J. P., Sendai.
Nace, Rev. I. G., & W., Sendai.
Nau, Miss C. L., Sendai.
Nicodemus, Prof. F. B., & W. (A)
Noss, Rev. Christopher, & W., Sendai.
Noss, Mr. G. S., & W., Sendai.
Nugent, Rev. W. C., & W., Sendai.
Otte, Miss H. E., Sendai.
Pamperrien, Miss G. E., Sendai.
Pifer, Miss B. C., Tōkyō.
Schaffner, Rev. P. F., & W. (A)
Schneder, Rev. D. B., & W., Sendai.
Schneder, Miss M. E. (A)
Schroer, Rev. G. W., &., Tōkyō.
Seiple, Rev. W. G., & W., Sendai.
Singley, Rev. D. F., & W., Morioka.
Smith, Mr. A. D., & W., Sendai.
Stoudt, Mr. O. M., & W., Sendai.
Weed, Miss H. I., Sendai.
Zaugg, Rev. E. H., & W., Sendai.

42. Roman Catholic Church

Adanez, Rev. I., Uwajima.
Adelindis, Sister, Akita.
Alvarez, Rt. Rev. J. M., Tokushima.
Anchen, Rev. P. H., Hakodate.
Andrieu, Rev. M. J., Hamamatsu.
Appolinaria, Sister Sup., Supporo.
Augustin, Rev., Ishibetsu.
Aurientis, Rev. P., Ōsaka.
Averick, Sister Felicia, Akita.
Bergès, Rev. Auguste, Kōbe.
Berlioz, Bishop Alexandre, Sendai.
Berning, Rev. Lucas, Sapporo.
Bertrand, Rev. F. X., Kokura.
Beuve, Rev. A., Kōfu.
Biannic, Rev. Jean, Ichinoseki.
Billing, Rev. A. L. (A)
Birraux, Rev. Joseph, Ōsaka.
Bois, Rev. F. L. J., Nagasaki.
Bois, Rev. J. F., Nagasaki.
Bonnet, Rev. M. J. C., Ōshima.
Bouige, Rev. L. H., Ōshima.
Bousquet, Rev. M. J. S., Ōsaka.
Breitung, Rev. Eusebius, Muroran.
Brenguier, Rev. F. X., Nagasaki.
Breton, Rev. Ōmori.
Breton, Rex. M. J. B., Nagasaki.
Cadilhac, Rev. H. L., Utsunomiya.
Caloin, Rev. Edmond, Yokohama.
Calvo, Rev. Juan, Kōchi.
Candide, Sister, Sup., Sapporo.
Carpentier, Sister Ange, Sendai.
Castanier, Bishop J. B., Ōsaka.
Ceska, Rev. Anton, Niigata.
Cessalin, Rev. G. J. B., Matsumoto.
Cettour, Rev. J., Yamaguchi.
Chambon, Rev. J. A., Sendai.
Chapdelaine, Rev. A. M. (A)
Charron, Rev. I. M., Himeji.
Cherel, Rev. J. M. F., Tōkyō.
Cloutier, Rev. U., Sapporo.
Combaz, Rev. J. C., Nagasaki.
Corgier, Rev. F. F., Ishibetsu.
Cornier, Rev. A., Aomori.
Cotrel, Rev. P. L. M., Ōita.
Coutret, Prof. C., Nagasaki.
Dalibert, Rev. P. D., Shirakawa.
Deboissey, Sister Aimée, Sendai.
Defrennes, Rev. J. B. J., Fukushima.
Deiber, Prof. A., Ōsaka.
Delahaye, Rev. L. A., Shizuoka.
Demangelle, Rev. H. A., Kamakura.

Deruy, Rev. Georges, Nara.
Dietrich, Rev. Joseph, Niigata.
Dominguez, Rev. Milan. Kōchi.
Dossier, Rev. R. F. F., Morioka.
Drouart de Lezy, Rev. L. F., Gotemba.
Drouet, Rev. F. P. V. M., Nagasaki.
Duthu, Rev. Jean B., Kyōto.
Edeltruda, Sister, Akita.
Fage, Rev. Pierre, Kōbe.
Favier, Rev. J. E., Hirosaki.
Fernandez, Rev. C., Kōchi.
Finger, Rev., Akita.
Flaujac, Rev. J. M. C., Tōkyō.
Fressenon, Rev. J. L. M., Nagasaki.
Friese, Rev. Franz, Akita.
Gabriel, Rev. T., Tsuruoka.
Garnier, Rev. L. F. (A)
Gaschy, Prof. J. B., Yokohama
Geley, Rev. J. B. J., Ōsaka.
Gelinas, Rev. C., Asahigawa.
Gettleman, Rev. V. S. J., Tōkyō.
Giraudias, Rev. J. M., Tōkyō.
Gracy, Rev. Léon, Nagasaki.
Grinand, Rev. A. M. G., Wakayama.
Guenin, Rev. L. J. (A)
Halbout, Rev. A. A., Ōshima.
Harnois, Rev. F. D. (A)
Hasenbring, Sister C., Kanazawa.
Heck, Prof. E., Tōkyō.
Heimgartner, Sister Pia, Akita.
Heinrich, Rev. A., Tōkyō.
Herrman, Rev. P., Niigata.
Herve, Rev. F. J., Hakodate.
Heuzet, Rev., A. E., Kirinoura, Gotō.
Hipp, Rev. Alexis, Asahigawa.
Houtin, Rev. M., Tōkyō.
Hutt, Rev. A. J., Hakodate.
Itoz, Rev. Thomas de la, Kōchi.
Jacquet, Rev. Claude, Sendai.
Joly, Rev. E. C., Ōita.
Jordan, Rev. D., Sapporo.
Kinold, Rev. W., Sapporo.
Kowartz, Rev. A., Odori, Karafuto.
Kunigunde, Sister, Akita
Lafon, Rev. J. H. Kōriyama.
Lang, Rev. W., Sapporo.
Lebarbey, Rev. G. A., Yokohama.
Lebel, Rev. Emile, Nagasaki Mission.
Lelasquier, Rev. R., Yunokawa.
Lemarié, Rev. F. P., Nagasaki.
Lemoine, Rev. C. J., Yokohama.
Lennartz, Sister Verena, Kanazawa.
Lissarague, Rev. J. B., Tōkyō.
Lucida, Sister, Kanazawa.
Marie, Rev. L. C., Hiroshima.
Marion, Rev. Petrus, Wakamatsu.
Marmonier, Rev. C. P. H., Maizuru.
Martin, Rev. J. M., Nagasaki.
Mathon, Rev. R. L., Ichinoseki.
Mayet, Rev. G., Tōkyō.
Mayrand, Rev. P. A., Hachiōji.
Miebach, Rev. David, Kutchan.
Migdalek, Rev. Alfour, Kanazawa.
Mohr, Rev., Kanazawa.
Montagu, Rev. E. L., Sendai.
Nicodema, Sister, Kanazawa.
Niessing, Sister Armellina, Kanazawa.
Nieto, Rev. Claudio, Matsuyama.
Noailles, Rev. O. M. de, Yokohama.
Noll, Rev. H., Sapporo.
Oertle, Rev. Earl, Toyama.
Perez, Rev. Modesto, Takamatsu.
Perrin, Rev. Henri, Kōbe.
Pettier, Rev. A. E. (A)
Pouget, Rev. A. M. P., Sendai.
Puhl, Rev. Wilhelm, Kosaka.
Puissant, Rev. L. J. M., Tsu.
Raguet, Rev. Emile, Urakami.
Raoult, Rev. G. E., Kurume.
Reinirkens, Rev. H., Tsuruoka.
Reiners, Rt. Rev. J., Akita.
Reiter, Sister Irene, Akita.
Relave, Rev. J. L., Miyazu.
Rey, Rev. J. A., Ōsaka.
Rey, Archbishop J. P., Tōkyō.
Reynaud, Rev. Jules, Hakodate.
Ruiz, Rev. M., Tokushima
Rosenhuber, Rev., A., Kemanai.
Roussel, Rev. A., Tōkyō.
Ruppel, Rev. T., Sapporo.
Sauer, Rev. V., Sapporo.
Schmeltz, Rev. H., Iwamizawa.
Schmitz, Sister Achatia, Akita.
Schoeppler, Rev. P., Yamagata.
Schwientek, Rev., Akita.
Sheldon, Rev. Mother, Tōkyō.
Steichen, Rev. M., Tōkyō.

Thiry, Rev. F. J., Nagasaki.
Tulpin, Rev. E. A., Tōkyō.
Vagner, Rev. A., Ōsaka.
Veillon, Rev. J. B., Miyazaki.
Vergott, Rev. Franz, Otaru.
Villion, Rev., Hagi.
Wassereau, Rev. E.
Weiz, Sister Hildeberta, Akita.
Willmes, Rev. B., Nagoya.
Zimmermann, Rev., Takada.
(*See also under heading*, FORMOSA)

43. Russian Orthodox Church

Sergius, Rt. Rev. Archbishop, Tōkyō.

44. Salvation Army

Barr, Capt. Kenneth, Tōkyō.
Beaumont, Lieut. Col. J. W., & W., Tokyō.
Bigwood, Staff-Capt. E. W., & W., Tōkyō.
Burrows, Capt. Harold, Tōkyō.
Climpson, Staff-Capt. H. A., & W., Tōkyō.
Duce, Lieut. Commissioner C., & W., Tōkyō.
Pugmire, Major E. I., & W., Tōkyō.
Swanson, Adj. D. G., & W., Tōkyō.
Wilson, Brigadier T. W., & W., Tōkyō.

45. Scandinavian Alliance Mission

Anderson, Rev. Joel, Tōkyō.
Bergstorm, Rev. F. O., Tōkyō.
Carlson, Rev. C. E., & W. (A)
Peterson, Miss A. J., Chiba.

46. Southern Baptist Convention

Baker, Miss Effie, Fukuoka.
Bouldin, Rev. G. W., & W., Fukuoka.
Chapman, Rev. J. G., & W., Tōkyō.
Clarke, Rev. W. H., & W. (A)
Conrad, Miss Florence, Fukuoka.
Cunningham, Rev. C., & W., Tōkyō.
Dozier, Rev. C. K., & W., Fukuoka.
Fulghum, Miss S. F., Fukuoka.
Lancaster, Miss C., Kokura.
Mills, Mr. E. O., & W., Nagasaki.
Nix, Rev. W. V., & W., Tōkyō.
Ray, Rev. J. F., & W., Hiroshima.
Rowe, Rev. J. H., & W. (A)
Schell, Miss Naomi, Kokura.
Smith, Rev. R., & W., Fukuoka.
Walne, Rev. E. N., & W., Shimonoseki.
Walne, Miss Florence. (A)
Williamson, Rev. F. N., & W., Kumamoto.

47. Seventh Day Adventists

Anderson, Mr. A. N., & W, Tōkyō.
Armstrong, Mr. V. T., & W., Tōkyō.
Benson, Mr. H. F., & W. (A)
Cole, Mr. A. B., & W. (A)
Jacques, Mr. S. G., & W. (A)
Kraft, Mr. E. J., & W., Tōkyō.
Nelson, Mr. A. N., & W., Aizu-Wakamatsu.
Perkins, Mr. H. J., & W., Tōkyō.
Webber, Mr. P. A., & W., Tōkyō.

48. Society for the Propagation of the Gospel in Foreign Parts

(a) ŌSAKA DIOCESE

Case, Miss D., Kōbe.
Bridle, Rev. G. A., Kōbe.
Foss, Bishop H. J., Kōbe.
Foxley, Rev. C., & W., Himeji.
Holmes, Miss M., Kōchi.
Hughes, Miss J., Kōbe.
Kettlewell, Rev. F., & W., Kōbe.
Parker, Miss A., Kōbe.
Pooley, Miss A. M., Kōbe.
Rawes, Miss H. M. F., Kōbe
Stokes, Miss C. S., Kōbe.
Trott, Miss D., Kōbe.
Voules, Miss J. E., Kōchi.
Walker, Mr. F. B., & W., Kōbe.
Weston, Rev. F., & W., Okayama.

(b) SOUTH TŌKYŌ DIOCESE.

Bickersteth, Mrs. Edward, Zushi.
Boyd, Miss H., Tōkyō.
Chope, Miss D., Tōkyō.
France, Rev. W. F., Tōkyō.
Gemmill, Rev. W. C., Tōkyō.
Hailstone, Miss M., Tōkyō.
Heaslett, Bishop S., Tōkyō.
Hewlett, Rev. A. S., Yokohama & Kusatsu.

Kennion, Miss O., Hamamatsu.
Mander, Miss M. E., Tōkyō.
Nevile, Miss C. J. L., Odawara.
Philipps, Miss E. G., Tōkyō.
Sharpe, Rev. A. L., Zushi.
Shaw, Rev. R. D. M., & W., Tōkyō.
Shepherd, Miss K. M., Chiba.
Simeon, Miss R. B., Numazu.
Somervell, Miss M., Numazu.
Tanner, Miss L. K., Tōkyō.
Williams, Miss T. C., Tōkyō.
Woolley, Miss K., Tōkyō.

50. Church of the United Brethren in Christ

Hayes, Rev. W. H., & W., Tōkyō.
Knipp, Rev. J. E., & W., Kyōto.
Roberts, Mr. F. L., Tōkyō.
Shively, Rev. B. F., & W., Kyōto.
Sholty, Rev. A. H., & W., Tōkyō.

51. United Christian Missionary Society

Armbruster, Miss R. T., Tōkyō.
Asbury, Miss J. J., Ōsaka.
Clawson, Miss B. F., Tōkyō.
Crewdson, Rev. I. D., & W., Tōkyō.
Douglass, Miss B., Ōsaka.
Erskine, Rev. W. H., & W., Ōsaka.
Garst, Miss G., Akita.
Hagin, Miss Edith, Tōkyō.
Hendricks, Rev. K. C., & W., Fukushima.
Hunter, Rev. J. B., Akita.
Lediard, Miss M. F., Akita.
Lehman, Miss Lois, Tōkyō.
McCall, Rev. C. F., & W., Akita.
McCoy, Rev. R. D., & W., Tōkyō.
Palmer, Miss Jewel. (A)
Richey, Miss Helen, Fukushima.
Robinson, Rev. C. E., & W., Osaka.
Robison, Miss A. J., Ōsaka.
Scott, Miss A. C., Tōkyō.
Trout, Miss J. M., Akita.
Watson, Rev. B. E., Tōkyō.
Young, Rev. T. A., Fukushima.

52. Universalist General Convention

Ayres, Rev. S. G., & W., Tōkyō.
Hathaway, Miss M. A., Tōkyō.
Kent, Miss B. W., Tōkyō.
Kirk, Miss H. I. (A)
Rowe, Mrs. A. G., Tōkyō.
Stetson, Rev. C. R., & W., Shizuoka.

53. Wesleyan Methodist Connection of America

Gibbs, Rev. M. A., & W., Tōkyō.

54. Woman's Union Missionary Society of America

Chapman, Miss C., Yokohama.
Loomis, Miss C. D. (A)
Lynn, Mrs. H., Yokohama.
Pratt, Miss S. A. (A)
Rogers, Miss M. S., Yokohama.
Tracy, Miss M. E., Yokohama.

55. Yotsuya Mission

Beatty, Mr. H. E., & W., Tōkyō.
Cunningham, Mr. W. D. & W., Tōkyō.

56. Young Men's Christian Association

(a) American International Committee

Bradley, Mr. A. C., Kōbe.
Brown, Mr. F. H., & W., Tōkyō.
Converse, Mr. G. C., & W., Sumiyoshi.
Davis, Mr. J. M., & W. (A)
Durgin, Mr. R. L., & W., Dairen.
Fisher, Mr. G. M., & W. (A)
Gleason, Mr. G., & W. (A)
Jorgenson, Mr. A., & W., Tōkyō.
Patterson, Mr. G. S., & W., Tōkyō.
Phelps, Mr. G. S., & W. (A)
Ryan, Mr. W. S., & W. (A)
Sneyd, Mr. H. S., & W., Yokohama.
Stanley, Mr. R. H., & W., Tōkyō.
Stier, Mr. W. R. F., & W., Tōkyō.
Swan, Mr. D. G., & W., Kyōto.
Taylor, Miss E., Tōkyō.
Trueman, Mr. G. E., Nagoya.
Yarnell, Dr. D. E., & W., Yokohama.

(b) YMCA TEACHERS AFFILIATED

Allen, Mr. G. C., Nagoya.
Ashbrooke, Mr. F. F., Nagoya.
Brown, Mr. F. W., & W., Sapporo.
Collins, Mr. H. H., Hiroshima.
Crane, Mr. L. W., Ōsaka.
Estes, Mr. J. C., Ōsaka.
Gibbs, Mr. Don, Yokohama.
Grant, Mr. J. P., Tōkyō.
Holliday, Mr. R. H., Nagoya.
Jefferson, Mr. E. M., & W., Mukden.
Jones, Mr. P., Himeji.
Minnis, Mr. G. F., Yamaguchi.
Nichols, Mr. Bert, Nagoya.
Nunn, Mr. W. L., Ōita.
Peake, Mr. C. H., Yokohama.
Robinson, Rev. C. C., & W., Nagoya.
Shoemaker, Mr. J. H., & W., Nagasaki.
Sweetman, Mr. L. R., Ōsaka.
Young, Mr. C. W., Yokohama

57. Young Women's Christian Association.

Allen, Miss C. E., Yokohama.
Best, Miss Blanche, Kyōto.
Chappell, Miss Jean, Kōbe.
Constant, Miss M. L., Yokohama.
Duncan, Miss A. C., Tōkyō.
Eddy, Mrs. K. W., Tōkyō.
Hiller, Miss Dorothy, Tōkyō.
Kaufman, Miss E. R., Tōkyō.
Lacy, Mrs. E. R., Yokohama.
McGregor, Miss Grace, Kōbe.
McIntosh, Miss E. T., Ōsaka.
McKinnon, Miss A. C., Tōkyō.
Marsh, Miss C. E., Ōsaka.
Mershon, Miss R. N., Tōkyō.
Milliken, Miss M. R., Tōkyō.
Page, Miss Mary, Kyōto.
Ragan, Miss R. A., Ōsaka.
Robertson, Miss E., Tōkyō.
Scott, Miss F. N., Tōkyō.
Scott, Miss L. O., Tōkyō.
Topping, Miss H. F. (A)
Verry, Miss H. P. (A)
Wiser, Miss E. M., Kyōto,
Wood; Mrs. M. Wells, Tōkyō.

FORMOSA

59. Foreign Missions Committee of the Presbyterian Church of England

Band, Rev. E. M. A., & W., Tainan.
Barclay, Rev. Thomas, Tainan.
Barnett, Miss M., Tainan.
Butler, Miss A. E., Shoka.
Cheal, Dr. Percy, & W., Tainan.
Ferguson, Rev. D., & W. (A)
Galt, Miss J. W., Tainan.
Landsborough, Mr. D., & W., Shoka.
Lloyd, Miss J. A., Tainan.
Mackintosh, Miss S. E. (A)
Maxwell, Dr. J. L., & W., Tainan.
Montgomery, Rev. W. E., & W., Tainan.
Moody, Rev. C. N., & W., Shoka.
Nielson, Rev. A. B., Tainan.
Scott, Miss M. Anderson, Tainan.
Singleton, Mr. L., & W., Tainan.

60. Board of Foreign Missions, Presbyterian Church in Canada

Ackison, Miss W. M., Taihoku.
Adair, Miss Lily, Taihoku.
Clazie, Miss M. G., Tamsui.
Coates, Rev. W. G., & W., Tōkyō.
Connell, Miss Hannah, Tamsui.
Dowie, Mr. K. W., & W., Tamsui.
Elliott, Miss Isabel, Taihoku.
Gauld, Rev. W., & W., Taihoku.
Haig, Miss M. T., Taihoku.
Hotson, Miss J. L., Taihoku.
Kinney, Miss J. M., Tamsui.
MacKay, Mr. G. W., & W., Taihoku.
MacLeod, Rev. D., & W., Taihoku.
Williams, Rev. G. A., & W., Tamsui.

42. Roman Catholic Church (Dominican)

Barbara de Santo Domingo, Sister, Takao.
Beobide, Rev. I., Sekizanshō.

Berta del Espirito Santo, Sister, Taihoku.
Candelaria de Santa Teresa, Sister, Taihoku.
Clemencia Mas, Sister, Taihoku.
Gordaliza, Rev. B., Taichū.
Hoz, Rt. Rev. T., Taihoku.
Mercedes de la Cruz, Sister, Taihoku.
Modesta Arguello, Sister, Takao,
Ormaechea, Rev. G., Taihoku.
Pascual, Rev. T., Taichū.
Perez, Rev. E., Tainan.
Rodriguez, Rev. A., Toroku.
Rosa de los Remedios, Sister, Takao.
Rosario de Santa Rosa, Sister, Taihoku.
Rosario de Santo Domingo, Sister, Taihoku.
Sanchez, Rev. F., Taichū.
Tobar, Rev. T., Takao.
Villarubia, Rev. F., Tamsui.
Villegas, Rev. I., Taichū.

LIST BY TOWNS

Akita Shi, Akita Ken.

Adelindis, Sister, RC.
Andrews, Rev. E. L., W., PE.
Averick, Sister Felicia, RC.
Edeltruda, Sister, RC.
Fauntleroy, Miss G. D., PE.
Finger, Rev. RC.
Friese, Rev. Franz, RC.
Garst, Miss Gretchen, UCMS.
Heimgartner, Sister Pia, RC.
Humphreys, Miss M., PE.
Hunter, Rev. J. B., UCMS.
Kunigunde, Sister, RC.
Lediard, Miss M. F., UCMS.
McCall, Rev. C. F., & W., UCMS.
Puhl, Rev. W., RC.
Reiners, Rt. Rev. Dr. J., RC.
Reiter, Sister Irene, RC.
Schmitz, Sister A., RC.
Schwientek, Rev., RC.
Trout, Miss J. M., UCMS.

Amakusa, Nagasaki Ken.

Garnier, Rev. L. F., RC.

Aomori Shi, Aomori Ken.

Ankeney, Rev. A., RCUS.
Cornier, Rev. A., RC.
Dossier, Rev. R. F. F., RC.
Newbold, Deaconess E. G., PE.

Asahigawa Shi, Hokkaidō.

Chandler, Miss A. B., Ind.
Gelinas, Rev. C., RC.
Hipp, Rev. A., RC.
Walsh, Rev G. J., & W., CMS.
Whitener, Rev. H. C., & W., PN.

Ashiya, Hyōgo Ken.

Lane, Miss E. A., CMS.
Meyers, Rev. J. T., & W., MES.

Chiba, Chiba Ken.

Harrison, Rev. E. R., & W., AuBM.
Peterson, Miss A., SAM.
Shepherd, Miss K. M., SPG.

Dairen Shi, Manchuria.

Durgin, Mr. Russell L., & W. YMCA-A.

Fukui Shi, Fukui Ken.

Denton, Miss A. G., PE.
Hambly, Miss O. R., MCC.
Holmes, Rev. C. P., & W., MCC.
Powell, Miss C. R., PE.
Staples, Miss M. M., MCC.
Tetlow, Miss H. L., MCC.

Fukuoka Shi, Fukuoka Ken.

Akard, Miss M. B., LCA.
Albrecht, Miss H. R., MEFB.
Baker, Miss Effie, SBC.
Bouldin, Rev. G. W., & W., SBC.
Conrad, Miss Florence, SBC.
Dozier, Rev. C. K., & W., SBC.
Fulghum, Miss S. F., SBC.
Lansing, Miss H. M., RCA.
Lea, Bishop A., & W., CMS.
Lee, Miss F. M., MEFB.
Norman, Rev. C. E., & W., LCA.
Peet, Miss A. E., MEFB.
Pieters, Rev. A., & W., RCA.
Rowlands, Rev. F. W., & W., Ind.
Smith, Rev. R., & W., SBC.
Spencer, Rev. R. S., & W., MEFB.
Wythe, Miss G., MEFB.

Fukushima Shi, Fukushima Ken.

Deffrennes, Rev. J. B. J., RC.
Hendricks, Rev. K. C., & W., UCMS.

Richey, Miss H., UCMS.
Young, Rev. T. A., & W., UCMS.

Fukuyama Shi, Hiroshima Ken.

Galgey, Miss L. A., CMS.

Gifu Shi, Gifu Ken.

Buchanan, Miss E. O., PS.
Buchanan, Rev. W. C., PS.
Robinson, Miss H. M., Ind.
Robinson, Rev. J Cooper, MSCC.
Van Dyke, Rev. P. S., & W., PS.

Gotemba, Shizuoka Ken.

Drouart de Lezy, Rev. L. F., RC.

Goto, Nagasaki Ken.

Heuzet, Rev., A. E., RC.

Hachiman Shi, Shiga Ken.

Dortzbach, Rev. F., & W., OMJ.
Larsen, Mr. D. O., & W., OMJ.
Lorbeer, Mr. F. I., & W., OMJ.
Vories, Mr. J., & W., OMJ.
Vories, Mr. W. M., & W., OMJ.
Waterhouse, Rev. P. B., & W., OMJ.

Hachioji Shi, Kanagawa Ken.

Mayrand, Rev. Placide, RC.
Wengler, Miss J., AG.

Hagi, Yamaguchi Ken.

Villion, Rev. Aimé, RC.

Hakodate Shi, Hokkaidō.

Anchen, Rev. P. H., RC.
Cheney, Miss A., MEFB.
Dickerson, Miss A., MEFB.
Goodwin, Miss L. C., MEFB.
Hampton, Miss M. S., MEFB. (Retired)
Hervé, Rev. F. J., RC.
Hutt, Rev. A. J., RC.
Killheffer, Miss M., MEFB.
McIntyre, Miss F., MEFB.
Reynaud, Rev. Jules, RC.

Hamada, Shimane Ken.

Hutchinson, Rev. E. C., CMS.

Hamamatsu Shi, Shizuoka Ken.

Andrieu, Rev. M. J., RC.
Coates, Miss A. L., MPW.
Coates, Rev. H. H., & W., MCC.
Kennion, Miss O., SPG.

Hibarigaoka, Hyōgo Ken.

McGill, Miss M. B., Ind.

Himeji Shi, Hyōgo Ken.

Acock, Miss Amy, ABF.
Bixby, Miss Alice, ABF.
Charron, Rev. I. A., RC.
Derwacter, Mr. F. M., & W., ABF.
Foxley, Rev. C., & W., SPG.
Hager, Rev. S. E., & W., MES.
Post, Miss Vida, ABF.
Reed, Mr. J. P., MES & YMCA-A.
Wilcox, Miss E. F., ABF.

Hirosaki Shi, Aomori Ken.

Curtice, Miss L. K., MEFB.
Draper, Miss W., MEFB.
Favier, Rev. J. E., RC.
Gard, Miss B. A., MEFB.
Hittle, Miss D., PE.
Iglehart, Rev. C. W., & W., MEFB.
Nichols, Rev. Shirley, & W., PE.
Russell, Miss H. A., MEFB.
Shacklock, Rev. R. F., MEFB.
Spencer, Miss G. G., PE.

Hiroshima Shi, Hiroshima Ken.

Barber, Rev. W. A., & W., CMA.
Bennett, Miss Nellie, MES.
Clarke, Miss S. F., PN.
Collins, Mr. H. H., YMCA-T.
Gaines, Miss N. B., MES.
Gaines, Miss Rachel, MES.
Gardener, Miss F. E., CMS.
Green, Rev. C. P., & W., CMA.
Hereford, Rev. W. F., & W., PN.
Johnson, Miss K., MES.
Marie, Rev. L. C., RC.
Roy, Rev. J. F., & W., SBC.
Shannon, Miss I. L., MES.
Shannon, Miss K., MES.
Shaver, Rev. I. L., & W., MES.
Shaw, Miss S., MES.

Stevens, Miss C. B., MES.
Stevens, Miss Julia, MES.

Hojo, Bōshū.

Colborne, Mrs. W. W , Ind.

Ichinoseki, Iwate Ken.

Biannic, Rev. J., RC.
Mathon, Rev. R. L., RC.

Iida, Nagano Ken.

Salonen, Rev. K. E. & W., LEF.

Ishibetsu Mura, Hokkaidō.

Augustin, Rev., RC.
Gerard, Rev. Dom M., RC.
Corgier, Rev. F. F., RC.

Iwamizawa, Hokkaidō.

Schmelz, Rev. H., RC.

Kagoshima Shi, Kagoshima Ken.

Bouige, Rev. L. H., RC.
Bull, Rev. E. R., & W., MEFB.
Finlay, Miss A. L., MEFB.
Halbout, Rev. A. A., RC.
Hoekje, Rev. W. G., & W., RCA.
Kuyper, Miss J. M., RCA.
Paine, Miss M. A., MEFB.
Thompson, Miss F. L., CMS.

Kaibara, Hyōgo Ken.

Metcalfe, Rev. D. F., Ind.
Thornton, Rev. J. B., & W., Ind.
Woodbridge, Mr. W. F., Ind.

Kaita-ichi, Hiroshima Ken.

Petrie, Rev. A., & W., CMA.

Kakogawa, Banshū.

Mylander, Miss R., FMA.

Kamakura, Kanagawa Ken.

Bassett, Miss B. C., MEFB.
Demangelles, Rev. H. A., RC.
Holmes, Rev. J. C., ABCFM.

Kami Beppu, Miyazaki Ken

Warren, Rev. C. N., & W., ABCFM.

Kami Suwa, Nagano Ken.

Lindgren, Rev. R., & W., LEF.

Kanazawa Shi, Ishikawa Ken.

Bates, Miss E. L., MCC.
Chapin, Miss Louise, PN.
Chapman, Rev. G. K., & W., PN.
Eaton, Miss A. G., PN.
Hasenbring, Sister C., RC.
Lediard, Miss E., MCC.
Lennartz, Sister, V., RC.
Lucida, Sister, RC.
McWilliams, Rev. W. R., & W., MCC.
Migdalek, Rev. A., RC.
Miles, Miss Mary, PN,
Mohr, Rev., RC.
Nicodema, Sister, RC.
Niessing, Sister A., RC.
Reiser, Miss A. L., PN.
Smith, Rev. P. A., & W., PE
Tait, Miss S. O., MCC.
Tetlow, Miss H. L., PE.
Winn, Rev. M. C., & W., PN.

Karafuto Island,

Kowarz, Rev. Agnellus, RC.

Kemanai, Akita Ken.

Rosenhuber, Rev. A., RC.

Kobe Shi, Hyōgo Ken.

Barrows, Miss M. J., ABCFM.
Bates, Rev. C. J. L., & W., MCC.
Bergès, Rev. Auguste, RC.
Bradley, Mr. A. C., YMCA-A.
Buchanan, Rev. W. McS., PS.
Case, Miss D., SPG.
Chappell, Miss Jean, YWCA.
Cobb, Rev. J. B., & W., MES.
Cozad, Miss G., ABCFM.
Cragg, Rev. W. J. M., & W., MCC.
Cuthbertson, Mr. J., & W., JEB.
DeForest, Miss C. B., ABCFM.
Eudaley, Miss A. R., MES.
Fage, Rev. Pierre, RC.

Field, Miss S. M., ABCFM.
Foss, Bishop H. J., & W., SPG.
Fulton, Rev. S. P., & W., PS.
Hackett, Mr. H. W., & W., ABCFM.
Haden, Rev. T. H., MES.
Holland, Miss C. G., MES.
Howe, Miss A. L., ABCFM.
Howey, Miss M., ABCFM.
Hughes, Miss J., SPG.
Jones, Rev. H. P., & W., MES.
Kettlewell, Rev. F., & W., SPG.
Laughton, Mr. J. F., & W., ABF.
Lindstron, Rev. H., & W., CMA.
Matthews, Rev. W. K., & W., MES.
McCausland, Miss I., ABCFM.
McGregor, Miss G., YWCA.
McSparran, Dr. J. L., & W., PE.
Mickle, Mr. J. J., & W., MES.
Millican, Rev. R. W., & W., FMA.
Ogburn, Rev. N. S., & W., MES.
Outerbridge, Rev. H. W., & W., MCC.
Oxford, Mr. J. S., & W., MES.
Parker, Miss A., SPG.
Parrott, Mr. F., & W., BFBS.
Pedley, Miss F., ABCFM.
Perrin, Rev. Henri, RC.
Piper, Miss M., Ind.
Pooley, Miss A. M., SPG.
Rawes, Miss H. M. F., SPG.
Searle, Miss S. A., ABCFM.
Shepherd, Miss E., Ind.
Smith, Mr. Roy, & W., MES.
Stanford, Mrs. J. P., ABCFM.
Stokes, Miss C. S., SPG.
Stowe, Miss G. H., ABCFM.
Stowe, Miss M. E., ABCFM.
Straub, Miss M., AG.
Taylor, Mrs. W. J., AG.
Tench, Rev. G. R., & W., MCC.
Thede, Rev. H., & W., EC.
Turner, Mr. W., MES.
Walker, Mr. F. H., & W., SPG.
Whiting, Rev. M. M., & W., MCC.
Wilkinson. Miss J. M. G., ABF.
Woodsworth, Rev. H. F., & W., MCC.
Wrockloff, Miss L., ABCFM.

Kochi Shi, Kochi Ken.

Calvo, Rev. J., RC.
Currell, Miss S. McD., PS.
Dominguez, Rev. M., RC.
Dowd, Miss A.H., PS.
Ellis, Mr. C., and W., Ind.
Fernandez, Rev. C., RC.
Holmes, Miss M., SPG.
Itoz, Rev. T. dela, RC.
McIlwaine, Rev. B. W., & W., PS.
Voules, Miss J. E., SPG.

Kofu Shi, Yamanashi Ken.

Barr, Miss L.M., MCC.
Beuve, Rev. A.P., RC.
Keagey, Miss M.D., MCC.
Simpson, Miss M. E., MCC.
Strothard, Miss A.O., MCC.

Kokura Shi, Fukuoka Ken.

Bertrand, Rev. F.X, R.C.
Hind, Rev. J., & W., CMS.
Keen, Miss E.M., C.M.S.
Lancaster, Miss Cecile, SBC.
Schell, Miss N., SBC.

Koriyama, Fukushima Ken.

Lafon, Rev. J.H., R.C.
Ranck, Miss E., EC.
Wilkinson, Mr. C.S., & W., JEB.

Kosaka, Akita Ken.

Puhl, Rev. W., RC.

Kumamoto Shi, Kumamoto Ken.

Doyle, Miss, Ind.
Freeth, Miss F.M., CMS.
Gray, Rev. L.G., LCA.
Gubbins, Miss G., Ind.
Hendrickson, Miss R.M., LCA.
Horn, Rev. E.T., & W., LCA.
Kilburn, Miss E.H., MEFB.
Linn, Rev. J. K., LCA.
Nott, Miss G.N., Ind.
Riddell, Miss H., Ind.
Spencer, Rev. D. S., & W., MEFB.
Williamson, Rev. N.F., & W., SBC.

Kure Shi, Hiroshima Ken.

Bushe, Miss S.L.K., CMS.
Callahan, Miss J., MES.

Henty, Miss A.M., CMS.
Lawrence, Miss F.H., CMS.
Searcy, Miss M., MES.
Worth, Miss I.M., MES.

Kurume, Fukuoka Ken.

Cockram, Miss S.H., CMS.
Hutchinson, Rev. A. C., & W., CMS.
Raoult, Rev. G. E., RC.
Ryder, Rev. S.W., & W., RCA.

Kusatsu, Gumma Ken.

Cornwall-Legh, Miss M.A., PE.

Kutchan, Hokkaidō.

Miebach, Rev. David, RC.

Kyoto Shi & Kyoto Fu.

Aldrich, Miss M., PE (Retired).
Ambler, Miss M., PE.
Barker, Miss M.A., PE.
Bartlett, Rev. S.C., & W., ABCFM.
Best, Miss B., YWCA.
Brane, Mr. D., Ind.
Cannell, Miss M.C., PE.
Clapp, Miss F.B., ABCFM.
Cobb, Rev. E.S., & W., ABCFM.
Denton, Miss M.F., ABCFM.
Disbrow, Miss H.J., PE.
Duthu, Rev. J.B., RC.
Foote, Miss E.L., PE.
Gordon, Mrs. A.D., ABCFM.
Karns, Miss B.H., NC.
Knipp, Rev. J.E., & W., UB.
Learned, Rev. D.W., & W., ABCFM.
Lombard, Rev. F.A., & W., ABCFM.
McGrath, Miss E.S., PE.
Neely, Miss C. J., PE.
Nichols, Mr. S.B., ABCFM.
Nixon, Miss E., Ind.
Page, Miss Mary, YWCA.
Paine, Miss M.R., PE.
Porter, Miss F.E., PN.
Relave, Rev. J. L., RC.
Schiller, Supt. E., & W., AEPM.
Shiveley, Rev. B. F., & W., UB.
Skiles, Miss H., PE.
Smith, Miss F., PE.
Smith, Miss I.W., JEB.
Soal, Miss A., JEB.
Staples, Mr. I.B., & W., NC.
Swan, Mr. G. D., & W., YMCA-A.
Thompson, Rev. E. T., & W., ABF.
Towson, Rev. W.E., & W., MES.
Tucker, Bishop H. ST. G., & W., PE.
Whent, Miss R.M., PE.
Williams, Miss H.R., PE.
Wiman, Rev. C.H., & W., NC.
Wiser, Miss E., YWCA.

Maebashi Shi, Gumma Ken.

Burnett, Miss E.L., ABCFM.
Chappell, Rev. J., & W., PE.
Downs, Rev. A.W., & W., ABCFM.
Griswold, Miss F.E., ABCFM.
Wright, Miss A.H., PE.

Marugame Shi, Kagawa Ken.

Hassell, Rev. J.W., & W., PS.
McElroy, Rev. I.S., & W., PS.

Matsumoto Shi, Nagano Ken.

Cesselin, Rev. G.J.B., RC.
Corey, Rev. H.H., & W., MSCC.
Hamilton, Miss F., MSCC.
Hennigar, Rev. E.C., & W., MCC.

Matsuyama Shi, Ehime Ken.

Dosker, Rev. R.J., & W., PN.
Francis, Rev. T.R., & W., CMA.
Hoyt, Miss O.S., ABCFM.
Judson, Miss C., ABCFM.
Nieto, Rev. Claudio, RC.

Matsuye Shi Shimane Ken.

Barclay, Mr. J.G., &W., CMS.

Mito Shi, Ibaraki Ken.

Evans, Rev. C.H., & W., PE.
Gundert, Prof. W., AEPM.
Nicholson, Mr. H.V., & W., AFP.
Sharpless, Miss E.F., AFP.
Verbeck, Miss E., PE.

Miyazaki, Miyazaki Ken.

Clark, Rev. C.A., ABCFM.
Veillon, Rev. J.B., RC.
Warren, Rev. C.M., & W., ABCFM.

Miazu, Tango.

Relave, Rev. J.L., RC.

Moji, Fukuoka Ken.

Bach, Rev. D.G., & W., LCA.

Morioka Shi, Iwate Ken.

Dossier, Rev. R.F.F., RC.
Gifford, Miss E.M., ABF.
Singley, Rev. D.F., & W., RCUS.
Steadman, Rev. F.W., & W., ABF.

Mukden, Manchuria.

Jefferson, Mr. E.M., & W., YMCA-T.

Muroran Shi, Hokkaidō.

Breitung, Rev. E., RC.

Nagano Shi, Nagano Ken.

Colbeck, Miss L., MCC.
Hart, Miss C.E., MCC.
Makeham, Miss S.E., MSCC.
Scott, Miss M.C., MCC.
Waller, Rev. J.G., & W., MSCC.

Nagasaki Shi, Nagasaki Ken.

Ashbaugh, Miss A.M., MEFB.
Bois, Rev. F.L.J., RC.
Bois, Rev. J.F., RC.
Breton, Rev. M.J.J.B., RC.
Bruner, Mr. G.W., & W., MEFB.
Chase, Miss L., MEFB.
Combaz, Bishop J.C., RC.
Couch, Miss S. M., RCA.
Coutret, Prof. C., RC.
Drouet, Rev. F.P.V.M., RC.
Fehr, Miss Vera, MEFB.
Fleming, Miss A.M., RCA.
Fressenon, Rev. Y.L.M., RC.
Gracy, Rev. L., RC.
Howey, Miss H.M., MEFB.
Krider, Rev. W.W., & W., MEFB.
Lebel, Rev. E., RC.
Lemarié, Rev. F.P., RC.
Martin, Rev. J. M., RC.
Mills, Mr. E.O., & W., SBC.
Mokma, Mr. G., RCA.
Oldridge, Miss M.B., MEFB.
Peckham, Miss C.S., MEFB.
Place, Miss P.A., MEFB.
Ruigh, Rev. D.C., & W., RCA.
Scott, Rev. F.N., & W, MEFB.
Shafer, Rev. L. J., & W., RCA.
Shoemaker, Mr. J.H., YMCA-T.
Taylor, Miss M.M., RCA.
Thiry, Rev. F.J.J., RC.
White, Miss A. L., MEFB.

Nagoya Shi, Aichi Ken.

Allen, Mr. G.C., YMCA-T.
Auman, Rev. J.C., & W., MP.
Ashbrooke, Mr. F.F., YMCA-T.
Blakeney, Miss B.M., PS.
Bowman, Miss N.F., MSCC.
Brocker, Miss E. E., MPW.
Cooke, Miss M.S., MSCC.
Hamilton, Bishop H.J., & W., MSCC.
Hempstead, Miss E.L., MPW.
Holliday, Mr. R.H., YMCA-T.
Knudten, Rev. A.C., LCA.
Layman, Rev. H.L., & W., MP.
McIlwaine, Rev. W.A., & W., PS.
McKenzie, Rev. A.P., & W., MCC.
Nichols, Mr. B., YMCA-T.
Obee, Rev. E.I., & W., MP.
Patton, Miss F.D., PS.
Robinson, Rev. C.C, & W., MSCC & YMCA-T.
Smythe, Rev. L.C.M., & W., PS.
Trent, Miss E.M., MSCC.
Trueman, Mr. G.E., YMCA-A.
Williams, Miss M.E., MPW.
Willmes, Rev. B., RC.

Nakatsu, Oita Ken.

Phillips, Rev. W.O., & W., MES.

Nara Shi, Nara Ken.

Laning, Miss Mary, PE.
Denuy, Rev. Georges, RC.

Niigata Shi, Niigata Ken.

Ceska, Rev. Anton, RC.
Dietrich, Rev. J., RC.
Herrmann, Rev. P., RC.
Spencer, Rev. V.C., MSCC.

Nikko, Tochigi Ken

Hutchings, Miss A.M., Ind.
Mann, Miss I.F., PE.

Nobeoka, Miyazaki Ken.

Painter, Rev. S., & W., CMS.

Nokkeushi, Hokkaidō.

Pierson, Rev. G.P., & W., PN.

Numazu, Shizuoka Ken.

Somervell, Miss M. G., SPG.
Simeon, Miss R. B., SPG.

Odawara, Kanagawa Ken.

Nevile, Miss C. L. J., SPG.

Ogaki, Gifu Ken.

Weinder, Miss S. L., Ind.

Oita Shi, Ōita Ken.

Cotrel, Rev. P. L. M., RC.
Demaree, Rev. T. W. B., & W., MES.
Gist, Miss Annette, MES.
Joly, Rev. E. C., RC.
Kuyper, Rev. H., & W., RCA.
Nunn, Mr. W. L., YMCA-T.
Sells, Miss E. A. P., CMS.
Van Hooser, Miss R., MES.

Okayama Shi, Okayama Ken.

Adams, Miss A. P., ABCFM.
Olds, Rev. C. B., & W., ABCFM.
Rollstin, Mr. W. P., Ind.
Weston, Rev. F., & W., SPG.
Wilson, Rev. W. A., & MES.

Okazaki Shi, Aichi Ken.

Cousar, Rev. J. E. Jr., & W., PS.
Fulton, Rev. C. D., & W., PS.

Omiya, Saitama Ken.

Upton, Miss E. F., PE.

Osaka Shi & Osaka Fu,

Alexander, Miss S., PN.
Asbury, Miss J., UCMS.
Aurientis, Rev. P., RC.
Aylard, Miss G., FMA.
Ayres, Rev. J. B., & W., PN.
Birraux, Rev. J., RC.
Boydell, Miss K. M., CMS.
Bousquet, Rev. M. J. S., RC.
Bull, Miss L., PE.
Camp, Miss E. A., ABF.
Cary, Miss A. E., ABCFM.
Castanier, Rt. Rev. J. B., RC.
Converse, Mr. G. C., & W., YMCA-A.
Cook, Miss M. M., MES.
Cox, Miss A. M., Ind.
Cribb, Miss E. R., Ind.
Curtis, Miss E., ABCFM.
Deiber, Prof. A., RC.
Detweiler, Rev. J. E., & W., PN.
Douglass, Miss B., UCMS.
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Mackenzie, Miss V. M., PN.
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Oshima Island, Kagoshima.

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Halbout, Rev. A. A., RC.

Otaru Shi, Hokkaidō.

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Sakura, Chiba Ken.
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Byler, Miss G. M., HFMA.
Kludas, Mrs. E., HFMA.
Severson, Miss H., HFMA.

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Appolinaria, Sister Sup., & 14 Sisters, RC.
Batchelor, Ven. Archd., & W., CMS.
Berning, Rev. I.., RC.
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Candida, Sister Sup., & 5 Sisters, RC.
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Ensign, Miss A. E.. PN.
Evans, Miss E., PN.
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Heckelman, Rev. F. W., & W., MEFB.
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Rowland, Rev. G. M., & W., ABCFM.
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Sauer, Rev. V., RC.
Smith, Miss S. C., PN. (Retired)

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Bodley, Miss. E. W., MEFB.
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Noss, Mr. G. S., & W., RCUS.
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Smith, Miss R. E., ABF.
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Weed, Miss H. I., RCUS.
Zaugg, Rev. E.H., & W., RCUS.

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Pieters, Miss J. G., RCA.

Pieters, Miss J. A., RCA.
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Shimotsuma, Ibaraki Ken.

Binford, Mr. G., & W., AFP.

Shingu, Kii.

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Shinnyu Mura Kurata Gun, Fukuoka Ken.

Horne, Miss A. C. J., CMS.

Shirakawa, Fukushima Ken.

Dalibert, Rev. P. D., RC.

Shizuoka Shi, Shizuoka Ken.

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Delahaye, Rev. L. A., RC.
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Greenbank, Miss K. M., MCC.
Lindsay, Miss O. C., MCC.
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Wilkinson, Rev. A. T., & W., MCC.

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Moody, Rev. C. M., & W., EPM.

Sumoto, Awaji.

Wagner, Rev. H. H., & W., FMA.

Susaki, Kōchi Ken.

McAlpine, Rev. R. E., & W., PS.

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Sanchez, Rev. F., RC.
Villegas, Rev. I., RC.

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Candelaria, Sister, RC.
Clemencia Mas, Sister, RC.
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Gauld, Rev. W., & W., PCC.
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Hotson, Miss J. L., PCC.
Hoz, Rt. Rev. T., RC.
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MacLeod, Rev. D., & W., PCC.
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Ormaechea, Rev. G., RC.
Rosario de Santa Rosa, Sister, RC.
Rosario de Santo Domingo, Sister, RC.

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Cheal, Dr. Percy, & W., EPM.
Galt, Miss J. W., EPM.
Lloyd, Miss J. A., EPM.
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Gardner, Miss E. E., PS.
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Munroe, Rev. H. H., & W., PS.
Perez, Rev. M., RC.

Takao, Formosa.

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Modesta Arguello, Sister, RC.
Rosa de los Remedios, Sister, RC.

Takata Shi, Niigata Ken.

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Zimmermann, Rev., RC.

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Connell, Miss H., PCC.
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Kinney, Miss J., PCC.

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Leavitt, Miss J., PN.

Tokushima Shi, Tokushima Ken.

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Curtis, Miss G. P., PN.
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Duce, Lieut. Com. C., & W., SA.
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Dunlop, Miss L. H., PN.
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Gardiner, Mr. J. Mc.D., & W., PE. (Retired)
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Jorgensen, Mr. A, & W., YMCA A.
Juergensen, Mr. J. W., AG.
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Kent, Miss B. W., UGC.
Kibbey, Dr. S. L., & W., PE.
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Martin, Prof. J. V., & W., MEFB.
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Mayer, Rev. P. S., & W., EC.
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McDonald, Miss M. D., PN.
McKenzie, Rev. D. R., & W., MCC.
McKim, Miss B., PE.
McKim, Bishop, J., PE.
McKim, Miss N., PE.
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Miller, Rev. H. K., RCUS.
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Milliken, Miss M.R., YMCA.
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Perkins, Mr. H. J., & W., SDA.
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Preston, Miss E. A., MCC.
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Pugmire, Major E. I., & W., S A.
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Reifsnider, Rev. C. S., & W., PE.
Reischauer, Rev. A. K., & W., PN.
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Roberts, Mr. F. L., UB.
Robertson, Miss E., YWCA.
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Scott, Miss J. N., YWCA.
Scott, Miss L. O, YWCA.
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Shaw, Rev. R. D. M., & W., SPG
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Welbourn, Rev. J. A., & W., PE.
Welch, Bishop H., & W., MEFB.
West, Miss A. B., PN.
West, Rev. R. E., MEFB.
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Williams, Miss T. C., SPG.
Wilson, Rev. J. R., & W., ABF.
Wilson, Brig. T. W., & W., SA.

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Woodward, Rev. W. P., & W., ABCFM.
Woodworth, Rev. A. D., & W., CC.
Woolley, Miss K., SPG.
Wynd, Rev. W., & W., ABF.
Ziemann, Rev. P. P. W., & W., ABF.

Tono, Iwate Ken.

Buzzell, Miss A. S., ABF.

Toroku, Formosa.

Rodriguez, Rev. A., RC.

Tottori Shi, Tottori Ken.

Bennett, Rev. H. J., & W., ABCFM.
Coe, Miss E. L., ABCFM.

Toyama Shi, Toyama Ken.

Ainsworth, Rev. F., & W., MCC
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Oertle, Rev. E., RC.
Ryan, Miss E. L., MCC.

Toyohashi Shi, Aichi Ken.

Cumming, Rev. C. K., & W., PS.
Hawkins, Miss F., MSCC.
Millman, Rev. R. M., & W., MSCC.
Patton, Miss A. V., PS.

Tsu Shi, Miye Ken.

Dooman, Rev. I., & W., PE.
Puissant, Rev. L. M. J., RC.

Tsuruoka, Yamagata Ken.

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Reinirkens, Rev. H., RC.

Ueda, Shi, Nagano Ken.

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Killam, Miss A., MCC.
Shore, Miss G., MSCC.
Spencer, Miss F. M., MSCC.

Urakami, Nagasaki Ken.

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Utsunomiya Shi, Tochigi Ken.

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Fry, Rev. E. C., & W., CC.

Uwajima, Ehime Ken.

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Frank, Rev. J. W., & W., MES.

Wakamatsu Shi, Fukushima Ken.

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Grinand, Rev. A. M. G., RC.
Hail, Rev. J. B., PN.
Lloyd, Rev. J. H. & W., PE.

Yamada, Miye Ken.

Riker, Miss J., PN.

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Yokkaichi, Miye Ken.

Morgan, Miss A. E., PN.

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Meline, Miss A. S., ABF.
Mintle, Miss R., HFMA.
Moore, Mr. B. S., & W., AG.
Nouilles, Rev. O. M. de, RC.
Noordhoff, Miss J. M., RCA.
Peake, Mr. C. H., YMCA-T.
Rogers, Miss M. S., WU.
Sandberg, Miss M. V., ABF.
Slate, Miss A. B., MEFB.
Smyser, Rev. M. M., Ind.
Sneyd, Mr. H. S., & W., YMCA-A.
Strong, Rev. E. M., Ind.
Teets, Miss E. V., RCA.
Topping, Rev. H., & W., ABF.
Tracy, Miss M. E., WU.
Wengler, Miss J., AG.
Whitney, Mr. J. P., Ind.
Wolfe, Miss E., MPW.
Wolfe, Miss V. A., MPW.
Yarnell, Dr. D. E., & W., YMCA-A.
Young, Mr. C. W., YMCA-T.

Yonago, Tottori Ken.

Coles, Miss A. M., JEB.
Nash, Miss E., CMS.

Zushi, Kanagawa Ken.

Bickersteth, Mrs. E., SPG.
Sharpe, Rev. A. L., SPG

KOREAN MISSIONARY DIRECTORY

January, 1923

COMPILED BY HARRY A. RHODES, SEOUL.

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LIST OF MISSIONS AND KINDRED SOCIETIES

With names of Secretaries on the Field

Au P— Presbyterian Church in Australia (Victoria), Rev. R. D. Watson.

BFBS— British and Foreign Bible Society, Mr. Thomas Hobbs.

CLS— Christian Literature Society, Mr. Gerald Bonwick.

CP— Canadian Presbyterian Church, Rev. D. A. McDonald.

ECM— English Church Mission (S.P.G.), Rev. C. H. N. Hodges.

MEFB—Methodist Episcopal Church, Rev. H. D. Appenzeller.

MES— Methodist Episcopal Church, South, Rev. Bishop H. A. Boaz, D.D.

OMS— Oriental Missionary Society, Rev. E. A. Kilbourne.

PN— Presbyterian Church in U.S.A., Rev. C. A. Clark, D.D.

PS— Presbyterian Church in U.S., Mr. M. L. Swinehart.

RC— Roman Catholic, Père M. P. B. Villemot.

ROC— Russian Orthodox, Rev. Father Feodosi.

SA— Salvation Army, Commissioner W. Stevens.

SDA— Seventh Day Adventist, Mr. L. I. Bowers.

YMCA—Young Men's Christian Association (American), Mr. F. M. Brockman.

ALPHABETICAL LIST

The order is as follows:—Name; year of arrival in Korea; initials of Missionary Society; Address. (A)=Absent.

A

Adams, Rev. Edward & W., 1921, PN., Chairyung.
Akerholm, Mrs. Ensign E., SA, Seoul.
Arnold, Rev. E. H., 1915, ECM, Seoul.
Alexander, Miss M. L., 1911, AP, Fusanchin.
Allen, Rev. A. W., 1913, AP, Chinju.
Amendt, Rev. C. C. & W., 1919, MEFB, Kongju.
Anderson, A. G., M. D. & W., 1911, MEFB, Pyengyang.
Anderson, E. W., & W., 1914, MES, Wonsan.
Anderson, Rev. G. & W., 1922, AP, Fusanchin.
Anderson, Rev. L. P. & W., 1914, MES, Songdo.
Anderson, Rev. W. J. & W., 1917, PN, Seoul.
Anderson, Miss N., 1912, MEFP, Pyengyang.
Andrews, Mr. T. & W., 1921, MEFB, Seoul. (A)
Appenzeller, Miss Alice R., 1915, MEFB, Seoul.
Appenzeller, Rev. H. D. & W., 1917, MEFB, Seoul.
Ashe, Mrs. Adalines, 1922, PN, Pyengyang.
Austin, Miss L., 1912, PS, Chunju. (A)
Avison, D. B., M. D. & W., 1921, PN, Seoul.
Avison, O. R., M. D. & W., 1893, PN, Seoul.
Andreas, M. M., RC, Wonsan.

B

Bain, Miss Mary, 1921, PS, Mokpo.
Bair, Miss Blanche R., 1913, MEFB, Haiju.
Baird, Rev. W. M., Ph. D., & W., 1890, PN, Pyengyang.
Barbara, Lay-sister, C. S. P., 1911, ECM, Suwon.
Barker, Rev. A. H. & W., 1911, C P, Yongjung.
Barlow, Miss Jean, 1912, MEFB, Haiju.
Barnhart, Rev. P. S. & W., 1916, YMCA, Seoul.
Battersby, Miss Adjutant, 1920, SA, Hongsong. (A)
Becker, Rev. A. L. & W., 1903, MEFB, Seoul.
Bell, Rev. Eugène, D. D. & W., 1896, PN, Kwangju.
Bergman, Miss A. L., 1921, PN, Pyengyang.
Bergman, Miss Gerda O., 1915, PN, Taiku. (A)
Bermond, Père J. M., RC, Masanpo.

Bernheisel, Rev. C. F., D. D., & W., 1900, PN, Pyengyang.
Bernsten, Ensign A. & W., 1915, SA, Taiku.
Best, Miss Margaret, 1897, PN, Pyengyang.
Biggar, Miss M. L., 1910, PS, Soonchun. (A)
Bigger, J. D., M. D., & W., 1911, PN, Pyengyang.
Billings, Rev. B. W. & W., 1908, MEFB, Seoul. (A)
Black, Miss E., 1919, OMS, Milyang.
Blair, Rev. H. E, & W., 1904, PN, Taiku.
Blair, Rev. W. N., D. D., 1901, PN, Pyengyang.
Bodin, Père J., RC, Seoul. (A)
Boas, Rev. Bishop H. A., D. D., & W., 1922, MES, Seoul.
Bonwick, Mr. Gerald & W., 1908, CLS, Seoul.
Boots, J. L., D. D. S., & W., 1921, PN, Seoul.
Bouillon, Père C., RC, Eumchook.
Bouysson, M. M., RC, Kangkyung.
Bowers, Mr. L. I., & W., 1917, SDA, Seoul.
Boyce, Miss F., 1920, Seoul.
Boyer, Rev. E. T., 1921, PS, Chunju.
Boyer, Miss Etta, 1920, Pyengyang.
Brannan, Rev. L. C. & W., 1910, MES, Choonchun.
Bray, Miss Lydia, 1921, MS, Wonsan.
Briggs, Rev. C. & W., 1921, OMS, Seoul.
Brockman, Mr. F. M. & W., 1905, YMCA, Seoul.
Brokenshire, Lieut. (Miss), 1921, SA, Seoul.
Brooks, L. S., Esq., ECM, Seoul.
Brownlee, Miss C., 1913, MEFB, Seoul.
Bruen, Rev. H. M. & W., 1899, PN, Taiku.
Bruff, Wm., M. D. & W., 1922, MS, Seoul.
Buckland, Miss Sadie, 1908, PS, Chunju. (A)
Buie, Miss Hallie, 1909, MES, Wonsan.
Bull, Rev. W. F. & W., 1899, PS, Kunsan.
Bunker, Rev. D. A. & W., 1886, MEFB, Seoul.
Burdick, Rev. G. M., 1903, MEFB, Yengbyen.
Butterfield, Miss M., 1920, MES, Songdo.
Butts, Miss Alice M., 1907, PN, Pyengyang.
Butts, Miss E. 1920, MEFB, Pyengyang.
Byram, R. M., M. D. & W., 1921, PN, Kangkei.

C

Cable, Rev. E. M., D. D. & W., 1899, MEFB, Seoul.
Cadars, Père J. F., RC, Kangkyung.
Campbell, Rev. A. & W., 1916, PN, Kangkei.
Campbell, Miss A. M., 1911, Au P. Chinju.
Campbell, Mr. E. L. & W., 1913, PN, Syenchun. (A)
Carlson, Mr. C. F. & W., 1922, MEFB, Wonju.
Carter, Rev. T. J., & W., 1919, MES, Wonsan.
Cass, Miss G. L., 1916, CP, Yongjung. (A)
Cate, W. R., M. D., & W., 1921, MES, Songdo.
Chabot, Père, G. F. G., RC, Yongsan.
Chaffin, Mrs. A , 1913, MEFB, Seoul.

Cheesman, Ensign W., & W., 1921, SA, Seoul.
Chisholm, W. H., M. D. & W., 1923, PN, Syenchun.
Chizallet, Père P., RC, Wonju.
Church, Miss M. E., 1915, MEFB, Seoul.
Clark, Rev. C. A., D. D., & W., 1902, PN, Pyengyang.
Clark, Rev. W. M., 1909, PS, Seoul. (A)
Clerke, Miss F. L., 1910, Au P, Kuchang.
Cocke, Miss Mabel, 1921, MES, Seoul.
Coen, Rev. R. C. & W., 1918, PN, Seoul.
Coit, Rev. R. T. & W., 1909, PS, Soonchun. (A)
Colton, Miss S. A., 1921, PS, Chunju.
Cook, Rev. W. T. & W., 1908, PN, Hingking.
Conrow, Miss Marion, 1922, MEFB, Seoul.
Cooper, Rev. A. C., 1908, ECM, Suwon.
Cooper, Ensign H., & W., 1921, SA, Seoul.
Cooper, Miss Kate, 1908, MES, Wonsan.
Couts, Miss F. J., 1921, Pyengyang.
Covington, Miss Hallie, 1917, PN, Syenchun.
Crane, Miss Janet, 1920, PS, Chunju.
Crane, Rev. J. C. & W., 1913, PS, Soonchun.
Crothers, Rev. J. Y., 1909, PN, Andong.
Cumming, Rev. J. D., 1918, PS, Mokpo.
Cunningham, Rev. F. W., & W., 1913, Au P, Chinju.
Curlier, Père J. J. L., RC, Anak.
Currie, Miss Christine, 1921, CP, Hamheung.
Cutler, Miss M. M., M. D. 1892, MEFB, Pyengyang. (A)

D

Davies, Miss E. J., M. D., 1918, Au P, Chinju.
Davies, Miss M. S., 1910, Au P, Fusanchin.
Davis, Miss M. V., 1921, PS, Soonchun.
Deal, Mr. C. H., & W., 1911, MES, Songdo.
Dean, Miss Lillian, 1916, PN, Chungju. (A)
DeCamp, Rev. A. F. & W., 1910, PN, Seoul.
DeHaas, Miss M., 1921, PS, Kwangju.
Delmarter, Miss Jean, 1919, PN, Seoul.
Demange, Rt. Rev. Bishop F., RC, Taiku.
Deming, Rev. C. S., S. T. D., & W., 1905, MEFB, Seoul,
Deneaux, Père S. A. J., RC, Chemulpo.
Devred, Rt. Rev. Bishop E. J., RC, Seoul.
Devise, M. M., RC, Chemulpo.
Dicken, Miss E. M., 1920, MEFB, Pyengyang.
Dillingham, Miss Grace, 1912, MEFB, Pyengyang.
Dixon, Miss, 1922, Au P, Kuchang.
Dodson, Miss Mary L., 1912, PS, Soonchun.
Dodson, Rev. S. K. & W., 1912, PS, Kwangju.
Doriss, Miss A. S., 1908, PN, Pyengyang.
Drake, Rev. H. G., S. S. M., 1897, ECM, Suwon.
Duce, Capt. Miss M., 1920, SA, Seoul.
Dupuy, Miss L., 1912, PS, Kunsan.

E

Edgerton, Miss Faye, 1918, PN, Syenchun. (A)
Edith, Miss Helena, Sister C. S. P., 1907, ECM, Seoul.
Edwards, Miss Laura, 1908, MES, Seoul. (A)
Elrington, Miss B., ECM, Taiku.
Engel, Rev. G., D. D., & W., 1900, Au P, Pyengyang.
English, Miss Margaret, 1918, MEFB, Pyengyang.
Erdman, Rev. W. C. & W., 1906, PN, Taiku.
Eriksson, Ensign (Miss) I., 1914, SA, Seoul.
Erwin, Miss Cordelia, 1905, MES, Chulwon.
Esteb, Miss K. M., R. N., 1915, PN, Chungju.
Estey, Miss E. M., 1900, MEFB, Yengbyen.
Eversole, Rev. F. M. & W., 1912, PS, Chunju.

F

Faith, Sister C. S. P., 1920, ECMF, Suwon.
Ferrand, Père P. C., RC, Taiku.
Field, Miss Hester, 1921, Taiku.
Fisher, Mr. J. E. & W., 1919, MES, Seoul.
Fletcher, A. G., M. D. & W., 1909, PN, Taiku.
Feodosi, Rev. Father, 1917, ROC, Seoul.
Follwell, Mrs. E. D., 1897, MEFB, Pyengyang.
Foote, Miss Jean, 1922, PN, Pyengyang.
Foote, Rev. W. R., D. D., & W., 1898, CP, Vladivostok.
Found, Norman, M. D., & W., 1922, MEFB, Kongju.
Fraser, Rev. E. F. O., & W., 1914, CP, Yongjung. (A)
Furry, Miss Alice, 1921, MES, Choonchun. (RN)

G

Gale, Rev. J. S., D. D. & W., 1892, PN, Seoul.
Gaylord, Mrs. Edith, RN,, 1921, MEFB, Seoul.
Gamble, Rev. F. K. & W., 1908, MES, Seoul.
Gay Capt. H. J. & W., 1910, SA, Chunju.
Genso, Mr. J. F., & W., 1908, PN, Seoul.
Gerdine, Rev. J. L. & W., 1902, MES, Songdo.
Gombert, Père J. M., RC, Pooyn.
Gombert, Père A., RC, Ansung.
Gordon, Miss Clara, 1911, Taiku.
Graham, Miss Agness, 1923, MES, Songdo.
Graham, Miss Ella, 1916, PS, Kwangju.
Gray, Miss A. I., 1921, PS, Kunsan.
Greene, Miss W. B., 1920, PS, Kunsan.
Greer, Miss A. L., 1912, PS, Soonchun. (RN)

Greeg, Mr. G. A. 1906, YMCA, Seoul. (A)
Grierson, Rev. Robt., M. D., & W., 1898, CP, Songjin.
Grimes, Miss E. B., 1919, PN, Taiku.
Grosjean, Miss V. C., 1907, ECM, Seoul.
Grove, Miss N. L., 1919, MEFB, Seoul.
Guinand, Père P. J., RC, Yongsan.

H

Haines, Rev. P. & W., 1920, OMS, Seoul.
Hall, Miss A. R. 1921, MEFB, Seoul.
Hall, Mrs. R. S., M. D., 1890, MEFB, Seoul.
Hamilton, Rev. F. E. & W., 1919, PN, Pyengyang.
Hankins, Miss Ida, 1911, MES, Songdo. (A)
Hanson, Miss A. J., 1921, MES, Choonchun.
Hanson, Miss M. L., 1918, PN, Andong.
Hardie, Miss Eva., 1913, CLS, Seoul.
Hardie, Rev. R. A., M. D. & W., 1892, MES. Seoul.
Harrison, Rev. W. B. & W., 1896, PS, Kunsan. (A)
Hartness, Miss M. E., 1918, PN, Seoul.
Hatch, Miss Hazel, 1920, MEFB, Kongju.
Harvey, Mrs. A. S., 1917, PN, Chairyung.
Hayes, Miss Louise, 1922, PN, Pyengyang.
Haynes, Miss E. I., 1906, MEFB, Pyengyang.
Helen, Constance, Sister, 1920, ECM, Seoul.
Helstrom, Miss Hilda, 1909, PN, Kangkei. (RN.)
Henderson, Rev. H. H., & W., 1918, PN, Taiku.
Henderson, Rev. L. P., & W., 1920, PN, Hingking.
Henderson, Miss Louise, 1922, Seoul.
Mess, Miss Margaret, 1913, MEFB, Chemulpo.
Hewlett, Rev. G. E., 1909, ECM, Chinchun.
Hewson, Miss G., 1920, PS, Kwangju. (RN.)
Hidie, K. W., M. D., & W., 1922, MEFB, Haiju.
Hill, Staff-Capt. A. W., 1910, SA, Seoul.
Hill, Rev. H. J. & W., 1917, PN, Pyengyang.
Hill, L. P., M. D., & W., 1917, MES, Choonchun. (A)
Hillman, Miss M. R., 1900, MEFB, Chemulpo. (A)
Hirst, J. W., M. D., & W., 1904, PN, Seoul. (A)
Hitch, Rev. J. W. & W., 1907, MES, Seoul.
Hobbs, Mr. Thos., & W., 1910, BFBS, Seoul.
Hocking, Miss Daisy, 1916, AuP, Kyumasan.
Hodges, Rev. C. H. N., 1911. ECM, Chemulpo.
Hoffman, Rev. C. S., & W., 1910, PN, Kangkei.
Holdgroft, Rev. J. G., & W., 1909, PN, Pyengyang. (A)
Hopkirk, C. C., M. D., & W., 1921 PN, Seoul.
Hopper, Rev. Joseph, & W., 1920, PS, Mokpo.
Hoyt, Spencer, M. D., & W., 1922, PN, Taiku.
Hughes, Miss Florence, 1921, PS, Mokpo.
Hulbert, Miss J. C., 1914, MEFB, Seoul.
Hunt, Rev. W. B., & W., 1897, PN, Chairyung.
Hunt, Rev, C., 1915, ECM, Seoul.

I

Ingerson, Miss Vera, R. N., 1916, PN, Syenchun.
Isabel, Sister C. S. P., 1901, ECM, Suwon.

J

Jackson, Miss C. U., 1911, MES, Seoul.
Jaugey, Père J. M. A., RC, Wonju.
Jenkins, Rev. H. W., & W., 1921, MES, Harbin.
Johnson, Miss O. C., 1921, PN, Chungju.
Jones, Miss Kate, 1922, OMS, Seoul.
Julien, Père, M. C., RC, Taiku.

K

Kerr, Miss E., 1921, Au P Chinju.
Kerr, Rev. W. C., & W., 1908, PN, Seoul.
Kestler, Miss E. E., R. N., 1905, PS, Chunju.
Kilbourne, Rev. E. A., & W., OMS, Seoul.
Kilbourne, Rev. E. L., & W., OMS., Seoul.
Klose, Mr. J. C., & W. 1918, SDA, Seoul.
Kinsler, Miss Marion, 1922, PN, Seoul.
Knox, Rev. Robt., & W., 1907, PS, Kwangju.
Koons, Rev. E. W., & W., 1903, PN, Seoul.
Kostrup, Miss, 1922, MEFB, Seoul.
Krempff, Père J., RC, Seoul.

L

Lacrouts, Père M., RC., Chunju.
Lacy, Rev. J. V., & W., 1919, MEFB, Seoul.
Laing, Miss C. J., 1913, AuP, Chinju.
Lampe, Rev. H. W., D. D., & W., 1908, PN, Syenchun.
Larribeau, Père A., J., RC., Seoul.
Lathrop, Miss L. O., 1912, PS, Kunsan (RN)
Lawrence, Miss Edna, R. N., 1920, PN, Seoul.
Laws, A. F., M. D. & W., 1897, ECM, Chinchun.
Leadingham, R. S., M. D., & W. 1912, PS, Seoul.
Leary, Capt. (Miss) N., 1921, Hongsong.
Lee, Rev. A., 1921, ECM, Chinchun.
Lee, Past C. W., & W., 1922, SDA, Keisan.
Lee, Miss Ruby, 1922, MES, Seoul.
Le Gendre, Père L. G., RC., Seoul.
Le Mère, Père L. B., RC, Pyengyang.

Levie, J. Kellum, D. D. S., & W., 1922, PS, Kunsan.
Lewis, Miss M. L., 1910, PN, Seoul.
Lewis, Miss E. A., 1891, Seoul.
Linquist, Ensign (Miss), 1914, SA, Seoul.
Linton, Mr. W. A., & W., 1912, PS, Kunsan.
Lord, Adjutant H. A., & W., 1910, SA, Hongsong.
Lowder, Miss Rose, R. N., 1916, MES, Songdo.
Lucas, Rev. A. E., & W., 1915, PN, Seoul.
Lucas, Père L. M. B., RC, Kimjei.
Lucas, M. M., RC, Chinnampo.
Ludlow, A. I., M. D., & W., 1911, PN, Seoul.
Lund, Miss Pearl, R. N., 1922, MEFB, Haiju.
Lutz, Mr. D. N., & W., 1921, PN, Pyengyang.

M

McAnlis, J.A., D. D. S., & W., 1921, PN, Seoul.
Macague, Miss J. E., 1918, AuP, Tongyeng.
McCallie, Rev. H. D., & W., 1907, PS, Mokpo.
McCaul, Mr. J. G., 1920, CP, Hoiryung.
McCully, Miss E. A., 1909, CP, Wonsan (A)
McCully, Miss L. H., 1900, CP, Wonsan (A)
McCune, Rev. G. S., D. D., & W., 1905, PN, Syenchun (A)
McCune, Miss Katherin, 1908, PN, Chairyung.
McCutchen, Rev. L. O., & W., 1902, PS, Chunju.
McDonald, Rev. D.A., & W., 1912, CP, Wonsan.
McDonald, Rev. D. W., & W., 1914, CP, Hamheung.
McDonald, Rev, R. S., S. J. E., 1922, ECM, Kangwha.
McEachern, Miss E., 1913, CP, Hamheung.
McEachern, Rev. John, & W., 1912, PS, Kunsan.
McKee, Miss A. M., 1909, PN, Chairyung.
McKenzie, Rev. J. N., & W., 1910, AuP, Fusanchin.
McKenzie, Miss R., 1920, PN, Andong.
McLaren, C. I., M. P., & W. 1911, Au P, Chinju.
McLellan, Miss Edna, 1913, CP, Wonsan.
McMakin, Miss Alice, 1922, MES, Songdo.
McMullin, Rev. R. M., & W., 1920, CP, Hoiryung.
McMurphy, Miss Ada, 1912, PS, Mokpo.
McMurtrie, Mr. Robt., 1907, PN, Pyengyang.
McPhee, Miss I., 1911, Au P, Kyumasan.
McQueen, Miss Ada, 1909, PS, Kwangju.
McRae, Rev. D. M., & W., 1898, CP, Hamheung.
Macrae, Rev. F. J. L., & W., 1910, Au P, Kyumasan.
Malcolmson, O. K., M. D., & W., 1921, PN, Chungju.
Mansfield, T. D., M. D., & W., 1910, CP, Seoul.
Marker, Miss J., 1905, MEFB., Seoul.
Martin, Miss Julia, 1908, PS, Mokpo.
Martin, Miss Margaret, 1921, PS, Kwangju.
Martin, S. H., M. D., & W., CP, Yongjung. (A)
Mauk, Miss Mary V, 1921, MES, Songdo.

Maynor, Mrs. V. H., 1921, MES, Seoul.
Melizan, Père P. M. D., RC., Sosan.
Menzies, Miss B., 1891, Au P, Fusanchin.
Mialon, Père J., RC, Chungeup.
Miller, Miss Ethel, 1918, MEFB, Yengbyen.
Miller, Rev. E. H., & W., 1901, PN, Yengbyen.
Miller, Rev. F. S., & W., 1892, PN, Chungju. (A)
Miller, Mr. Hugh, & W., 1899, BFBS, Seoul. (A)
Miller, Miss Lizette, 1920, PN, Kangkei.
Miller, Miss Louise, 1921, PS, Soonchun.
Miller, Miss Lula, A., 1901, M. EFB, Chemulpo. (A)
Mingledorf, Rev. O. C., & W., 1919, MES, Choonchun.
Noffett, Rev. S. A., D. D., & W., 1889, PN, Pyengyang.
Moore, Rev. J. Z., D. D., & W., 1903, MEFB, Pyengyang.
Moose, Rev. J. R., & W., 1899, MES, Chulwon.
Morley, Rev. G. H., 1922, ECM, Seoul.
Morris, Rev. C. D., & W., 1900, MEFB, Wonju.
Morris, Miss H. P., 1921, MEFB, Seoul.
Morse, Rev. W., S. S. J. E., 1922, ECM, Kangwa.
Moyer, Miss Pauline, 1922, OMS, Seoul.
Mousset, Père J. F. G., RC, Taiku.
Mowry, Rev. E. M., & W., 1909, PN, Pyengyang.
Murphy, Rev. T. D., & W., 1921, PS, Mokpo.
Murry, Miss F. J., M. D., 1921, CP, Yongjong.
Mutel, Rt. Rev. Bishop, G. C., RC, Seoul.
Myers, Miss M. D., 1906, MES, Seoul.

N

Napier, Miss G., 1912, Au P, Chinju. (R. N.)
Nash, Mr. W. L., 1921, YMCA, Seoul.
Newland, Rev. L. T., & W., 1911, PS, Kwangju.
Nichols, Miss Lillian, 1906, MES, Songdo.
Nisbit, Rev. J. S., D. D., & W., 1907, PS, Mokpo.
Noble, Rev. W. A., Ph. D., 1892, MEFB, Seoul.
Norton, A. H., M. D., & W., 1908, Seoul.

O

Oberg, Pastor H. A., & W., 1910, SDA, Seoul.
Oliver, Miss Bessie, 1912, MES, Wonsan.
Olsson, Ensign (Miss) V., 1911, SA, Yungdong.
Orkney, Rev. J., & W., 1919, OMS, Taichun.
Otway, Capt (Miss), SA, Seoul.
Overman, Miss L. B., 1917, MEFB, Chemulpa.
Owen, Mrs. G. W., M. D., 1900, PS, Kwangjū. (A)
Owens, Mr. H. T., & W., 1918, PN, Seoul.

P

Paisley, Rev. J. I., & W., 1921, PS, Kwangju.
Palenthrope, Miss E. M., 1916, CP, Yongjung.
Palmer, Staff-capt. G., & W., SA, Seoul.
Parker, Mr. W. P., & W., 1912, PS, Pyengyang.
Patterson, J. B., M. D., & W., 1910, PS, Kunsan.
Parthenay, M. M., RC, Chunju.
Payne, Miss Zola, R. N., 1920, MEFB, Seoul.
Perrin, Père P. F. L., RC, Laugtjin.
Peschel, Père R. F. G., RC, Fusanchin.
Peynet, Père J. C., RC., Taiku.
Phillips, Rev. C. L., & W., 1910, PN, Pyengyang. (A)
Pichon, Père L., RC, Ansong.
Pieters, Rev. A. A., & W., 1895, PN, Syenchun.
Poisnel, Père V. L., RC, Seoul.
Pollard, Miss H. E., 1911, PN, Taiku.
Polly, Père B. J. D. M., RC, Yongson.
Pope, Miss Mary, 1921, PS, Kwangju.
Poyaud, Père G. C., RC, Seoul.
Preston, Rev. J. F., & W., 1903, PS, Soonchun.
Proctor, Rev. S. J., & W., 1913, CP, Songjin.
Pye, Miss O. F., 1911, MEFB, Seoul. (A)

R

Randall, Miss P. G., 1918, MES, Choonchun.
Rehrer, Miss J. M., 1918, PN, Kangkei. (RN)
Reid, W. T., M. D., & W., MES, Songdo. (A)
Reiner, Mr. R. O., & W., 1908, PN, Pyengyang. (A)
Reiner, Miss E. M., 1916, PN, Taiku. (A)
Renaud, Lieut (Miss) L., 1921, SA, Seoul.
Reynolds, Mr. J. B., & W., 1918, PS, Soonchun.
Reynolds, Rev. W. D., D. D., & W., 1892, Chunju. (A)
Rhodes, Rev. Harry A., & W., 1908, PN, Seoul.
Riffel, Mr. J. E., & W., 1920, SDA, Seoul.
Robb, Rev. A. F., & W., 1901, CP, Hamheung.
Robb, Miss J. B., 1908, CP, Hamheung.
Robbins, Miss H. P., 1902, MEFB, Pyengyang.
Robert, Père A. P., RC, Taiku.
Roberts, Miss E., 1917, MEFB, Seoul. (RN)
Roberts, Rev. S. L., & W., 1907, PN, Pyengyang.
Rogers, J. M., M. D., & W., 1917, PS, Soonchun.
Rogers, Miss M. M., 1909, CP, Yongjung.
Rose, Miss A., 1921, CP, Hoiryung.
Rosenberger, Miss E. T., 1921, MEFB, Seoul. (RN)
Ross, Rev. A. R., & W., 1907, CP, Songjin.
Ross, Rev. Cyril, Ph. D., & W., 1897, PN, Syenchun.
Ross, J. B., M. D., & W., 1901, MES, Wonsan. (A)
Rouvelet, Père H. P., RC, Lousan.
Royce, Miss Edith, 1921, MEFB, Pyengyang.

S

Salisbury, Adjutant H. J., & W., 1913, SA, Kaisung.
Salling, Ensign (Miss) M., 1914, SA, Seoul.
Salmon, Miss B. C., 1915, MEFB, Yengbyen. (A)
Samuel, Miss Jane, 1902, PN, Syenchun.
Sauer, Rev. C. A., & W., 1921, MEFB, Yengbyen.
Sauer, Rt. Rev. B., RC, Wonsan. (A)
Scharpff, Miss H., 1907, MEFB, Wonju.
Scott, Rev. W., & W., 1914, CP, Yongjung.
Scott, Miss S. M., 1916, Au P, Kuchang.
Scott, Miss H. M., 1908, SDA, Keisan.
Scruton, Miss Ethel, 1922, CP, Wonsan.
Sharp, Mrs. R. A., 1900, MEFB, Kongju.
Shaw, Mr. W. E., & W.. 1921, MEFB, Pyengyang.
Shearouse, Rev. C. F., & W., 1921, MES, Chulwon.
Shepping, Miss E. J., 1912, PS, Kwangju. (RN)
Shields, Miss E. L., 1899, PN, Seoul. (RN)
Skinner, Miss A. G. M., 1914, Au P, Tongyeng.
Smith, Miss Ada, 1921, MEFB, Seoul.
Smith, Miss Bertha, 1910, MES, Songdo. (A)
Smith, Rev. F. H., D. D., & W., 1905, MEFB, Seoul.
Smith, Capt. (Miss) R. SA, Kaisong.
Smith, R. K., M. D., & W., 1911, PN, Chairyung.
Smith, Pastor, W. R., & W., 1905, SDA, Soonan,
Snavely, Miss Gertrude, 1906, MEFB, Seoul.
Snook, Miss V. L., 1900, PN, Pyengyang.
Snyder, Mr. Lloyd, & W., MES, Songdo.
Soltau, Mr. D. L. & W., 1921, PN, Pyengyang.
Soltau, Rev. T. S., & W., 1914, PN, Chungju.
Southwell, Capt. (Miss) L. SA, Seoul.
Stevens, Miss Blanch I., 1911, PN, Syenchun.
Stevens, Lieut. Com. W., & W., 1920, SA, Seoul.
Stewart, Mrs. M. S., M. D., 1911, MEFB, Seoul.
Stites, F. M., M. D., 1917, MES, Seoul.
Stokes, Rev. M. B., & W., 1907, MES, Choonchun. (A)
Strong, Miss E., 1920, OMS, Seoul.
Swallen, Rev. W. L., D. D., & W., 1892, PN, Pyengyang.
Swallen, Miss Olivette, 1921, PN, Syenchun.
Swearer, Mrs. L. M., 1913, MEFB, Kongju. (A)
Swicord, Rev. D. A., 1921, PS, Chunju.
Swier, Miss Effie, 1921, PN, Pyengyang. (RN)
Swinehart, Mr. M. L., & W., 1911, PS, Kwangju.
Switzer, Miss Martha, 1911, PN, Yaiku.
Sylvester, Adj. C., & W., 1910, SA, Taiku.

T

Tait, Miss Masie, 1919, Au P, Kyumasan.
Talmage, Rev. J. V. N., & W., 1910, PS, Kwangju.
Taquet, Père J. E., RC, Mokpo.

Tate, Miss I. B., 1921, OMS, Seoul.
Tate, Rev. L. B., & W., 1892, PS, Chunju.
Tate, Miss M. S., 1892, PS, Chunju.
Taylor, Rev. Corwin & W., 1907, MEFB, Kongju. (A)
Taylor, Rev. J. O. J., & W., 1918, MES, Vladivostok.
Taylor, Mr. Rex., & W., 1921, PN, Seoul.
Taylor, W., M. D., & W., 1921, Au P, Chinju.
Thiele, Rev. W., & W., 1919, OMS, Taichun.
Thomas, Mrs. J. C., 1918, Pyengyang.
Thomas, Miss Mary, 1916, CP, Songjin.
Timmons, H. L. M. D., & W. 1914, PS, Chunju.
Tinsley, Miss Hortense, 1911, MES, Seoul.
Tipton, S. P., M. D., & W., 1908, PN, Syenchun.
Toms, Rev. J. U. S., & W., 1908, PN, Seoul.
Tourneaux, Père V. I., RC, Chilkok.
Trissel, Miss M. V., 1914, MEFB, Wonju.
Trollope, Rt. Rev. Bishop M. N., D. D., 1912, ECM, Seoul.
Tridinger, Rev. M., & W., 1922, Au P, Kyumasan.
Tucker, Miss B., 1911, MES, Seoul.
Turner, Miss Carrie, 1919, MES, Songdo. (R. N.)
Turner, Rev. V. R., & W., 1912, MES, Wonsan.
Tuttle, Miss O. M., 1908, MEFB, Seoul. (A)
Twilley, Major W. E., & W., 1910, SA, Seoul.

U

Underwood, Mr. H. H., & W., 1912, PN, Seoul.
Unger, Rev. J. K., & W., 1921, PS, Kwangju.
Urquart, Pastor E. J., & W., 1910, SDA, Seoul.

V

Van Buskirk, J. D., M. D., & W., 1908, MEFB, Seoul.
Van Fleet, Miss E. M , 1918, MEFB, Seoul.
Vermorel Père J., RC, Taiku.
Vesey, Rev. F. G., & W., 1908, CP, Hamheung.
Villemot, Père M. P. P., RC, Seoul.

W

Wachs, Rev. V. H., & W., 1911, MEFB, Haiju.
Walter, Miss A. J., 1911, MEFB, Seoul.
Wambold, Miss Katherine, 1896, PN, Seoul.
Wangerin, Mrs. T., 1913, SDA, Seoul.
Ward, Miss Commandant E., 1908, SA, Seoul.
Wasson, Rev. A. W., & W., 1905, MES, Seoul.
Watson, Rev. R. D., & W., 1910, Au P, Tongyeng.

Weems, Rev. C. N., & W., 1909, MES, Songdo.
Welbon, Rev. A. G., & W., 1900, PN, Taiku.
Welburn, Capt. W. B., 1921, SA, Seoul.
Welch, Rev. Bishop H., D. D., L. L. D., & W., MEFB, Seoul. (A)
Westling, Ensign F., & W., 1914, SA, Songdo.
Whitelaw, Miss J. G. D., 1919, CP, Yongjung. (RN)
Whittemore, Rev. N. C., & W., 1896, PN, Syenchun.
Williams, Rev. F. E. C., & W., 1906, MEFB, Kongju. (A)
Wilson, R. M., M. D., & W., 1908, PS, Kwangju. (A)
Winn, Miss E. A., 1912, PS, Chunju.
Winn, Rev. G. H., & W., 1908, PN, Taiku.
Winn, Mrs. R. E., 1909, PN, Andong.
Winn, Rev. P. P., 1918, Chunju.
Winn, Rev. S. D., 1912. PS, Chunju.
Withers, Miss M., 1918, AuP, Fusanchin.
Woods, Rev. H, 1918, OMS, Seoul.
Wright, Rev. A. G., & W., 1912, AuP, Fusanchin.

Y

Young, Rev. L. L., & W., 1906, CP, Hamheung.
Young, Miss M. B., R. N., 1920, CP, Seoul.
Young, Miss M. E., 1920, MEFB, Seoul.
Young, Miss H., OMS, Seoul. (A)

MISSION DIRECTORY

MISSIONS AFFILIATED WITH THE FEDERAL COUNCIL

* Station Secretary. (A) Absent on furlough.

Andong (North Kyeng Sang).
Presbyterian, North.
Crothers, Rev. J. Y., & W. 1909.
Hanson, Miss M. L. 1918.
MacKenzie, Miss R. 1920.
Winn, Mrs. R. E. 1909.

Chairyung (Whang Hai).
Presbyterian, North.
*Adams, Rev. E., & W. 1921.
Harvey, Mrs. A. S. 1917.
Hunt, Rev. W. B., & W. 1897
McCune, Miss K. 1908.
McKee, Miss A. M. 1809.
Smith, Dr. R. K., & W. 1911.

Chemulpo (Kyeng Kei).
Methodist, North.
Hess, Miss M. I. 1913.
Hillman, Miss M. R. 1900 (A)
Miller, Miss L. A. 1901 (A)
Overman, Miss L. B. 1917.

Chinju (South Kyeng Sang).
Australian Presbyterian.
*Allen, Rev. A. W. 1913.
Campbell, Miss A. M. 1911.
Cunningham, Rev. F. W., & W. 1913.
Davies, Miss E. J. 1918.
Kerr, Miss E. 1921.
Laing, Miss C. J. 1913.
McLaren, Dr. C. J., & W. 1912.

Chooncbun (Kang Won).
Methodist, South.
*Brannon, Rev. C. L., & W. 1910.
Furry, Miss A. E. 1921.
Hanson, Miss A. J. 1921.
Hill, Dr. L. P., & W. 1917 (A)
Mingledorf, Rev. O. C., & W. 1919.
Randle, Miss P. G. 1918.
Stokes, Rev. M. B., & W. 1907 (A)

Chulwon (Kang Won).
Methodist, South.
*Erwin, Miss C. 1905.
Moose, Rev. J. R., & W. 1899.
Shearouse, Rev. C. F., & W. 1921.

Chung-ju (North Choong Chung).
Presbyterian, North.
Dean, Miss L. 1916. (A)
Esteb, Miss K. M. 1915.
Johnson, Miss O. C. 1921.
Miller, Rev. F. S., & & W. 1892. (A)
Malcomson, Dr. O. K., & W., 1921.
Soltau, Mr. T. S., & W., 1914.

Chunju (North Chulla).
Presbyterian, South.
Austin, Miss L. 1912. (A)

Buckland, Miss S. 1908. (A)
*Boyer, Rev. E. T. 1921.
Clark, Rev. W. M. 1909. (A)
Colton, Miss S. A. 1911.
Crane, Miss Janet, 1919.
Eversole, Rev. F. M., & W., 1912.
Kestler, Miss E. E. 1905.
McCutchen, Rev. L. O., & W. 1902.
Reynolds, Rev. W. B., & W. 1892. (A)
Robertson, Dr. M. O., & W. 1915. (A)
Swicord, Rev. D. A. 1921.
Tate, Rev. L. B., & W. 1892.
Tate, Miss M. S. 1892.
Timmons, Dr. H. L., & W. 1914.
Winn, Miss E. A. 1912.
Winn, Rev. S. D. 1912.
Winn, Rev. P. P. 1918. (A)

Fusanchin (South Kyeng San).
Australian Presbyterian.
Anderson, Rev. G., & W. 1922
*Alexander, Miss M. L. 1911.
Davies, Miss M. S. 1910.
McKenzie, Rev. J. N., & W. 1910.
Wright, Rev. A. C., & W. 1912.

Haiju (Whang Hai).
Methodist, North.
Bair, Miss B. R. 1913.
Barlow, Miss Jane, 1912.
Hidie, Dr. K. W., & W. 1921.
Lund, Miss Pearl, 1922.
*Wachs, Rev. V. H., & W. 1911.

Hamheung (South Ham Heung).
Canadian Presbyterian.
Currie, Miss C. 1921.
McDonald, Rev. D. W., & W. 1914.
McEachern, Miss E. 1913.
McRae, Rev. D. M., & W. 1898.
Robb, Miss Jennie, 1903.
Vesey, Rev. F. G., & W. 1908.
Young, Rev. L. L., & W. 1906.

Harbin (Monchuria).
Methodist, South.
Jenkins, Mr. H. W., & W. 1921.

Hingking (Manchuria).
Presbyterian, North.
*Cook, Rev. W. T., & W. 1908.
Henderson, Rev. L. P., & W. 1920.

Hoiryung (North Ham Kyeng).
Canadian Presbyterian.
McCaul, Mr. J. G., 1920.
Foote, Rev. W. R., D.D., & W. 1898.
McMullin, Rev. R. M., & W. 1920.
*Rose Miss A. 1921.
Robb, Rev. A. F., & W. 1901.

Kangkei (North Pyeng An).
Presbyterian, North.
Byram, R. M., M.D., & W. 1921.
*Campbell, Rev. A., & W. 1916.
Helstrom, Miss H. 1909.
Hoffman, Rev. C. S., & W. 1910.
Miller, Miss L. 1920.
Rehrer, Miss J. M. 1917.

Kongju (South Choong Chung).
Methodist, North.
Amendt, Rev. C. C., & W. 1919.
Found, Dr. N., & W. 1922.
Hatch, Miss H. 1920.
Sharp, Mrs. R. A. 1900.
Swearer, Mrs. L. M. 1903.
Taylor, Rev. C., & W. 1907.
Williams, Rev. F. E. C., & W. 1906 (A)

Kuchang (South Kyeng Sang).
Australian Presbyterian.
Clerke, Miss F. L. 1910 (A)
Dixon, Miss 1922.
*Scott, Miss S. M. 1916.

Kunsan (North Chulla).

Presbyterian, South.

Bull, Rev. W. F., & W. 1899.
*Dupuy, Miss L. 1912.
Greene, Miss W. B. 1919.
Gray, Miss A. I. 1921.
Harrison, Rev. W. B., & W. 1896 (A)
Lathrop, Miss L. O. 1912.
Linton, Mr. W. A., & W., 1912.
McEachren, Rev. J., & W. 1912.
Patterson, J. B., M.D., & W. 1910.

Kwangju (South Chulla).

Presbyterian, South.

Bell, Rev. E., D.D., & W. 1896.
De Haas, Miss M. 1921.
Dodson, Miss M. L. 1912.
Dodson, Rev. S. K., & W. 1912.
Graham, Miss E. I. 1907.
Hewson, Miss G. 1920,
Knox, Rev. R., & W., 1907.
Martin, Miss M. 1921.
McQueen, Miss A. 1909.
*Newland, Rev. L. T., & W. 1911.
Owen, Mrs. G. W., M.D. 1900 (A)
Paisley, Rev. J. L., & W. 1921.
Pope, Miss M. 1921.
Shepping, Miss E. J. 1912.
Swinehart, Mr. M. L., & W. 1911.
Talmage, Rev. J. V. N., & W. 1910.
Unger, Rev. J. K., & W. 1921.
Wilson, R. M., M.D., & W. 1908 (A)

Kyumasan (South Kyeng Sang).

Australian Presbyterian.

Hocking, Miss D. 1916.
Macrae, Rev. F. J. L., & W. 1910.
*McPhee, Miss I. 1911.
Tait, Miss M. 1919.
Trudinger, Rev. M., & W. 1922.
Withers Miss M. 1918 (A)

Mokpo (South Chulla).

Presbyterian, South.

Bain, Miss M. 1921.
Cumming, Rev. J. D. 1918.
Hopper, Rev. J., & W. 1920.
Hughes, Miss F. 1921.
McCallie, Rev. H. D., & W. 1907.
McMurphy, Miss A. 1912.
Martin, Miss J. A. 1908.
Murphy, Rev. J. D. 1921.
*Nisbet, Rev. J. S., *D.D.*, & W. 1907.

Pyeng Yang (South Pyeng An).

Australian Presbyterian.

Engel, Rev. G., D.D., & W. 1900.

Methodist, North.

Anderson, Miss N. 1921.
Anderson, A. G, M.D., & W. 1911.
Butts, Miss E. 1920.
Cutler, Miss M. M., M.D., 1892 (A)
Dicken, Miss E. M. 1920.
Dillingham, Miss G. L. 1911.
Follwell, Mrs. E. D. 1897.
Haynes, Miss E. I. 1906.
*Moore, Rev. J. Z., D.D., & W. 1903.
English, Miss M., 1918.
Royce, Miss E., 1920.
Robbins, Miss H. P. 1902. (A)
Shaw, Rev. W. E., & W. 1921.

Presbyterian, North.

Ashe, Mrs. W. 1922.
Baird, Rev. W. M., D.D., & W. 1890.
Bergman, Miss A. 1921.
Bernheisel, Rev. C. F., D.D., & W. 1900.
Best, Miss M. 1897.
Bigger, J. D., M.D., & W. 1911.
Blair, Rev. W. N., D.D., & W. 1901.
Butts, Miss A. M. 1907.
Couts, Miss F. 1920.
Clark Rev. C. A., D.D., & W. 1902.

Doriss, Miss A. S. 1908.
Foote, Miss Jean. 1922.
Hamilton, Rev. F. E., & W. 1916.
Hayes, Miss L. 1922.
Hill, Rev. H. J., & W. 1917.
Holdcroft, Rev. J. G., & W. 1609. (A)
Lutz, Mr. D. N., & W. 1920.
McMurtrie, Mr. R. 1907.
Moffett, Rev. S. A., D.D., & W. 1889.
Mowry, Rev. E. M., & W. 1909.
Phillips, Rev. C. L., & W. 1910. (A)
Reiner, Mr. R. O., & W. 1908. (A)
Robert, Rev. S. L., & W., 1907.
Soltau, Mr. D. L., & W. 1921.
Snook, Miss V. L., 1900.
Swallen, Rev. W. L., D.D., & W. 1892.
Swier, Miss E. 1921.
Thomas, Mrs. J. C. 1918.

Presbyterian, South.

Boyer, Miss E. 1922.
Parker, Mr. W. P., & W. 1912.

Seoul (Kyeng Keui).

B. & F. Bible Society.

Hobbs, Mr. T., & W. 1910.
Miller, Mr. H., & W. 1899. (A)

Canadian Presbyterian.

Manfield, T. D., M.D., & W. 1910.
Young, Miss M. 1920.

Christian Literature Society.

Bonwick, Mr. G., & W. 1908.

Methodist, North.

Andrews, Mr. T., & W. 1921. (A)
Appenzeller, Miss A. R. 1915.
Appenzeller, Rev. H. D., & W. 1917.
Becker, Rev. A. L., Ph.D., & W. 1903.
Billings, Rev. B. W., & W. 1908. (A)
Brownlee, Miss C. 1913.
Bunker, Rev. D. A., & W. 1885.
Cable, Rev. E. M., D.D., & W. 1899.
Chaffin, Mrs. A. 1913.
Church, Miss M. E. 1915.
Conrow, Miss M. 1922.
Deming, Rev. C. S., S.T.D., & W. 1905.
Grove, Miss Nelda L. 1919.
Haenig, Miss H. A. 1910. (A)
Hall, Mrs. R. S., M.D. 1890.
Hall, Miss A. R. 1921.
Hulbert, Miss J. C. 1914.
Kostrup, Miss 1922.
Lacy, Rev. J. V., & W. 1919.
Marker, Miss J. 1905.
Morris, Miss 1921.
Noble, Rev. W. A., Ph.D., & W. 1892.
*Payne, Miss Z. 1920.
Pye, Miss O. F. 1911. (A)
Roberts, Miss E. 1917.
Rosenberger, Miss E. T. 1921.
Smith, Rev. F. H., D.D., & W. 1905.
Smith, Miss A. 1921.
Snavely, Miss G. 1906.
Stewart, Mrs. M. S., M. D., 1911.
Tuttle, Miss O. M. 1908. (A)
Van Buskirk, Rev. J. D., M.D., & W. 1908.
Van Fleet, Miss E. M. 1918.
Walter, Miss A. J. 1911.
Welch, Rev. Bishop H., D.D., L.L.D., & W. 1916. (A)
Young, Miss M. E. 1920.

Methodist, South.

Boas, Rev. Bishop H. A., D.D., & W. 1922.
Bruff, Dr. W., & W. 1921.
Cocke, Miss Mabel, 1921.
Edwards, Miss L. 1909.
*Fisher, Mr. J. E., & W. 1919.
Gamble, Rev. F. K., & W. 1908.
Gray, Miss E. 1916. (A)
Hardie, Rev. R. A., M.D., & W. 1892.
Jackson, Miss C. U. 1911.
Hardie, Miss E. 1913.
Hitch, Rev. J. W., & W. 1907.

Maynor, Mrs. V. H. 1921.
Myers, Miss M. D. 1906.
Stites, F. M., M.D., & W. 1917.
Tinsley, Miss H. 1911.
Tucker, Miss B. 1911.
Wasson, Rev. A. W., & W., 1905.

Presbyterian, North.

Anderson, Rev. W. J., & W. 1917.
Avision, O. R., M.D., & W. 1893.
Avison, D. B., M. D. & W. 1921.
Boots, Mr. L., D.D.S., & W. 1921.
Coen, Rev. R. C., & W. 1918.
De Camp, Rev. A. F., & W. 1910.
Delmarter, Miss Jean. 1920.
Gale, Rev. J. S., D.D., & W. 1892.
*Genso, Rev. J. F., & W. 1908.
Hartness, Miss M. 1918.
Hirst, J. W., M.D., & W. 1904. (A)
Hopkirk, C. C., M.D., & W. 1921.
Kerr, Rev. W. C., & W. 1907.
Kinsler, Miss M. 1922.
Koons, Rev. E. W., & W. 1903.
Lawrence, Miss Edna. 1920.
Lewis, Miss M. L. 1910.
Lucas, Rev. A. E., & W. 1915.
Ludlow, A. I., M.D., & W. 1911.
McAnlis, J. A., D.D.S., & W. 1921.
Malcomson, O. K., M.D., & W. 1921.
Miller, Rev. E. H., & W. 1901.
Owens, Mr. H. T., & W. 1918.
Rhodes, Rev. H. A., & W. 1908.
Shields, Miss E. I., 1899.
Taylor, Mr. J. O. Rex. 1922.
Toms, Rev. J. U.S., & W. 1908.
Underwood, Mr. H. H., & W. 1912.
Wambold, Miss Katherine. 1896.

Presbyterian, South.

Leadingham, R. S., M.D., & W. 1912. (A)

Y.M.C.A.

Barnhart, Mr. B. P., & W. 1916.
Brockman, Mr. F. M., & W. 1905. (A)
Gregg, Mr. G. A. 1906.
Nash, Mr. W. L. 1921.

Songdo (Kyeng Keui).

Methodist, South.

Andersson, Rev. L. P., & W. 1914.
Butterfield, Miss M. 1920.
Cate, W. R., M.D., & W. 1921.
Deal, Rev. C. H., & W. 1921.
*Gerdine, Rev. J. L., & W. 1902.
Graham, Miss Agnes. 1913.
Hankins, Miss I. 1911. (A)
Lowder, Miss R. 1916.
Mauk, Miss M. V. 1921.
Nichols, Miss L. E. 1906.
Reid, W. T., M.D., & W. 1907. (A)
Smith, Miss B. A. 1910.
Turner, Miss C. 1919.
Weems, Rev. C. N., & W. 1909.

Songjin (North Ham Kyeng).

Canadian Presbyterian.

Grierson, Rev. R., M.D., & W. 1898.
Proctor, Rev. S. J., & W., 1913.
Ross, Rev. A. R., & W. 1907.
*Thomas, Miss M. 1916.

Soonchun (South Chulla).

Presbyterian, South.

Biggar, Miss M. L. 1910. (A)
Coit, Rev. R. T., & W. 1909. (A)
*Crane, Rev. J. C., & W. 1913.
Davis, Miss M. I. 1921.
Dodson, Miss M. L. 1912.

Greer, Miss A. L. 1912.
Miller, Miss Louise. 1920.
Preston, Rev. J. F., W. 1903.
Rogers, J. McL., M.D., & W. 1917. (A)
Reynolds, Mr. J. B. & W. 1918.

Syenchun (North Pyeng An).
Presbyterian, North.
Chisholm, W. H., M.D., & W. 1923.
Campbell, Mr. E. L., & W. 1913.
Covington, Miss H. 1917.
Edgerton, Miss F. 1918. (A)
*Ingerson, Miss V. F. 1916.
Lampe, Rev. H. W., D.D., & W. 1908.
Pieters, Rev. A. A., & W. 1895. (A)
Ross, Rev. Cyril, Ph.D., & W. 1897.
Swallen, Miss O. 1921.
Samuel, Miss J. 1902.
Stevens, Miss B. I. 1911.
Tipton, S. P., M.D., & W. 1914.
Whittemore, Rev. N. C, & W. 1896.

Taiku (North Kyeng Sang).
Presbyterian, North.
Bergman, Miss G. O. 1915. (A)
Blair, Rev. H. F., & W. 1904.
Bruen, Rev. H. M., & W. 1899.
Erdman, Rev. W. C., & W. 1906.
Fletcher, A. G., M.D., & W. 1909.
Grimes, Miss E. B. 1919.
Henderson, Rev. H. H., & W. 1918.
Hoyt Spencer, M.D., & W. 1922.
*Pollard, Miss H. E. 1911.
Reiner, Miss E. M. 1916. (A)
Switzer, Miss M. 1911.
Welbon, Rev. A. G. & W. 1900.
Winn, Rev. G. H., & W. 1908.

Tongyeng (South Kyeng Sang).
Australian Presbyterian.
*McCague, Miss J. E. 1918.
Skinner, Miss A. G. M. 1914.
Watson, Rev. R. D., & W. 1910.

Vladivostok (Siberia).
Methodist, South.
Taylor, Rev. J. O. J., & W. 1921.

Wonju (Kang Won).
Methodist, North.
Carlson Mr. C. F., & W. 1922.
*Morris, Rev. C. D., & W. 1900.
Scharpff, Miss H. 1907.
Trisse, Miss M. V. 1914.

Wonsan (South Ham Kyeng).
Scruton, Miss Ethel, 1922.
Morris, Rev. C. D., & W. 1900.
Scharpff, Miss H. 1907.
Trisse, Miss M. V. 1914.

Canadian Presbyterian.
McCully, Miss E. A. 1909. (A)
McCully, Miss L. H. 1900. (A)
McLellan, Miss S. A. 1913.
*MacDonald, Rev. D. A., & W. 1912.

Methodist South.
Anderson, E. W., M.D., & W., 1914.
Bray, Miss L. 1921.
Buie, Miss H. 1909.
Carter, Rev. G. J., & W. 1919.
Cooper, Miss K. 1908.
Oliver, Miss B. 1913.
Ross, J. B., M.D., & W. 1901.
Turner, Rev. V. R., & W. 1912.

Yengbyen (North Pyeng An).
Methodist North.
Burdick, Rev. G. M. 1903.
*Hatch, Miss H. 1920.

Miller, Miss E. 1918.
Salmon, Miss B. C. 1915. (A)
Sauer, Rev. C. A., & W. 1921.

Yongjung (North Kando, Manchuria).

Canadian Presbyterian.

*Barker, Rev. A. H., & W., 1911.
Cass, Miss G. L. 1916. (A)
Fraser, Rev. E. J. O., & W. 1914. (A)
Martin, S. H., M.D., 1915. (A)
Murray, Miss F. J., M.D. 1921.
Palethorpe, Miss E. M. 1916.
Rogers, Miss M. M. 1909. (A)
Scott, Rev. W., & W., 1914.
Whitelaw, Miss Jessie G. D. 1919.

MISSIONS NOT AFFILIATED WITH THE FEDERAL COUNCIL.

English Church Mission

Arnold, Rev. E. H., 1915, Seoul.
Barbara, Sister, C. S. P. 1911. Suwon.
Cooper, Rev. A. C., 1908, Chunan.
Drake, Rev. H. J., S. S. M., 1897. Seoul.
Edith Helena, Sister, C. S. P., 1907. Seoul.
Edwardes, Miss. Seoul.
Elrington, Miss B., 1907, Taikyu.
Faith, Sister, C. S. P., 1920, Seoul.
Grosjean, Miss V. C., 1907, Seoul.
Helen Constance, Sister, C. S. P., 1920. Seoul.
Hewlett, Rev, G. E., 1909. Chinchun.
Hodges, Rev. C. H. N., 1911. Chemulpo.
Hunt, Rev. C., 1915. Seoul.
Isabel, Sister, C. S. P., 1901. Suwon.
Laws, Dr. & Mrs. A. F., 1897. Chinchun.
Lee, Rev. A., 1921. Chinchun
Mary, Clare, Sister, C. S. P. Seoul.
McDonald, Rev. W., S. S. J. E. Kangwha.
Morley, Rev. G. H. Kangwha.
Morse, Rev. W. P., S. S. J. E. Seoul.
Trollope, Right Rev. Bishop M. N., 1891. Seoul.

Oriental Missionary Society

Black, Miss E. 1919. Milyang.
Briggs, Rev. & Mrs. F. C. 1921. Seoul.
Haines, Rev. & Mrs. P. 1920. Seoul.
Jones, Miss Kate. Seoul.
Kilbourne Rev. E. A., & W. Seoul.
Kilbourne Rev. E. L. & W., Seoul.
Moyer, Miss Pauline, Seoul.
Orkney, Rev. & Mrs. John. 1919. Milyang.
Strong, Miss E. 1920. Seoul.
Tate, Miss Ida. B. Seoul.
Thiele, Rev. & Mrs. W. 1919, Taichun.
Woods, Rev. H. F. 1918, Seoul.
Young, Miss H. Seoul. (A)

Roman Catholic.

SEOUL DIOCESE. French Mission.

Bodin, Pere J. Seoul (A)
Bouillon, Pere C. Eum Chook.
Chabot, Pere J. F. G. Yongsan.
Chizallet, Pere P. Wonju.
Curlier, Pere J. J. L. Anak.
Deneux, Pere S. A. J. Chemulpo.
Devred, Rt. Rev. Bishop E. J. Seoul.
Gombert, Pere J. M. E. Pooyu.
Guinand, Pere P. J. Yongsan.
Jaugey, Pere J. M. A. Wonju.

Krempff, Pere H. J. M. Seoul.
Larribeau, Pere A. J. Seoul.
Le Gendre, Pere L. G.Seoul. (A)
Le Merre, Pere L. B. Pyengyang.
Lucas, Pere F. Chinampo.
Gombert, Pere A. Ansong.
Melizan, Pere P. M. D. Chairyung.
Mutel, Rt. Rev. Bishop G. C. Seoul.
Perrin, Pere P. F. L. Eunju.
Poisnel, Pere V. L. Seoul.
Polly, Pere D. J. B. M. Yongsan.
Porthenay, Pere T. Iksan.
Poyaud, Pere G. C. Seoul.
Rouvelet, Pere H. P. Lonsan.
Villemot, Pere M. P. P. Seoul.

TAIKU DIOCESE. French Mission.

Bermond, Pere J. M. Masanpo.
Cadars, Pere J. F. Chunju.
Demange, Rt. Rev. Bishop F. Taiku.
Ferrand, Pere P. C. Taiku.
Julien, Pere M. C. Taiku.
Lacrouts, Pere M. Chunju.
Lucas, Pere L. M. B. Kimjei.
Mialon, Pere L. J. Sursan.
Mousset, Pere J. F. G. Taiku.
Peschel, Pere R. F. G. Fusanchin.
Peynet, Pere J. C. Taiku.
Robert, Pere A. P. Taiku.
Saucet, Pere H. J. Kangkyung.
Taquet, Pere E. J. Mokpo.
Tourneux, Pere V. L. Chilkok.
Vermorel, Pere J. Taiku.

WONSAN DIOCESE. German Mission.

Auer, Bro. G. Seoul.
Bainger, Rev. M. Seoul.
Breher, Rev. Dr. T. Yongjung.
Bauer, Bro. C. Seoul.
D'Avernas, Rev. Count I. Seoul.
D'Avernas, Rev. K. Yongjung.
Eckhardt, Rev. A. Wonsan.
Fangauer, Bro. P. M. Seoul.
Flotzinger, Bro. I. Wonsan.
Gernet, Bro. P. Seoul.
Grahamer, Bro. J. Seoul.
Hartmann, Bro. G. Seoul.
Hauser, Bro. B. Seoul.
Hiemer, Rev. C. Yongjung.
Hoiss, Bro. H. Wonsan.
Kugelgen, Rev. C. Yongjung.
Metzger, Bro. M. Seoul.
Niebauer, Rev. C. Seoul. (A)
Ostermair, Bro. E. Seoul.
Romer, Rev. A. Seoul.
Sauer, Rt. Rev. Bishop B. Seoul. (A)
Schnell, Rev. S. Wonsan.
Schrotter, Bro. J. Seoul.
Schuster, Rev. V. Seoul.
Vierhaus, Rev. C. Seoul.
Weber, Rev. L. Seoul.

Russian Orthodox

Feodosi, Rev. Father, 1917. Seoul.

The Salvation Army

Akerholm, Mrs. Ensign E. Seoul.
Battersby, Adjutant (Miss) A. Hong Song.
Bernsten, Ensign & Mrs. A. (A)
Cheesman, Adjutant & Mrs. W. Seoul.
Cooper, Adjutant & Mrs. H. Kaisong.
Eriksson, Ensign (Miss) I. Seoul.
Gay, Staff-Captain & Mrs. H. J. Chun Ju.
Hill, Staff-Captain A. W. Seoul.
Leary, Captain (Miss) N. S. Hong Song.
Lindquist Ensign (Miss) E. Kaisong.
Lord, Adjutant & Mrs. H. A. Hong Song.
Olsson, Adjutant (Miss) V. Yung Dong.
Otway, Captain (Miss) G. Seoul.
Renaud, Captain (Miss) I. Yung Dong.
Salisbury, Adjutant & Mrs. H. Taikyu.
Salling, Ensign (Miss) M. Seoul.
Smith, Captain (Miss) R. Kaisong.
Southwell, Captain (Miss) L. Seoul.
Stevens, Lieut. Commissioner & Mrs. W. Seoul.
Sylvester, Adjutant & Mrs. C. Seoul.
Twilley, Brigadier & Mrs. W. E. W. Seoul.
Ward, Commandant (Miss) E. Seoul.
Welboun, Captain W. B. Seoul.

Seventh Day Adventist Mission.

Bowers, Mr. & Mrs. L. I. 1917. Seoul.
Klose, Mr. & Mrs. J. C. 1918. Seoul.
Lee, Pastor & Mrs. C. W. 1920. Keisan.
Oberg, Pastor & Mrs. H. A. 1910. Seoul.
Riffel, Mr. & Mrs. J. E. 1920, Seoul.
Scott, Miss H. M. 1908. Keisan.
Smith, Pastor & Mrs. W. R. 1905. Soonan.
Urquhart, Pastor & Mrs. E. J. 1916. Seoul.
Wangerin, Mrs. T. 1909. Seoul.

Unattached.

Boyce, Miss F. 1920. Seoul.
Coults, Miss F. J. 1922. Pyengyang.
Field, Miss H. Taiku.
Gordon, Miss C. Taiku.
Henderson, Miss L. Seoul.
Lewis Miss E. Seoul.

STATISTICS FOR 1922

JAPAN AND KOREA

[illegible] Adventist Mission.
[illegible] Mrs. L. [illegible]
[illegible] Mrs. [illegible]
[illegible] Mrs. [illegible]
[illegible] Mrs

STATISTICS OF CHRISTIAN MISSIONS IN JAPAN—1922

Compiled by DAVID S. SPENCER

The numbering of the Missions and Churches appearing in the following lists, together with the initials used in these lists, will find explanation under the List of Mission Boards and Churches, appearing on a previous page.

The footnotes belonging to the section on Personnel are placed here to meet the requirements of page spacing. They are as follows:

(1) All reported under No. 22.
(2) No report.
(*) "Hospital of the Resurrection of Hope" for Lepers, Kumamoto, in charge Miss H. Riddell.
(3) No report. Foreign & Japanese Staffs appear under Nos. 38, 39, 40, 41.
(4) Foreign Staff included under Nos. 25, 26 & 27.
(5) Includes all work under CMS, MSCC., PE., and SPG.
(6) Foreign Staff withdrawn.
(7) Figures for 1921. Figures for following dioceses not included: Sapporo, Niigata, Shikoku, Hiroshima, Taiwan, Kagoshima.

JAPAN CHRISTIAN STATISTICS—1922

1. PERSONNEL.

		FOREIGN STAFF									NATIVE STAFF			
		Total Foreign Staff	Ordained men	Unord. men	Wives	Foreign Unmar. women	Foreign Physi. men	Foreign Physi. women	Nurses	Foreign short term workers	Total Native Staff	Ordained men	Unordained men	Women workers
		1	2	3	4	5	6	7	8	9	10	11	12	13
1.	ABCFM (1)													
2.	ABF	76	17	7	20	32	0	0	0	4	235	24	100	111
3.	AEPM	3	0	2	1	0	0	0	0	0	7	4	0	3
4.	AFP	14	0	4	4	6	0	0	0	2	34	6	6	22
6.	AG (2)													
7.	BS	4	1	1	2	0	0	0	0	0	34	0	34	0
8.	CC	9	4	0	4	1	0	0	0	0	24	13	2	9
9.	CG	5	1	0	1	3	0	0	0	0	6	1	4	1
10.	CLS	3	1	0	1	1	0	0	0	0	0	0	0	0
11.	CMA	14	5	0	5	4	0	0	0	0	10	1	9	2
13	DH (2)													
14.	EC	20	4	1	4	11	0	0	0	0	90	19	20	51
15.	FMA	12	4	0	4	4	0	0	0	0	17	15	1	1
16.	HFMA	7	1	0	1	5	0	0	0	0	8	2	5	1
17.	Ind. (*)	2	0	0	0	1	0	0	0	1	15	0	6	9
18.	JEB	19	0	5	5	9	0	0	0	0	55	5	42	8
19.	JBTS	2	0	1	1	0	0	0	0	0	2	0	2	0
22.	KK	76	20	4	20	32	0	0	0	0	291	84	105	102
23.	LCA	34	14	0	14	6	0	0	0	0	56	13	33	10
24	LEF	14	16	0	6	2	0	0	0	0	10	5	2	0
25.	MCC	83	19	2	20	42	0	0	0	0	0	0	28	147
20.	MEFB...	78	18	3	18	40	0	0	0					

27.	MES	69	19	7	21	22	0	0	0	3	237	25	130	82
28.	MP	15	3	0	3	9	0	0	0	2	129	17	79	33
30	NC	3	0	1	1	1	0	0	0	0	11	3	6	2
31.	NKK (3)													
32.	NMK (4)										322	152	81	89
33.	NSK (5)	216	53	7	52	104	2	1	2	0	295	163	74	58
34.	OMJ	11	2	3	5	1					81	2	61	18
35.	OMS (6)										78	21	48	9
36.	PBW	2	1	0	1	0	0	0	0	0	5	0	4	1
38.	PN	86	24	0	25	37	0	0	0	0	335	37	165	133
39.	PS	52	21	0	20	11	0	0	0	0	91	11	42	34
40.	RCA	43	12	2	12	17	0	0	0	0	108	10	68	30
41.	RCUS	52	17	5	17	13	0	0	0	4	163	26	87	50
42.	RC (7)	344	94	0	0	250					871	39	543	289
43.	ROC	1	1	0	0	0	0	0	0	0	98	43	48	7
44.	SA	16	9	0	7	0	0	0	0	0	363	273	27	63
45.	SAM	4	2	0	1	1	0	0	0	0	11	4	7	0
46.	SBC	30	11	1	12	6	0	0	0	0	18	14	4	0
47.	SDA	9	4	5	9	0	0	0	2	0	31	3	27	1
50.	UB	9	4	1	4	0	0	0	0	1	34	16	5	13
51.	UCMS	30	7	2	8	13	0	0	0	1	123	20	93	10
52.	UGC	8	2	0	2	4	0	0	0	0	30	4	4	10
53.	WM.	2	1	0	1	0	0	0	0	0	2	0	1	1
54.	WU	6	0	0	0	6	0	0	0	0	32	6	4	22
55.	YMJ	4	2	0	2	0	0	0	0	0	20	6	6	8
56.	YMCA	38	0	20	17	1	0	0	0	1	81	0	0	0
57.	YWCA	23	0	0	0	23	0	0	0	0				
58.	WSSA	2	1	0	1	0	0	0	0	0	9	0	6	3
59.	EPM	24	6	4	8	6	3	0	0	0	140	72	33	35
60.	PCC	20	4	2	6	8	0	0	1	0	52	9	43	0
	Totals	1594	405	90	366	732	5	1	5	27	4667	1168	2098	1478

2. EVANGELISTIC WORK

		Organized Churches	Self-sup. Churches	Kog'sho, Not in 15	Communts. Add. in Yr.	Total Cols. 20,21	Communicants	Baptized Non-com.	Sunday Schools	S. S. Teachers	Teachers & Pupils	Contribs. Church Wk.
		15	16	17	18	19	20	21	22	23	24	26
2.	ABF	35	9	62	500	3987	3987	0	161	400	1,076	¥39,361
3.	AEPM	5	1	2	54	560	560	0	5	7	290	5,026
4.	AFP	9	1	3	44	688	688	0	15	43	1,148	5,776
8.	CC	14	0	5	116	1,624	1,624	0	34	86	1,187	6,127
9.	CG	1	0	3	25	100	80	20	5	10	200	
11.	CMA	8	0	3	37	118	118	0	11	44	107	3,992
14.	EC	11	2	35	271	1,590	1,590	0	59	163	3,667	15,000
15.	FMA	10	1	12	200	1,541	941	600	33	121	1,850	13,645
16.	HFMA	5	0	0	23	116	116	0	20	13	718	1,108
17.	Ind.											
18.	JEB.											
22.	KK	156	79	109	1,355	27,157	27,157	0	257	1,375	20,146	412,188
23.	LCA	22	0	15	393	1,767	1,621	146	42	121	2,478	7,356
24.	LEF	7	0	13	93	687	630	57	15	27	682	1,799
25.	MCC (8) ...	0	0	0	0	0	0	0	192	130	7,952	0
28.	MP	19	2	39	250	2,402	2,034	368	63	147	4,001	13,819
30.	NC	5	0	0	0	535	535	0	27	21	1,041	2,920
32.	NMK	160	33	147	3,083	27,867	21,309	6,558	632	1,829	46,921	352,432
33.	NSK	216	33	0	1,104	20,238	12,196	8,042	326	901	20,726	181,789
34.	OMJ	0	0	11	0	0	0	0	8	10	360	
35.	OMS	68	21	0	0	2,312	2,312	0	81		2,660	42,312

36.	PBW	...	...	3	0	2	15	100	45	55	10	6	413	1,270
38.	PN	...	...	70	18	98	669	8,588	8,588	0	165	500	12,249	189,505
39.	PS	...	...	47	12	36	458	5,360	4,695	665	110	275	7,500	49,454
40.	RCA	...	...	19	0	21	100	1,214	1,028	186	54	102	2,366	11,136
41.	RCUS	...	...	43	6	39	547	4,611	4,325	286	94	205	6,610	27,602
42.	RC	...	...	233	0	0	1,244	75,251	75,251	0	0	0	0	0
43.	ROC	...	...	215	39	52	472	14,620	5,299	9,321	36	0	1,005	48,419
44.	SA	...	...	94	22	28	0	0	0	0	93	305	6,115	48,862
45.	SAM	...	...	7	0	10	76	611	611	0	15	39	960	3,785
46.	SBC	...	...	18	2	5	123	1,355	1,355	0	26	124	1,748	9,614
47.	SDA	...	...	12	0	4	54	324	324	0	12	20	350	17,425
50.	UB	...	...	20	1	8	197	2,019	1,947	72	30	121	1,961	12,274
51.	UCMS	...	...	23	0	37	113	1,254	1,254	0	42	128	2,442	11,736
52.	UGC	...	...	2	0	1	37	275	275	0	4	24	285	2,000
53.	WM	...	...	1	0	0	21	27	27	0	2	8	150	375
54.	WU	...	...	2	1	3	12	43	43	0	49	55	1,600	500
55.	YMJ	...	...	6	1	6	70	317	317	0	12	28	700	2,115
59.	EPM	...	...	49	13	55	403	11,644	5,682	5,962	80	572	5,657	49,619
60.	PCC	...	...	0	0	0	110	4,047	2,377	1,670	0	244	2099	28,569
	Totals	...	...	1615	297	864	11,269	224,949	191,341	34,008	2,820	8,184	181,920	1,618,910

(8) Work connected with W. F. M. S. and not reported under No. 32 with the rest of the work of that Church.

		Kindergartens	Total Pupils	Primary Schools	Total Pupils	Mid. Schs. Men	Enrollment	Mid. Schs. Women	Enrollment	Theol. & Bib. Schs. Men.	Enrollment	Bib. Tr. Schs. Women	Enrollment	Colleges, Men	Enrollment	Colleges Women	Enrollment	Educational Fees. Rec'd.
		27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43
1.	ABCFM	10	513	3	386	0	0	2	477	0	0	2	40	0	0	1	195	¥51,633
2.	ABF	15	977	10	1,433	1	429	3	689	1	20	2	41	0	0	1	195	60,044
3.	AEPM	1	50															
4.	AEP	3	96	0	0	0	0	3	170	0	0	0	0	0	0	0	0	9,499
8.	CC	4	167	0	0	0	0	1	36	0	9	0	0	0	0	0	0	0
11.	CMA	0	0	0	0	0	0	1	4	0	0	0	0	0	0	0	0	0
14.	EC	11	614	0	0	0	0	0	0	0	0	1	87	0	0	0	0	1,075
22.	KK																	
23.	LCA	4	204	0	0	1	580	0	0	1	5	0	0	0	0	0	0	31,077
24.	LEF	1	45	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
25.	MCC	32	1,554	3	341	x	x	3	640	x	x	x	x	x	x	x	x	27,652
26.	MEFB	11	504	4	709	3	1,587	5	1,509	1	62	2	27	1	618*	2	258	197,520
27.	MES	27	1,159	3	1,591	1	798	2	534	1	60	1	24	1	797	1	61	128,533
28.	MP	5	318	4	685	1	1,034	1	273	0	0	0	0	0	0	0	0	60,459
30.	NC	2	90	0	0	0	0	0	0	1	9	0	0	0	0	0	0	0
33.	NSK	47	2,120	1	47	2	1,570	3	1,206	2	50	2	40	1	567	1	84	0
34.	OMJ	1	12	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
35.	OMS	0	0	0	0	0	0	0	0	1	24	1	12	0	0	0	0	0
38.	PN (@)	12	668	2	69	1	690	5	1,365	2	42	0	0	1	139	1	187	164,666
39.	PS	8	384	0	0	0	0	1	237	1	21	1	60	0	0	0	0	16,500

46.	RCA	...	...	0	0	0	0	1@	@	1	@	@	@	0	0	@	@	1	1	86,830
41.	RCUS	...	...	6	181	0	0	1	562	1	212	1	7	1	9	1	170	1	99	44,081
42.	RC	...	...	16	895	29	10,617	0	0	0	0	3	58	0	0	0	0	0	0	0
43.	ROC	...	...	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	14	1,584
44.	SA	...	...	0	0	0	0	0	0	0	0	1	15	1	21	0	0	0	0	0
46.	SBC	...	...	4	200	0	0	1	415	1	97	0	0	0	0	1	103	0	0	25,000
47.	SDA	...	...	0	0	1	6	1	30	1	20	0	0	0	0	0	0	0	0	1,000
50.	UB	...	...	6	201	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2,046
51.	UCMS	...	...	5	287	1	255	1	216	1	164	1	7	1	4	0	0	0	0	18,664
52.	UGC	...	...	2	135	0	0	1	200	0	0	0	0	0	0	0	0	0	0	0
54.	WU	...	...	0	0	0	0	0	0	1	115	0	0	1	35	0	0	0	0	4,500
55.	YMJ	...	...	1	35	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
56.	YMCA (Y)	...		0	0	39	5,745	4	1,150	0	0	0	0	0	0	0	0	0	0	480,000
59.	EPM	...	...	0	0	1	78	1	180	1	77	1	17	1	30	0	0	0	0	29,874
60.	PCC	...	...	0	0	0	0	1	100	1	78	1	17	1	42	0	0	0	0	0
	Totals	...	...	234	11,409	101	21,962	21	9,541	35	8,103	19	423	18	432	6	2,400	9	1,094	1,452,237

(x) Has a half-interest in Kwansei Gakuin, Kobe, (Under 27), in the Bible Training School, 221 Bluff, Yokohama, and co-operates with Woman's Christian College, Tokyo.

(*) Co-operates with Woman's Christian College, Tokyo.

(@) Co-operates with Meiji Gakuin in all departments, and with Baiko Jo Gakko, Shimonoseki.

(Y) Has 106 organizations with 22,000 membership.

4. MEDICAL WORK

		Hospitals and Dispensaries	Persons Treated
		44	45
17.	Ind.	1	70
22.	ABCFM	2	925
25.	MCC	1	7,000
33.	NSK	1	43,000
34.	OMJ	2	885
42.	RC	15	637
44.	SA	3	5,378
51.	UCMS	1	
59.	EPM	2	32,090
	Totals	28	89,985

5. SOCIAL WORK

		Social Institutions	Persons Reached
		46	47
2.	ABF	1	1,300
14.	EC	1	52
21.	JRM	1	42
22.	ABCFM	1	1,038
23.	LCA	1	18
25.	MCC	5	1,200
26.	MEFB	4	183
28.	MP	1	84
33.	NSK	6	449
34.	OMJ	3	400
42.	RC	11	305
44.	SA	12	60,489
	Totals	47	65,560

STATISTICS OF FEDERAL COUNCIL OF KOREA FOR 1922

MISSIONS	Southern Presbyterian	Australian Presbyterian	Canadian Presbyterian	Northern Presbyterian	Southern Methodist	Northern Methodist	Total 1922	Total 1921	Total 1920
MISSIONARIES									
Men, Total.	31	11	18	59	18	22	159	161	147
Evangelistic.	21	8	11	25	7	8	80	90	92
Educational.	5	1	3	15	5	9	38	40	25
Medical.	3	2	3	12	6	4	30	26	25
Others.	2	0	1	7	0	1	11	5	5
Women, Married, Total.	26	10	15	58	18	21	148	150	138
Women, Unmarried, Total.	26	16	17	34	17	41	151	159	133
Evangelistic.	13	11	8	19	8	12	71	78	68
Educational.	7	3	4	8	4	15	41	52	44
Medical.	6	2	5	7	4	13	37	27	21
Others.	...	0	0	0	1	1	2	2	
Total Missionaries.	83	37	50	151	63	94	458	470	418
KOREAN WORKERS SALARIED (Regardless of source of salary)									
Ordained Pastors.	23	13	24	169	22	87	338	313	264
Unordained Helpers.	227	31	81	269	62	316	986	803	687
Bible Colporters.	19	7	25	82	15	24	153	215	188
Bible Women.	33	12	56	160	73	100	434	352	322
Total Paid Helpers.	302	63	186	680	172	527	1,628	1,683	1,461
CHURCH STATISTICS. Churches, or Groups. (Places of regular Sunday service).	593	220	363	1332	480	602	3,590	3,226	2,718

MISSIONS	Southern Presbyterian	Australian Presbyterian	Canadian Presbyterian	Northern Presbyterian	Southern Methodist	Northern Methodist	Total 1922	Total 1921	Total 1920
Church Buildings.	413	14	233	1,159	291	494	2,807	2,996	2,705
(a) Communicants, or Full Members.	9,524	4,500	6,527	56,909	7 409	12,597	97 466	91,818	86,371
(b) Catechumens, or Probationers....	4,632	2,100	3,387	20,965	2,733	6,350	40,167	35,225	27,865
(c) Baptized Children.	1,708	800	1,440	10,744	2,214	4,665	21,571	19,679	17,324
(d) Other Adherents.	12,241	5,020	9,759	43,781	11,097	17,047	98,945	94,606	73,091
Total Adherents. (Total of a, b, c and d above). ...	28,105	12,420	21,113	132,399	23,453	40,659	258,149	241,328	204,651
Adults Baptized this year.	1,534	526	1,337	7,611	1,236	1,557	13,801	11,345	7,729
Net Gain or Loss this year Communicants.	+ 1,037	+ 331	+ 702	+ 3,204	+ 534	− 160	+ 4,931	+ 5,447	+ 408
Net Gain or Loss this year Total Adherents.	+ 143	+ 520	+ 4,894	+ 7,182	+ 3,395	+ 687	+16,819	+ 36,677 Not	+ 14,852 reported
Sunday Schools...	560	273	334	2,159	243	577	4,146	reported	
Membership.	30,412	11,870	19,468	141,606	12,097	31,337	246,790	„	„
Teachers in Sunday Schools.	1,619	552	1,021	11,606	933	2,301	18,032	„	„
Christian Endeavor Societies or Epworth Leagues....	4	2	...	35	39	...	80*	„	„
Membership.	165	90	...	013	1,522	3,345	6,035	„	„
Bible Classes-four days or longer. ...	Est. 240	40	284	1,668	158	415*	2,595	2,447	1,729
Attendence-Men.	3,750	1,462	5,395	33.76	Est. 3,700	4,178*	48,498	43,072	36,155
Attendance-Women.	3,382	1,370	4,320	37,092	Est. 1,904	6,592	54,660	43,088	37,156

* Incomplete. + Last year's figures.

MISSIONS	Southern Presbyterian	Australian Presbyterian	Canadian Presbyterian	Northern Presbyterian	Southern Methodist	Northern Methodist	Total 1922	Total 1921	Total 1920
EDUCATIONAL STATISTICS.									
Schools-Boys.									
(Including first six grades).	222	9	63	365	98	79	836	601	448
Enrollment.	7,773	1,000	3,204	19,291	4,711	7,897	43 876	27,635	16,231
Teachers.	203	20	105	709	160	199	1,396	1,004	713
Schools-Girls',									
(Including first six grades)	65	6	27	123	12	52	285	211	153
Enrollment.	2,812	750	2,077	6,679	1,895	4,388	18,601	12,797	8,067
Teachers.	99	13	55	156	67	165	555	400	300
Schools-Boys' (above sixth grade) ...	8	1	5	8	1	4	27	22	22
Enrollment.	278	130	938	2,518	508	1,312	5,684	4,192	2,348
Teachers.	22	4	27	71	17	58	199	178	112
Schools-Girls' (above sixth grade). ...	3	1	3	5	3	4	19	17	18
Enrollement.	119	60	71	615	252	402	1,519	1,966	1,268
Teachers.	13	3	6	29	28	24	103	96	67
Bible Schools,	...	...	2	...	...	...	2	Not	reported
(three months or more).									
Enrollment.	...	...	72	...	...	...	72	"	"
Teachers.	...	...	7	...	...	...	7	"	"
Bible Institutes,	..	...	...	...	...	...	31	29	30
(one month or more).	7	2	5	17	...	...			
Enrollment.	789	95	295	1,233	...	...	2,412	2,118	1,154
Teachers.	56	11	30	74	..	...	171	117	114
Other Schools.	...	19	42	117	...	25	203	33	33
Enrollment.	...	1,400	1,610	2,86	...	1,71	7,591	7,231	889
Teachers.	...	42	108	183	...	38	371	385	52

MISSIONS	Southern Presbyterian	Australian Presbyterian	Canadian Presbyterian	Severance Union Hospital	Northern Presbyterian	Southern Methodist	Hall Union Hospital	Haiju Hospital	Total 1922	Total 1921	Total 1920	Northern Methodist
MEDICAL STATISTICS.												
Hospitals.	5	1	3		6	3			26	25	2	6
Beds, or equivalent.	253	35	91	114	162	85	25	80	907	856	834	62*
In-patients.	3955	485	824	2766	1858	1410	263	1170	13814	11555	12726	1083*
Total In-patient Days.	23730	6394	15636	29338	20785	15375	6106	13000	142455	105677	93109	12091*
Dispensaries.	5	1	3	1	4	3	1	5	28	24	22	5
Dispensary Patients New.	19966	4244	18434	17556	28444	19010	6668	19197	151792	109807	102846	18273*
,, ,, -Returns. ...	34307	8444	34434	49928	24646	20658	14618	14470	220751	252733	2034·8	12246*
Out-cases.	...	..	637	1128	1 52	904	1393	843	6911	4492	5435	759*
Total Expenses. yen (not including missionaries' salaries).	84354	18638	42612	114285	58052	54716	33138	45185	496588	464745	246108	37335*
Total Receipts. (not including Board grants or foreign gifts).	82374	9929	26914	136504	63048	14075	33238	16962	216801	428202	296168	14219*

* Incomplete.

MISSIONS	Southern Presbyterian	Australian Presbyterian	Canadian Presbyterian	Northern Presbyterian	Southern Methodist	Northern Methodist	Total 1922	Total 1921	Total 1920
NATIVE CONTRIBUTIONS. ¥									
Congregational Expenses, or Support of the Ministry.	41,324	31,407	44,080	263,456	18,515	45,635	444,417	325,566	266,310
Building and Repairing Churches. ..	36,806	45,246	27,250	245,234	38,759	40,654	433,949	241,577	186,241
Home and Foreign Missions	6,328	2,903	2,106	23,066	4,110	6,017	44,530	50,516	47,062
Education.	47,540	8,436	43,577	182,842	18,264	87,213	387,872	223,805	159,003
Other objects not including Medical Receipts, Total.	...	1,907	5,086	18,328	20,138	63,628	109,177	89,660	61,772
Total Native Contributions, This Year	131,998	89,989	122,099	732,926	99,786	243,147	1,419,945	931,118	721,408
„ „ „ Last Year	74,145	57,462	65,977	579,660	50,497	168,845	931,118	721,408	489,898
BOARD GRANTS FOR NATIVE WORK.									
Grant for Current Work, Total. ...	170,076	51,000	122,960	93,347	...	314,081	751,464*	Not	reported
For Evangelistic Work.	51,044	11,000	54,270	21,416	...	81,030	218,760*	„	„
„ Educational „	74,990	25,000	48,630	29,442	...	164,440	342,502*	„	„
„ Medical „	24,060	13,000	20,060	8,354	...	27,780	92,254*	„	„
„ Other Work.	19,982	2,000	...	34,135	...	40,831	96,948*	„	„
Grant for New Property.	...	...	..	183,065	...	136,795	319,860*	„	„
Total Board Grant, This Year.... ...	170,076	51,000	122,960	276,412	...	450,876	1,107,324*	„	„
„ „ „ Last Year.... ...	187,082	40,000	165,987	191,218	...	331,779	916,066*	„	„

UNION INSTITUTIONS NAME	COOPERATING MISSIONS	ENROLLMENT	TEACHERS		
			Korean	Japanese	Foreigners
Union Methodist Theological Seminary.	M. E., M. E. S.	98	4	1	5
The Prebyterian Theo. Sem. of Korea.	C. P., N. P., S. P., A. P.	150	0	0	8
Union Christian College.	C. P., N. P., S. P., A. P.	165	4	1	9
Chosen Christian College.	C. P., N. P., M. E., M. E. S.	130	11	1	8
Severance Union Medical College.	C. P., N. P., S. P., A. P., M. E., M. E. S., S. P. G.	57	7	6	14
Person Memorial Bible Institute.	M.E., M.E.S., (N.P., Seoul.)	83	4	1	3
Women's Bible Institute.	M. E., M. E. S.	4	3	1	4
Seoul Women's Evangelistic and Social Center.	M.E., M.E.S., (N.P., Seoul.)	200	8	2	4

Key to abbreviation of missions' names; M. E., Methodist Episcopal; M.E.S., Methodist Episcopal, South; C. P., Canadian Presbyterian; N. P., Northern Presbyterian; S. P., Southern Presbyterian; A. P., Australian Presbyterian; S. P. G., Society for the Propagation of the Gospel.

BRITISH & FOREIGN BIBLE SOCIETY STATISTICS.

July 1921—June 1922.

	Bibles & O'd Testaments	New Testaments	Portions	Total
Colportage Sales	1,031	3,322	467,340	475,693
Bible Women's „	12	138	19,322	19,472
Commission „	392	8,778	10,108	19,278
Depot. „	1,507	34,873	21,183	57,963
Free Grants „	40	436	480	956
Total 1,922	7,382	51,547	518,433	573,362
Total 1,921	2,753	36,316	465,015	503,584

Number of Colporteurs, 112 Number of Bible Women, 9.

Y. M. C. A. STATISTICS.

Membership, 2,336. Enrollment Day & Night School, 763. Receipts ¥ 92,925. 14.

NOTE :—Roman Catholic, Seventh Day Adventist, Salvation Army, English Church Mission, Oriental Missionary Society, and Congregational Church Statistics are not included in the above.—ED.

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OJIMA, Rev. Saneharu.
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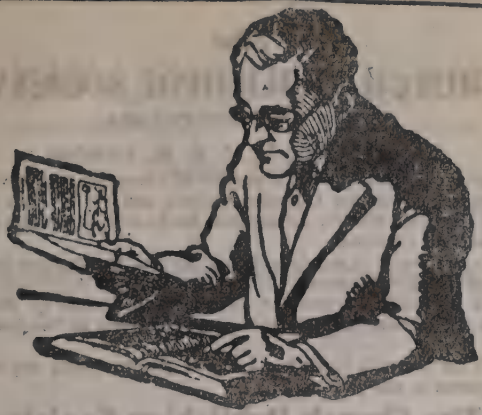

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